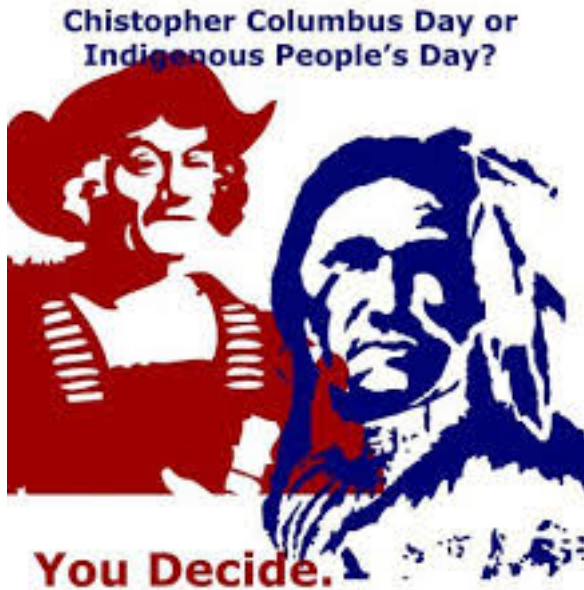


**DISCOVERY & INDIGENOUS PEOPLES—Spring '15**  
 ANT, NAT, REL400/ANT, NAT, REL 600  
 (51329, 51503, 51153/38115, 51504, 51154)  
 Tuesday & Thursday, 12:30-1:50 pm, 300 Life Science



Instructor: Prof. Philip P. Arnold

Office: Department of Religion, 508  
Hall of Languages

Office hours: TTh 11-noon  
Life Science Lounge and by  
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Papers posted on Blackboard  
(<http://blackboard.syr.edu>)

Introduction:

In a series of Papal Bulls (letters from the Pope to the Catholic church) from the 15<sup>th</sup> century developed what is now known as the “Doctrine of Christian Discovery” (DoD). These documents granted land title to Christian explorers when they entered the territories of non-Christians. While there have always been localized expressions of intolerance and hatred toward other cultures from the beginning of the Roman Christian Church (4<sup>th</sup> century), these 15<sup>th</sup> century documents initiated a global colonial enterprise at a vast scale unprecedented in human history. These Papal Bulls spurred on the Age of Discovery; the trans-Atlantic slave trade; trans-Atlantic merchantilism and global consumerism; the development of colonialism (and with it the theft of land along with cultural and environmental destruction) in the Americas, Africa, Australia and numerous other places around the world; violence against women and children; ethnocide against Jews, Muslims, and all kinds of Indigenous peoples around the world. The DoD focuses us on a religious root cause of the world’s major problems. Moreover, the DoD is of urgent interest to contemporary Indigenous people. The DoD became codified in the landmark Johnson v. M’Intosh (1823) US Supreme Court case, which has been fundamental to the development of property law and Federal Indian Law. Issues related to the DoD have been addressed in the recent UN Declaration on the Rights of Indigenous Peoples (September 2007). Through the UN Indigenous people are asking the Vatican to repudiate these 15<sup>th</sup> century papal bulls. There are several religious groups and denominations moving on this issue. Thus far it has been

Indigenous leaders, lawyers and environmentalists who have addressed the DoD and this class is an attempt to bring the academic study of religion to the table. We will use this religious history to investigate the legacy the use of religion in oppression. What are the consequences of the Doctrine of Christian Discovery for our understanding of inter-religious contact today? How does the use of religion to oppress human beings get expressed theologically or with respect to other non-human communities? Our intension in this class is for you to bring this history into your own cultural context and academic work.

**Required Texts:**

James Carroll, Constantine's Sword: The Church and the Jews, A History

Roxanne Dunbar-Ortiz, An Indigenous Peoples' History of the United States

John Mohawk, Utopian Legacies: A History of Oppression in the Western World

Steve Newcomb, Pagans in the Promised Land: Decoding the Doctrine of Christian Discovery

