

Native American Religion

This book uncovers the history and religious experiences of the first American Indian converts to Pentecostalism. Focusing on the Assemblies of God denomination, Tarango shows how converted indigenous leaders eventually transformed a standard Pentecostal theology of missions in ways that reflected their own religious struggles and advanced their sovereignty within the denomination.

Native Americans and Canadians are largely romanticised or sidelined figures in modern society. Their spirituality has been appropriated on a relatively large scale by Europeans and non-Native Americans, with little concern for the diversity of Native American opinions. Suzanne Owen offers an insight into appropriation that will bring a new understanding and perspective to these debates. This important volume collects together these key debates from the last 25 years and sets them in context, analyses Native American objections to appropriations of their spirituality and examines 'New Age' practices based on Native American spirituality. The Appropriation of Native American Spirituality includes the findings of fieldwork among the Mi'Kmaq of Newfoundland on the sharing of ceremonies between Native Americans and First Nations, which

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highlights an aspect of the debate that has been under-researched in both anthropology and religious studies: that Native American discourses about the breaking of 'protocols', rules on the participation and performance of ceremonies, is at the heart of objections to the appropriation of Native American spirituality. Provides an overview of and introduction to the representative religious traditions of Native North American Indians.

Religion and Culture in Native America presents an introduction to a diverse array of Indigenous religious and cultural practices in North America, focusing on those issues in which tribal communities themselves are currently invested. These topics include climate change, water rights, the protection of sacred places, the reclaiming of Indigenous foods, health and wellness, social justice, and the safety of Indigenous women and girls. Locating such contemporary challenges within their historical, religious, and cultural contexts illuminates how Native communities' responses to such issues are not simply political, but deeply spiritual, informed by sacred traditions, ethical principles, and profound truths. In collaboration with renowned ethnographer and scholar of Native American religious traditions Inés Talamantez, Suzanne Crawford O'Brien abandons classical categories typically found in religious studies textbooks and challenges essentialist notions of Native American cultures to explore the complexities of

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Native North American life. Key features of this text include: Consideration of Indigenous religious traditions within their historical, political, and cultural contexts Thematic organization emphasizing the concerns and commitments of contemporary tribal communities Maps and images that help to locate tribal communities and illustrate key themes. Recommendations for further reading and research Written in an engaging narrative style, this book makes an ideal text for undergraduate courses in Native American Religions, Religion and Ecology, Indigenous Religions, and World Religions.

Native American Spirituality teaches us the value of living in harmony with the earth, of honouring each other and respecting the interdependence of all life. By looking back and rediscovering 'The Old Ways', we can look forward to applying these perennial truths to our modern dilemmas. This introductory guide explains what is a vision quest, how to reconnect with nature, how to purify with herbs, what is a sweat lodge, what is a medicine tool, and what is the Great Mystery. Discusses the world view and beliefs of various Native American religions and their role in promoting survival of the devastation caused by the arrival of Europeans.

Surveys the history and basic beliefs of Native American religions.

Teaching Spirits offers a thematic approach to Native American religious

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traditions. Through years of living with and learning about Native traditions across the continent, Joseph Epes Brown learned firsthand of the great diversity of the North American Indian cultures. Yet within this great multiplicity, he also noticed certain common themes that resonate within many Native traditions. These themes include a shared sense of time as cyclical rather than linear, a belief that landscapes are inhabited by spirits, a rich oral tradition, visual arts that emphasize the process of creation, a reciprocal relationship with the natural world, and the rituals that tie these themes together. Brown illustrates each of these themes with in-depth explorations of specific native cultures including Lakota, Navajo, Apache, Koyukon, and Ojibwe. Brown was one of the first scholars to recognize that Native religions-rather than being relics of the past-are vital traditions that tribal members shape and adapt to meet both timeless and contemporary needs. *Teaching Spirits* reflects this view, using examples from the present as well as the past. For instance, when writing about Plains rituals, he describes not only building an impromptu sweat lodge in a Denver hotel room with Black Elk in the 1940s, but also the struggles of present-day Crow tribal members to balance Sun Dances and vision quests with nine-to-five jobs. In this groundbreaking work, Brown suggests that Native American traditions demonstrate how all components of a culture can be interconnected-how the

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presence of the sacred can permeate all lifeways to such a degree that what we call religion is integrated into all of life's activities. Throughout the book, Brown draws on his extensive personal experience with Black Elk, who came to symbolize for many the richness of the imperiled native cultures. This volume brings to life the themes that resonate at the heart of Native American religious traditions.

