

# REL 500/600: The Religious Origins of White Supremacy: Johnson v. M'Intosh and the Doctrine of Christian Discovery

# 3 Credit Hours

### Instructor Information

- Instructor: Prof. Philip P. Arnold
- Office: Department of Religion, 508 Hall of Languages
- Office hours: TTh 10-11 am or by appointment
- phone: 315-443-3861;
- e-mail: pparnold@syr.edu
- all assignments posted on Blackboard (http://blackboard.syr.edu)

### **Co-Instructors**

- Instructor: Adam DJ Brett
- Office: calendly.com/adamdjbrett
- Office hours: TTh 10-11 am or by appointment
- e-mail: adbrett@syr.edu

#### **Co-Instructors**

- Instructor: Sebastian Modrow
- Office: 229 Hinds Hall
- Office hours: TTh 10-11 am or by appointment
- e-mail: smodrow@syr.edu

### **Course Information**

### Description

In a series of Papal Bulls (letters from the Pope to the Portuguese and Spanish monarchs) from the 15<sup>th</sup> century developed what is now known as the "Doctrine of Christian Discovery" (DoCD). These documents granted land title to Christian explorers

when they entered the territories not ruled by a Christian Prince. 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 15th century documents retro-actively sanctioned 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 mercantilism 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 DoCD brings into focus a religious root cause of the world's major problems. Moreover, the DoCD is of urgent interest to contemporary Indigenous people. The DoCD 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). 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 DoCD and this class is an attempt to bring the academic study of religion to the table.

Through a history of religion lens, we will investigate in the course the legacy of using religion as justification for systematic oppression of whole populations. What are the consequences of the Doctrine of Christian Discovery for our understanding of interreligious 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.

# **Departmental Learning Objectives**

The Syracuse University Department of Religion defines six learning objectives for introductory courses, and they are:

- 1. Examine the degree of religious diversity in the world historically and today
- 2. Appreciate the crucial role religion has played in the course of human history
- Critically and imaginatively analyze the role of religion in human expression, thought, and social institutions both historically and in the present day
- 4. Explain a particular religious tradition and/or problem within the study of religion
- 5. Recognize the difficulties inherent in undertaking a coherent, disciplined study of religion, and be aware of the diversity of perspectives within that study
- 6. Practice research and communication skills relevant to the study of religion in particular and the humanities and social sciences in general.

### **Course Objectives**

#### After taking this course, students will be able to:

- 1. Describe the beliefs and practices of the Doctrine of Christian Discovery Throughout History.
- 2. Describe the terms and concepts important for the study of religion, racism, and Christian Hegemony.
- 3. Describe the terms and concepts of the History of Religions methodology,
- 4. Apply the theoretical approaches of the History of Religions methodology to the study of the Doctrine of Christian Discovery and *Johnson v. M'Intosh* (1823) US Supreme Court case *Johnson v. M'Intosh*.
- 5. Analyze the plurality, complexity, and materiality of the history of white Christian Supremacy and hegemony.

#### **Topics Covered**

- 1. Module 1: The History of Religions
- 2. Module 2: The Origins of Doctrine of Christian Discovery
- 3. Module 3: Law and The Doctrine of Christian Discovery
- 4. Module 4: The Doctrine of Christian Discovery Internationally
- 5. Module 5: Podcast Production

### Prerequisites and Co-requisites

None

### **Course Materials**

This is an open access course. The only purchased material at the present is one book which will become open-access soon enough.

### **Required Textbooks**

- Philip P. Arnold, <u>The Urgency of Indigenous Values</u>, Syracuse University Press, 2023.
- Domination Code Film
- Additional readings and podcasts on https://doctrineofdiscovery.org/

### Requirements

In this course students will be expected to use the University's learning management system, conduct original research, and produce a podcast as their final project.

### Supplementary Materials

Example for OER resources: All other materials required for this course are available online, free access via your student status, or through general internet usage.

Our most common sites will be:

- The Doctrine of Discovery Project
- Mapping the Doctrine of Discovery Podcast
- <u>The Doctrine of Christian Discovery Podcast</u>

### Assessment and Grading

The humanities in general and religious studies, in particular, thrive on critical inquiry. Critical inquiry is rooted in critical thinking, close reading/close watching, and careful attention to form and content. This course prioritizes critical inquiry and form criticism when writing about religion. In this class students will have the opportunity to write about religion in different ways for different audiences. Writing about religion is not only for scholars but also for the public. Thus, students are expected to practice writing and speaking for academic audiences and the public in this course.