Linda Tuhiwai Smith, Decolonizing Methodologies: Research and Indigenous Peoples

Other readings in pdf format on Blackboard

**Books are available at the University Bookstore. Readings are also available at the Reserve Desk of Bird Library.**

Date	Topics	Assignments
<u>January</u>		
13	Introductions	
15	Definitions and Urgencies	Arnold, Chap. 5 & Epilogue-pdf
20	DoD work at the United Nations	Haudenosaunee Statements & UN ECOSOC paper on DoD—pdf
<b>Discussion paper #1 due on Blackboard (Wednesday 21 January)</b>		
22	Conqueror models	Newcomb, Intro, 1-2
27	Promised Land/Chosen People	Newcomb, chapters 3-4
<b>Discussion paper #2 due on Blackboard (Wednesday 28 January)</b>		
29	Chosen People	Newcomb, chapters 5-6
<u>February</u>		
3	Johnson v. M'Intosh	Newcomb, chapters 7, 10 & Con.
<b>Discussion paper #3 due on Blackboard (Wednesday 4 February)</b>		
5	Utopia, Eden and destruction	Mohawk, chapters 1-2
10	Greeks and Imperial Christianity	Mohawk, chapters 3-4
<b>Discussion paper #4 due on Blackboard (Wednesday 11 February)</b>		
12	Discovery	Mohawk, chapters 5-6
17	Money and Capitalism	Mohawk, chapters 7-8
<b>Discussion paper #5 due on Blackboard (Wednesday 18 February)</b>		
19	Story of the Land	Dunbar-Ortiz, Intro., chapters 1
24	Culture of Conquest	Dunbar-Ortiz, chapters 2-4
<b>Discussion paper #6 due on Blackboard (Wednesday 25 February)</b>		
26	Birth of a Nation	Dunbar-Ortiz, chapters 5-7

<b>Date</b>	<b>Topics</b>	<b>Assignments</b>
<u>March</u>		
3	US Triumphalism	Dunbar-Ortiz, chapters 8-10
<b>Discussion paper #7 due on Blackboard (Wednesday 4 March)</b>		
5	The future of the DoD	Dunbar-Ortiz, chapter 11, Con.
<b><i>Spring Break: 10-12 March</i></b>		
17	Crisis of Faith	Carroll, part one
<b>Discussion paper #8 due on Blackboard (Wednesday 18 March)</b>		
19	Origins of Jewish hatred	Carroll, part two
24	Roman Christianity	Carroll, part three
<b>Abstract final presentation/paper due on Blackboard (Wednesday 25 March)</b>		
26	Crusades	Carroll, part four
31	Imperial history	Tuhiwai Smith, Intro., chapter 1
<b>Discussion paper #9 due on Blackboard (Wednesday 1 April)</b>		
<u>April</u>		
2	Colonizing knowledges	Tuhiwai Smith, chapters 2-3
7	Promoting a Maori agenda	Tuhiwai Smith, chapters 10-11
<b>Discussion paper #10 due on Blackboard (Wednesday 8 April)</b>		
9	Indigenous activism/research	Tuhiwai Smith, chapters 12, Con.
14	New Methodologies	Arnold, Preface & chap. 1—pdf
<b>Discussion paper #11 due on Blackboard (Wednesday 15 April)</b>		
16	Collaboration & Indigeneity	Arnold, chapter 2—pdf

<b>Date</b>	<b>Topics</b>	<b>Assignments</b>
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April

21	Religion as Habitation	Arnold, chapter 3
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**Discussion paper #12 due on Blackboard (Wednesday 22 April)**

23	Religion as Exchange	Arnold, chapter 4
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28	Final presentations	
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**Final Papers due to be posted on Blackboard: Friday 1 May.**

## Grading

Your grades will be based on two types of writing assignments posted on the Blackboard site. They are a weekly discussion papers and your own final project/presentation.

Weekly discussion papers: Each week you will post a public comment that raises questions, concerns, or observations about the reading, an experience, or something else. This will be posted on the Blackboard site under the appropriate discussion board for that week. We will discuss these papers on Thursdays. Make your entries 250 to 500 words (1-2 double-spaced pages) and in simple, understandable language that doesn't have too much religious studies jargon. Discussion papers are to be posted on Blackboard the night before class begins. Late papers will not be accepted.

Your papers will be graded on a sliding scale. Papers equivalent to the letter grade 'A' are worth 5 points each; 'B' papers are worth 4 points; 'C' papers are worth 3 points; and 'D' papers are worth 2 points and below. You will receive a failing grade, worth 0 points, if you do not hand the papers in on time or if your paper fails to address the issues presented in the reading. You can receive up to 5 points for each paper submitted per week for a possible semester total of up to 60 points for 12 papers. There is a specific due date and time for the paper li. Responses are due a week after the papers for a given discussion topic have been posted.

Final Project/Presentation: By the end of this class I would like all of you to have made significant progress toward a research project. This will be a final research paper. The length is negotiable but it should be at least 5 pages long for undergraduates and 10 pages for graduate students. Some of you come in with research projects in mind; others of you are just starting out in this area or maybe want to explore its applicability to other areas of study.