In this interdisciplinary collection of essays, Joel W. Martin and Mark A. Nicholas gather emerging and leading voices in the study of Native American religion to reconsider the complex and often misunderstood history of Native peoples' engagement with Christianity and with Euro-American missionaries. Surveying mission encounters from contact through the mid-nineteenth century, the volume alters and enriches our understanding of both American Christianity and indigenous religion. The essays here explore a variety of postcontact identities, including indigenous Christians, "mission friendly" non-Christians, and ex-Christians, thereby exploring the shifting world of Native-white cultural and religious exchange. Rather than questioning the authenticity of Native Christian experiences, these scholars reveal how indigenous peoples negotiated change with regard to missions, missionaries, and Christianity. This collection challenges the pervasive stereotype of Native Americans as culturally static and ill-equipped to navigate the roiling currents associated with colonialism and missionization. The contributors are Emma Anderson, Joanna Brooks, Steven W.

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Hackel, Tracy Neal Leavelle, Daniel Mandell, Joel W. Martin, Michael D. McNally, Mark A. Nicholas, Michelene Pesantubbee, David J. Silverman, Laura M. Stevens, Rachel Wheeler, Douglas L. Winiarski, and Hilary E. Wyss.

The remarkable story of the innovative legal strategies Native Americans have used to protect their religious rights. From North Dakota's Standing Rock encampments to Arizona's San Francisco Peaks, Native Americans have repeatedly asserted legal rights to religious freedom to protect their sacred places, practices, objects, knowledge, and ancestral remains. But these claims have met with little success in court because Native American communal traditions don't fit easily into modern Western definitions of religion. In *Defend the Sacred*, Michael McNally explores how, in response to this situation, Native peoples have creatively turned to other legal means to safeguard what matters to them. To articulate their claims, Native peoples have resourcefully used the languages of cultural resources under environmental and historic preservation law; of sovereignty under treaty-based federal Indian law; and, increasingly, of Indigenous rights under international human rights law. Along the way, Native nations still draw on the rhetorical power of religious freedom to gain legislative and regulatory successes beyond the First Amendment. The story of Native American advocates and their struggle to protect their liberties, *Defend the Sacred* casts new light on discussions of religious freedom, cultural resource management, and the vitality of Indigenous religions today.

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Gale Researcher Guide for: Native American Religion is selected from Gale's academic platform Gale Researcher. These study guides provide peer-reviewed articles that allow students early success in finding scholarly materials and to gain the confidence and vocabulary needed to pursue deeper research.

The New World came into being in the Europeans' encounter with the indigenous religions and cultures of Central and South America. Yet these religions remain little known or are filtered through inadequate categories such as "animism," "superstition," or "syncretism." In this volume, an international group of the finest authorities working on the subject provide rich descriptions and provocative interpretations of religious ideas rarely gathered in one place. Since an exhaustive treatment would be impossible (it is estimated that there could be as many as fifteen thousand different South American languages living or extinct), the aim is to illustrate something of the range of religious beliefs and practices through cases that are exemplary. The first part of the book describes the religious views of the Aztec, Maya, and Inca, dating from the time prior to contact with Europeans. The rest of the book treats contemporary cases from the major cultural and geographical areas of Central and South America. Whether the focus is on myth, architecture, ritual celebrations, or shamanic practice, each essay provides a distinctive profile of the culture in question. Contributors include David Carrasco, Edgardo J. Cordeu, Mercedes de la Garza, Alfredo López Austin, Juan Ossia Acuña, Alejandra Siffredi, Lawrence E. Sullivan, Terence Turner, Peter van der Loo,

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Robin M. Wright, and Reiner Tom Zuidema.