### **Grading Procedure**

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.

#### **Grading Scale**

Assignment	Points/Percentage
Weekly Discussion Notes	30
Zettelkasten (Mind Garden)	30
Comparative Book Review	10
Final Podcast Project	40
Total	100

Points Range	Letter Grade
90% or above	A
86% to 89%	B+
81% to 85%	В
77% to 80%	B-

Points Range	Letter Grade
73% to 76%	C+
68% to 72%	С
63 to 67%	C-
54% to 58%	D
50% to 53%	D-
49% or below	F

All grades will follow the course and assignment-based rubrics. In this class students are expected to write clearly, think creatively, and integrate course materials into their work. Additionally, students are expected to do research and integrate peer-reviewed scholarly sources into their thinking and writing. Scholarship is a communal activity. Citations are how scholars highlight their interlocutors. Students are expected to cite their sources. Failure to cite sources and include course materials in writing will result in deductions.

### **Incomplete Grades**

Incomplete grades are given rarely and only in extenuating circumstances. Please refer to the <u>course catalog</u> for the complete Incomplete Grade Policy.

### Feedback

- Assignments, grades, and all feedback will be given within a week.
- Emails will be responded to within twenty-four hours.
- All assignments must be submitted via Blackboard.

### **Testing Policies**

• There are no tests in this course

# **Grading Rubric**

Below are three criteria that we will use when grading your written work. The percentages are only to indicate how we weigh these aspects of your writing:

- **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%)**
- 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%)
- **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%)

# Syracuse University Policies:

<u>Students should review the University's policies regarding: Diversity and Disability; the Religious Observances Notification and Policy;</u> and <u>Orange SUccess</u>.

# **Disability-Related Accommodations:**

If you believe that you need academic adjustments (accommodations) for a disability, please contact the Office of Disability Services (ODS) located in Room 309 of 804 University Avenue, visit the <u>ODS website</u> – <u>http://disabilityservices.syr.edu</u>, or call (315) 443-4498 or TDD: (315) 443-1371 for an appointment to discuss your needs and the process for requesting academic adjustments. ODS is responsible for coordinating disability-related academic adjustments and will issue students with documented Disabilities Accommodation Authorization Letters, as appropriate. Since academic adjustments may require early planning and generally are not provided retroactively, please contact ODS as soon as possible.

If you would like to discuss disability-accommodations or register with CDR, please visit <u>Center for Disability Resources</u>. Please call (315) 443-4498 or email <u>disabilityresources@syr.edu</u> for more detailed information.

The CDR is responsible for coordinating disability-related academic accommodations and will work with the student to develop an access plan. Since academic accommodations may require early planning and generally are not provided retroactively, please contact CDR as soon as possible to begin this process.

# Academic Integrity Policy:

Academic integrity is a core value of the University. It is essential to our scholarly and creative work and to our teaching. Students need your support if they are to develop an appreciation of academic culture and the value it places on citation as a means of tracing the history of intellectual contributions to research. The rapid evolution of generative artificial intelligence (AI) makes clear communication to students of university-wide and course-specific academic integrity expectations especially important now. Taking small amounts of class time to explain your expectations and their connection to course learning goals can foster student engagement and motivate academic integrity. The Center for Learning and Student Success (CLASS) supports faculty in promoting academic integrity and collaborates with schools and colleges to implement our policy for academic integrity developed in consultation with the University Senate. Please contact <u>aio@syr.edu</u> if you have questions.

Syracuse University's Academic Integrity Policy reflects the high value that we, as a university community, place on honesty in academic work. The policy holds students accountable for the integrity of all work they submit and for upholding course-specific, as well as university-wide, academic integrity expectations. The policy governs citation and use of sources, the integrity of work submitted in exams and assignments, and truthfulness in all academic matters, including course attendance and participation. The policy states that any work a student submits for a course must be solely their own unless the instructor explicitly allows collaboration or editing. The policy also requires students to acknowledge their use of other peoples' language, images or other original creative or scholarly work through appropriate citation. These expectations extend to the new, fast-growing realm of artificial intelligence (AI) as well as to the use of websites that charge fees or require uploading of course materials to obtain exam solutions or assignments. Students are required to ask their instructor whether use of these tools is permitted – and if so, to what extent – before using them to complete any assignment or exam. Students are also required to seek advance permission from instructors if they wish to submit the same work in more than one course. Failure to receive this permission in advance may violate the Academic Integrity Policy. Under the policy, instructors who seek to penalize a student for a suspected violation must first report the violation to the Center for Learning and Student Success (CLASS). Students may not drop or withdraw from courses in which they face a suspected violation. Instructors must wait to assign a final course grade until a suspected violation is reviewed and upheld or overturned. Upholding Academic Integrity includes abiding by instructors' individual course expectations, which may include the protection of their intellectual property.