About midway through the class you will post an outline of your final project. As with discussion papers, you will be also asked to respond to other student outlines. Also like with weekly journals you will be able to receive as much as 5 points for the outline plus 5 points for 2 responses (10 points total).

You will make a 5 minute presentation to the class on 28 April. It will be on the topic of your final project and paper. You are free to use all kinds of media in your presentation and will upload them to the Blackboard site in advance of your presentation. The presentation will be worth up to 10 points.

Instead of a final exam for this class you will post the final paper on Blackboard. During the time when we would normally have the final exam (1 May) you will instead post the final paper. You may use any kind of materials to help you make your case. Your final paper will be worth up to 10 points.

Below are the criteria by which I will be evaluating your written work:

- 1) **Clarity.** The viewpoints you present in your writing must be clearly conceived and well argued. Your writing style should be straight-forward, easy to read and should be clearly related to the issues you wish to address. Topic sentences at the beginning of each paragraph are helpful in establishing the issue and argument for the reader at the outset. (40%)
- 2) **Engagement with the material.** Entries are to be related to the reading material. They are *not reviews* of what has been stated in the book but are your *critical analysis* of the reading. Avoid direct quotes. Instead seriously take-up what you consider to be the 'key' issues for the study of religion in the reading. An analysis of the issues discussed in the course become clearer the closer your writing is to the texts used in class. (40%)
- 3) **Creativity.** The 'work' of Religious Studies, and perhaps the Humanities in general, is essentially creative. Interpretation of religious phenomena requires that you come to some meaningful relationship with your object of study. This is one of the defining characteristics of creativity. You have a unique and important contribution to make to our collective understandings. There are no predetermined experts in the area of interpretation, only well refined and well argued positions. Your interpretations will be dealt with as importantly as you regard them yourself. (20%)

Attendance and class participation: Attendance is mandatory for this class. Lectures and reading will be intimately related but quite different. It is therefore in your own best interest to do the reading and attend class as both will reflect on your performance on discussion papers, responses and your final paper. You will be given regular opportunities to participate in class either by asking questions, making comments, and interacting with other students in discussion in class or on Blackboard.

Grades will be calculated on the following basis:

12 Weekly Reading Journal (5 points each)	60 points
Abstract/Outline of final project and responses	10 points
Research project	10 points
Presentation	10 points
Attendance	<u>10 points</u>
Total	100 points

### Course Goals

The Department of Religion has articulated three goals that shape its teaching and its expectations of what students in its courses and programs may expect to gain from this study:

1. to understand better the nature and diversity of religious expressions in the contemporary world and in history, and their power in peoples' personal and collective lives;
2. to think more deeply and critically about religious experience and its modes of expression and forms of interpretation;
3. to recognize and appreciate the difficulties and possibilities in a disciplined study of religion; and to become aware of a diversity of approaches and methods within that study.

### Statement Regarding Disability-Related Accommodations

Students who are in need of disability-related academic accommodations must register with the Office of Disability Services (ODS), 804 University Avenue, Room 309, 315-443-4498. Students with authorized disability-related accommodations should provide a current Accommodation Authorization Letter from ODS to the instructor and review those accommodations with the instructor. Accommodations, such as exam administration, are not provided retroactively; therefore, planning for accommodations as early as possible is necessary. For further information, see the ODS website, Office of Disability Services, see <http://disabilityservices.syr.edu>

### Academic Integrity Statement

The Syracuse University Academic Integrity Policy holds students accountable for the integrity of the work they submit. Students should be familiar with the Policy and know that it is their responsibility to learn about instructor and general academic expectations with regard to proper citation of sources in written work. The policy also governs the integrity of work submitted in exams and assignments as well as the veracity of signatures on attendance sheets and other verifications of participation in class activities. Serious sanctions can result from academic dishonesty of any sort. For more information and the complete policy, see <http://academicintegrity.syr.edu/>

### Class Courtesy

All students are expected to follow simple rules of academic courtesy with respect to fellow students and instructors. Please come to class on time to avoid disrupting the class. Once class begins, you must refrain from personal conversations. You must put away all non-course reading materials (e.g. newspapers). Turn off and put away all cell phones and MP3 players. **No laptops will be allowed in class.** Notes need to be taken with pen and paper. Please avoid premature preparations to leave class; your instructor will let you know when class is over. Eating is not allowed during class. You may be asked to leave the class for the day if you do not follow these rules.