This thesis focuses primarily on Lakota concerns about the appropriation of their spirituality. The religious authority of the Lakota has been recognised by Native Americans and non-Natives alike through the books of Nicholas Black Elk, who witnessed the establishment of reservations in the Plains, the aftermath of the Wounded Knee massacre and the conversion of his people to Christianity, and through the teachings of his nephew Frank Fools Crow who kept the prohibited Lakota Sun Dance alive and other ceremonial practices until the American Indian Religious Freedom Act (AIRFA) was passed by Congress in 1978. Not long after, elders from Lakota and other Plains Indian Nations became increasingly concerned about what they perceived to be the misuse of their ceremonies. In 1993, five hundred representatives of the Lakota, Nakota and Dakota peoples endorsed the 'Declaration of War Against Exploiters of Lakota Spirituality', which primarily attacks the commodification of Lakota ceremonies by 'pseudo-Indian charlatans' and 'new age wannabes'. Ten years later, a group of Lakota and neighbouring Plains Indian spiritual leaders supported the 'Arvol Looking Horse Proclamation' prohibiting all non-Native participation in Plains Indian ceremonies. Meanwhile, in academic institutions, several Native American scholars accused their non-Native colleagues of exploiting Native American communities, raising methodological questions connected to insider/outsider debates and research ethics in the study of Native American religious traditions. The

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thesis first examines the historical roots of the religious 'war' between Native Americans and non-Natives and analyses how the expropriation of Lakota ceremonies across tribal boundaries became the basis of a pan-Indian religion. By bringing together diverse indigenous peoples of North America as the 'colonised' against non-Native appropriators perceived as the 'colonisers', a tension developed between racial interpretations of 'Native American' based on blood quantum methods, established by the federal governments, and 'traditional' definitions where attitude and behaviour determines membership of the group. The main body of the thesis explores this tension in a variety of contexts: among the Lakota themselves, non-Native Americans accused of appropriating Lakota ceremonies, contemporary Mi'kmaq in eastern Canada who have employed Lakota and other Plains Indian ceremonial practices, and in the academy where ethnicity and ethics in the study of Native American religions are currently debated. The matter is further complicated by evidence illustrating that the Lakota have no centralised authority where traditional religious matters are concerned; however, Native Americans consistently refer to 'protocols' that define the way ceremonies are performed and the rules of participation, largely based on the Lakota model again, in particular where pan-Indian religion is present, such as at Mi'kmaq powwows, and in ceremonies where the pipe is smoked, such as the sweat lodge ceremony and vision quest, which have been appropriated extensively, often without the protocols, by non-Native Americans, including practitioners in Britain where some

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have altered the ceremonies to create a reconstituted British indigenous tradition. The attempt to restrict participation in Native American ceremonies according to ethnicity has not only created conflict between Native and non-Native peoples, but within Native communities as well. Nevertheless, the call for exclusivity has come after previous warnings about the misuse of ceremonies had been ignored. Therefore, the thesis examines Native American discourses about the breaking of 'protocols' as being at the heart of objections to the appropriation of Native American spirituality.

Describes the peyote plant, the birth of peyotism in western Oklahoma, its spread from Indian Territory to Mexico, the High Plains, and the Far West, its role among such tribes as the Comanche, Kiowa, Kiowa-Apache, Caddo, Wichita, Delaware, and Navajo Indians, its conflicts with the law, and the history of the Native American Church.

Master's Thesis from the year 2008 in the subject American Studies - Culture and Applied Geography, grade: 1,0, University of Hildesheim (Institut für englische Sprache und Literatur), language: English, abstract: In my Master's Thesis I will refer to my Bachelor's Thesis, which was about 'Native American Women'. I analyzed how Native American women lived in their communities and especially how their role was and is in contrast to what Europeans and European Americans think it was. I found that the role of women in Native America was in many ways different from the role of European women at the same time. After I became engrossed in the topic of Native American culture and Native American women in particular I became curious about what Native

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Americans believed, what their philosophy was and how they organized their spiritual life. This is why I decided to research this and focus on Native American beliefs, ideology and philosophy of life in my Master's Thesis. In my thesis I will not concentrate on one or several special tribes. Instead I will try to give a comprehensive survey of Native American religion in general. While doing so, I will always look for and give adequate examples that illustrate what I want to convey. I will divide this thesis into three parts. The first part will be devoted to the history of Native American religion. In my opinion it is not possible to look at another culture's religion without finding out the story of its religion first. I want to do research on what Native Americans believed through the course of time and believe today, if their belief system has changed and what consequences white contact brought. I want to find out how Native American religion as it used to be before white contact developed and survived. Furthermore, I want to discover if Natives today still have the same beliefs as their ancestors or if most of them converted to the Christian religion and the West."