Students should not upload, distribute, or otherwise share instructors' course materials without permission. Students found in violation of the policy are subject to grade sanctions determined by the course instructor and non-grade sanctions determined by the School or College where the course is offered, as outlined in the Violation and Sanction Classification Rubric. Students are required to read an online summary of the University's academic integrity expectations and provide an electronic signature agreeing to abide by them twice a year during pre-term check-in on MySlice.

### Faith Tradition Observances:

<u>Syracuse University's Religious Observances Policy</u> recognizes the diversity of faiths represented in the campus community and protects the rights of students, faculty, and staff to observe religious holy days according to their traditions. Under the policy, students are given an opportunity to make up any examination, study, or work requirements that may be missed due to a religious observance, provided they notify their instructors no later than the academic drop deadline. For observances occurring before the drop deadline, notification is required at least two academic days in advance. Students may enter their observances in MySlice under Student Services/Enrollment/My Religious Observances/Add a Notification.

### Discrimination Or Harassment:

Federal and state law, and University policy prohibit discrimination and harassment based on sex or gender (including sexual harassment, sexual assault, domestic/dating violence, stalking, sexual exploitation, and retaliation). If a student has been harassed or assaulted, they can obtain confidential counseling support, 24-hours a day, 7 days a week, from the Sexual and Relationship Violence Response Team at the Counseling Center (315-443-8000, Barnes Center at The Arch, 150 Sims Drive, Syracuse, New York 13244). Incidents of sexual violence or harassment can be reported nonconfidentially to the University's Title IX Officer (Sheila Johnson Willis, 315-443-0211, titleix@syr.edu, 005 Steele Hall). Reports to law enforcement can be made to the University's Department of Public Safety (315-443-2224, 005 Sims Hall), the Syracuse Police Department (511 South State Street, Syracuse, New York, 911 in case of emergency or 315-435-3016 to speak with the Abused Persons Unit), or the State Police (844-845-7269). I will seek to keep information you share with me private to the greatest extent possible, but as a professor I have mandatory reporting responsibilities to share information regarding sexual misconduct, harassment, and crimes I learn about with the University's Title IX Officer to help make our campus a safer place for all.

### Assignments & Participation

### Assignments and Projects

#### Weekly Discussion Notes

Each week you will post notes that raise questions, concerns, or observations about the reading, an experience, or something else. This will be posted on the Blackboard site every

Tuesday 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 for a grade.

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 on Blackboard. Responses are due a week after the papers for a given discussion topic have been posted.

#### Zettelkasten (Mind Garden)

It is not enough to read a text one must take notes on it and critically reflect on it. Each week students are expected to write and take notes on what they learned and read from the textbooks and the course materials. Reading logs help to develop and refine critical reading and thinking skills. Active reading requires deep engagement with the texts. Participating in active reading leads to increased comprehension, deep learning, and a more invested and engaged experience of the course. This practice lets you process information moving from passive to active recipient who is doing knowledge curation. A well-done reading log will help you with all of your assignments and prepare for the podcast.

Instructor Brett still uses reading logs to critically evaluate and learn a text and material. Personally, his reading logs list the name of the piece, and provide a short summary along with hashtags for him to find material easier. Instructor Brett also include quotes he thinks will be useful to my writing and future thinking.

This assignment is based on the famous sociologist Niklas Luhmann's principle of *Zettelkasten*. This method allows one to pursue excellence in writing and thinking through short, simple notes at least weekly. The goal of this assignment is to have you practice the *Zettelkasten* and learn how to build for yourself a mental garden where your ideas flow into one another and help fertilize the trees of your research and thinking. While I am not expecting public facing mind gardens, the below links are helpful tools to learn more about this approach.

#### Resources

- Mental Nodes
- Schmidt, J. F. (2018). Niklas Luhmann's Card Index: The Fabrication of Serendipity. Sociologica, 12(1), 53–60. <u>https://doi.org/10.6092/issn.1971-8853/8350</u>
- Take Smart Notes

#### • Zettelkasten Method

### **Comparative Book Review**

Part of the work being a scholar is the critical evaluation and assessment of work that is being done within the field. As Doctrine of Christian Discovery and *Johnson v. M'Intosh* become more a part of the academic conversation there is an increasing body of literature on the topics. Students will choose two recent books on these topics or two recent books in religious studies and/or Indigenous studies which they see as related to the course content and write a comparative book review of the two books using the format and style of the Journal of the Council for Research on Religion (JCREOR).

### **Final Podcast Project**

One of the most popular emerging forms of public engagement with the humanities and religious studies is podcasting. Podcasts like <u>Mapping the Doctrine of Discovery</u>, <u>Keeping it 101</u>, and <u>Straight White American Jesus</u> reach the public in ways that op-ed and editorials do not. In this course students will work with the instructor and the team of Mapping the Doctrine of Discovery Podcast to write and craft their own episodes of the podcast. Students are encouraged to work in groups with everyone researching and writing the episode script, finding a proposed guest for the episode and working with the instructor and podcast team to interview the guest and produce the episode of the podcast. If students would like to work individually that is also acceptable.

### **Class Participation**

Active and engaged participation in this course is expected and encouraged. The weekly writing and *Zettelkasten* are ways of encouraging and rewarding regular engagement. During class, please take notes, record block quotes, write down ideas, etc. Outside of class use these assignments as ways to encourage and support the research that you are doing for the podcast. Please visit the instructor during office hours or stay in touch via email.

### Class Courtesy and Course Ground Rules

The following are expected of all students in this course:

- Open dialogue and conversation between students and faculty. We are all learning and growing together
- Regular dialogue
- Using the learning management system (blackboard) and university email system
- Using the wonderful resources of our library for this course
- be respectful to your instructor and peers; refrain from derogatory statements

Students are expected to attend all classes, unless excused by the instructor. Attendance will be taken and recorded that will be factored into your final grade. 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). **Unless instructed otherwise, turn off and put away all cell phones and electronic devices. No laptops will be allowed in class unless cleared as part of a disability accommodation.** 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.

## University Attendance Policy:

Attendance in classes is expected in all courses at Syracuse University. Students are expected to arrive on campus in time to attend the first meeting of all classes for which they are registered. Students who do not attend classes starting with the first scheduled meeting may be academically withdrawn as not making progress toward degree by failure to attend. Instructors set course-specific policies for absences from scheduled class meetings in their syllabi.

It is a federal requirement that students who do not attend or cease to attend a class to be reported at the time of determination by the instructor. Instructor should use "ESPR" and "MSPR" in Orange Success to alert the Office of the Registrar and the Office of Financial Aid.

Students should also review the university's religious observance policy and make the required arrangements at the beginning of each semester.

### Health & Wellness Considerations:

Mental health and overall well-being are significant predictors of academic success. As such it is essential that during your college experience you develop the skills and resources effectively to navigate stress, anxiety, depression, and other mental health concerns. Please familiarize yourself with the range of resources the Barnes Center provides (<u>https://ese.syr.edu/bewell/</u>) and seek out support for mental health concerns as needed. Counseling services are available 24/7, 365 days, at 315-443-8000, and I encourage you to explore the resources available through the Wellness Leadership Institute, <u>https://ese.syr.edu/bewell/wellness-leadership-institute/</u>

### Email

All communication between students and faculty will take place using the institutionally assigned email accounts. Per the Family Educational Rights and Privacy Act (FERPA), faculty will not respond to student emails via non-university assigned email accounts such as a gmail or yahoo account.

# **Student Resources**

Syracuse University offers a range of resources to support students. Many of these serves are online and able to be accessed from wherever the student lives for more information please visit <u>Syracuse University Student Resources</u>.

### **Technical Support**

Students who need help with an IT related issue should <u>ITS Service Center</u>. Those seeking assistance can contact the Help Desk by calling 315.443.2677 or by emailing <u>help@syr.edu</u>. Users can also visit the in-person ITS Service Center, chat with them using the link to the bottom right, or <u>submit a request</u> for assistance. Be sure to check <u>Answers</u> for all the latest how-to's and IT resource information.

## **Content Warning**

Because of the nature of the topics covered in this class, the course readings or class discussions may generate intellectual and emotional discomfort. These responses are natural parts of intellectual growth. If, however, your emotional response becomes acute psychological distress (triggering), please communicate with me. I invite you to contact me if you have concerns in this regard.

# **Orange Alert**

**ORANGE ALERT**, Syracuse University's crisis notification system, uses text messages, phone, and email alerts to provide rapid notification and instructions to members of the University community in the event of a crisis in progress. Crises could include an individual who is considered armed and dangerous, a hazardous materials incident, an explosion, or any other event in which there is an immediate threat of physical harm or death to campus community members.

# In the event of an emergency, please use one of the following numbers to reach us:

- From any phone: 315.443.2222
- From your cell phone: #78 (#SU)
- Campus landline: 711
- For more information on ORANGE ALERT, including how to update your contact information, visit the <u>DPS website</u>

# Schedule

This is a semester long course which is split into four thematic and conceptual modules. Each module corresponds to a course learning outcome. Module 1 is five weeks. Modules 2 and 3 are three weeks each. Modules 4 and 5 are each two weeks.

#### 1. Module 1: The History of Religions

- 1. Introductions and The History of Religions Methodology
  - 1. Reading 🛄 Arnold, Intro

- 2. Listening n The Doctrine of Discovery in the Mesoamerican Context with Davíd Carrasco
- 3. Watching 🛗 Religions of Mesoamerica by David Carrasco
- 4. Assignment 🖉 Weekly Discussion Note
- 2. The (Im)Possibility Of Knowing The Other (Arnold, Intro & Chapter 1)
  - 1. Reading 🛄 Arnold, Chapter 1
  - 2. Listening R Exploring the Doctrine of Discovery, Indigenous Struggles, and the Pursuit of Balance Part 1 and Part 2
  - 3. Watching Philip P. Arnold, "Skä-noñh—Great Law of Peace Center: Decolonizing Sacred Space"
  - 4. Assignment 🥖
    - 1. Weekly Discussion Note
- 3. History of Religions paying attention
  - 1. Reading 🛄 Arnold, Chapters 2 & 3
  - 2. Listening n Eve Reyes-Aguirre: Environment & Creation
  - 3. Watching 📋 Charles Long: America and the Academic Study of Religion
  - 4. Assignment 🥖 Weekly Discussion Note
- 4. "Religion" as Habitation and Exchange
  - 1. Reading D Arnold, Chapters 4 & 5
  - 2. Listening Dana Lloyd
  - 3. Watching 🛗 Intro to Indigenous Religions
  - 4. Assignment 🥖
    - 1. Weekly Discussion Note
    - 2. Podcast Proposal Due
- 5. Definitions and Urgencies
  - 1. Reading 🛄 Arnold, Chapter 6 & Epilogue
  - 2. Listening Reclaiming Sacred Ground: Indigenous Sovereignty, Environmental Wisdom, and the Path to Restorative Justice with Patrick Gonzalez-Rogers
  - 3. Watching The Urgent Need for Teaching Indigenous Values at the Skä•noñh
  - 4. Assignment 🥖
    - 1. Weekly Discussion Note
    - 2. Zettelkasten Part 1

#### 2. Module 2: The Origins of the Doctrine of Christian Discovery

- 1. The Origins of the Doctrine of Christian Discovery
  - 1. Reading 🛄
    - 1. The Papal Bulls
    - 2. Inter Caetera: A New Translation
    - Miller, Robert J, and others, 'The Doctrine of Discovery', Discovering Indigenous Lands: The Doctrine of Discovery in the English Colonies (Oxford, 2010; online edn, Oxford Academic, 1 Sept. 2010), <u>https://doiorg.libezproxy2.syr.edu/10.1093/acprof:oso/9780199579815.003.</u> 0001, accessed 29 July 2024
  - 2. Listening n Mapping the Doctrine of Christian Discovery Episode 0
  - 3. Watching *Domination Code*
  - 4. Assignment 🥖
    - 1. Book Review Due
    - 2. No discussion note due

- 2. Indigenous Perspectives on the Doctrine of Discovery
  - 1. Reading 🛄
    - Philip P. Arnold and Sandra Bigtree, <u>Ten Religious Themes of the</u> <u>Doctrine of Christian Discovery (DoCD) that Contrast with</u> <u>Indigenous Values</u>"
    - 2. How we met the Doctrine of Discovery. A Maya commentary
  - 2. Listening Betty Lyons, Understanding the Doctrine of Discovery
  - 3. Watching 🎽
  - 4. Assignment
    - 1. Weekly Discussion Note
    - 2. Podcast Annotated Bibliography Due
- 3. The Doctrine of Discovery and the Colonies
  - 1. Reading 🛄
    - 1. Manifest Destiny
    - 2. Christian Control Of Women And Mother Earth
    - 3. Superseding the Doctrine of Discovery
  - 2. Listening n Robert P. Jones: White Supremacy's Roots
  - 3. Watching Doctrine of Discovery 8 perspectives
  - 4. Assignment
    - 1. Weekly Discussion Note
    - 2. Zettelkasten Part 2

#### 3. Module 3: Law and The Doctrine of Christian Discovery

- 1. Law 1
  - 1. Reading 🛄
    - 1. <u>Statement on the Historical Use of the Doctrine of Christian</u> <u>Discovery by the United States Supreme Court Since 1823</u>
    - 2. <u>The Doctrine of Christian Discovery: Its Fundamental Importance</u> in United States Indian Law and the Need for its Repudiation and Removal.
  - 2. Listening The Legal Framework of the Doctrine of Christian Discovery in Practice with Joe Heath
  - 3. Watching Expanded analysis of Johnson v. McIntosh by Steven Newcomb
  - 4. Assignment
    - 1. Weekly Discussion Note
    - 2. Podcast Guest Selected
- 2. Law 2
  - 1. Reading 🛄
    - 1. <u>200 Years of Johnson v. M'Intosh: Law, Religion, and Native</u> <u>American Lands</u>
    - 2. <u>"Introduction to the 200 Years of *Johnson v. M'Intosh*: Law, Religion, and Native American Lands Series"</u>
    - 3. *"Johnson v. M'Intosh* and the Missing Cover of the Jigsaw Puzzle"
    - 4. <u>"Johnson v. M'Intosh, Wi Parata v. Bishop of Wellington, and the</u> Legacy of the Doctrine of Discovery in Aotearoa-New Zealand"
  - 2. Listening 🎧
    - 1. The Backstory of Johnson v. M'Intosh with Lindsay Robertson
  - 3. Watching 🛗 The Cherokee Cases with Lindsay Robertson
  - 4. Assignment 🥖
    - 1. Podcast Script Rough Draft Submitted to Writing Center and for Peer Review

- 3. Law 3
  - 1.Reading 🛄
    - 1. "The Legacy of the Right to Control Land and Dependency"
    - <u>"The International Law of Colonialism:</u> <u>Johnson v. M'Intosh and the Doctrine of Discovery Applied</u> <u>Worldwide"</u>
    - 3. <u>*"Johnson v. M'Intosh, Plenary Power, and Our Colonial Constitution"*</u>
    - 4. "However, Extravagant The Pretensions of Johnson V. M'Intosh"
    - 5. <u>City Of Sherrill V. Oneida Indian Nation</u>, 544 U.S. 197 (2005): The Doctrine Of Christian Discovery And Domination And The Denial <u>Of Treaty Rights</u>
    - 6. <u>"Federal Anti-Indian Law: The Legal Entrapment of Indigenous</u> <u>Peoples</u>"
  - 2. Listening
    - 1. Johnson v. M'Intosh and Federal Anti-Indian Law with Peter <u>d'Errico</u>
    - 2. Robert J. Miller: Property & Sovereignty
  - 3. Watching 📺
  - 4. Assignment
    - 1. Weekly Discussion Note
    - 2. Zettelkasten Part 3
- 4. Module 4: The Doctrine of Christian Discovery Internationally
  - 1. United Nations
    - 1. Reading 🛄
      - 1. Preliminary study of the impact on indigenous peoples of the international legal construct known as the Doctrine of Discovery
      - 2. The Doctrine of Discovery: The International Law of Colonialism
    - 2. Listening
      - 1. <u>S02E05</u>: Dissecting the Doctrine of Discovery: Indigenous Rights, White Supremacy, and the United Nations with Betty Lyons
    - 3. Watching The Doctrine of Discovery International Impact Today
    - 4. Assignment
      - 1. Podcast Script Final Submitted
      - 2. Weekly Discussion Note
  - 2. Internationally
    - 1. Reading 🛄
      - 1. Doctrine of Discovery in Brazil
      - 2. The Regalian Doctrine: The Philippine Case
      - 3. Indigenous Sacredness, Christendom and the Doctrine of Discovery
      - 4. Unraveling the International Law of Colonialism: Lessons From Australia and the United States
      - 5. <u>The Ten Legal Dimensions of the Doctrine of Discovery: The</u> <u>International Law of Colonialism</u>
      - 6. <u>10 Religious Dimensions</u>
    - 2. Listening The Doctrine of Discovery In The Social Psyche with Tina Ngata
    - 3. Watching 📺 The International Law of Colonialism
    - 4. Assignment
      - 1. Zettelkasten Part 4

- 2. No weekly Discussion Note
- 5. Module 5: Podcast Production
  - Recording Podcasts 
    Final Podcast Due