Here is an in-depth look at spiritual experiences about which very little has been written. Belief in reincarnation exists not only in India but in most small tribal societies throughout the world, including many Indian groups in North America. The reader is offered a rich tapestry of stories from a number of North American tribes about death, dying, and returning to this life. Included are stories from the Inuit of the polar regions; the Northwest Coast people, such as the Kwakiutl, the Gitksan, the Tlingit, and the

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Suquamish; the Hopi and the Cochiti of the Southwest; the Winnebago of the Great Lakes region; the Cherokee of the Southeast,; and the Sioux people of the Plains area. Readers will learn about a Winnebago shaman's initiation, the Cherokee's Orpheus myth, the Hopi story of A Journey to the Skeleton House, the Inuit man who lived the lives of all animals, the Ghost Dance, and other extraordinary accounts. The ethnological record indicates reincarnation beliefs are found among the indigenous peoples on all continents of this earth as well as in most of the world's major religions. This book makes a valuable contribution towards having a deeper understanding of North American Indian spiritual beliefs.

In this ground-breaking work, some of the best contemporary Native scholars and writers examine the issue of Native religious identity today. Because the traditional Native American view recognizes no sharp distinction between sacred and profane spheres of existence, Native cultures and religious traditions are in many ways synonymous and coextensive. This intimate relationship between culture and religion makes the question of religious identity a vital inquiry. Essays range from the scholarly to the intensely personal, including Christian, traditional, and "post-Christian" perspectives. The range of topics includes a study of Nahua religion and the cult of the Virgin of Guadalupe; the role of Native interpreters in spreading Christianity; a Native writer's observations of a modern Sun Dance

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ritual; and an Indian elder's poignant account of how it felt, after her marriage to a white Canadian, to receive an official card from the government declaring that she was "no longer an Indian" according to the laws of Canada.

"In 2016, thousands of people travelled to North Dakota to camp out near the Standing Rock Sioux Reservation to protest the construction of an oil pipeline that is projected to cross underneath the Missouri River a half mile upstream from the Reservation. The Standing Rock Sioux consider the pipeline a threat to the region's clean water and to the Sioux's sacred sites (such as its ancient burial grounds). The encamped protests garnered front-page headlines and international attention, and the resolve of the protesters was made clear in a red banner that flew above the camp: "Defend the Sacred". What does it mean when Native communities and their allies make such claims? What is the history of such claim-making, and why has this rhetorical and legal strategy - based on appeals to religious freedom - failed to gain much traction in American courts? As Michael McNally recounts in this book, Native Americans have repeatedly been inspired to assert claims to sacred places, practices, objects, knowledge, and ancestral remains by appealing to the discourse of religious freedom. But such claims based on alleged violations of the First Amendment "free exercise of religion" clause of the US Constitution have met with little success in US courts,

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largely because Native American communal traditions have been difficult to capture by the modern Western category of "religion." In light of this poor track record Native communities have gone beyond religious freedom-based legal strategies in articulating their sacred claims: in (e.g.) the technocratic language of "cultural resource" under American environmental and historic preservation law; in terms of the limited sovereignty accorded to Native tribes under federal Indian law; and (increasingly) in the political language of "indigenous rights" according to international human rights law (especially in light of the 2007 U.N. Declaration of the Rights of Indigenous Peoples). And yet the language of religious freedom, which resonates powerfully in the US, continues to be deployed, propelling some remarkably useful legislative and administrative accommodations such as the 1990 Native American Graves Protection and Reparation Act. As McNally's book shows, native communities draw on the continued rhetorical power of religious freedom language to attain legislative and regulatory victories beyond the First Amendment"--

Through first-hand accounts, personal experience, and narrative analysis, the authors provide readers with a rare glimpse into the religious and healing practices of Native Americans.

Describes traditional beliefs and worship practices, the consequences of contact

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with Europeans and other Americans, and the forms Native American religions take today.

"A Seat At The Table is a valuable and insightful book about a too long overlooked topic - the right of Native American people to have their sacred sites and practices honored and protected. Let's hope it gets read far and wide, enough to bring about a real shift in policy and consciousness."—Bonnie Raitt

"Phil Cousineau has created a fine companion book to accompany the important film he and Gary Rhine have made in defense of the religious traditions of Native Americans. [Native Americans] are recognized the world over as keepers of a vital piece of the Creator's original orders, and yet they are regarded as little more than squatters at home. This book features impressive interviews, beautiful illustrations, and gives a voice to the voiceless."—Peter Coyote

Consisting of original scholarship at the intersection of indigenous studies and religious studies, the Handbook of Indigenous Religion(s) includes a programmatic introduction arguing for new ways of conceptualizing the field, numerous case study-based examples, and an Afterword by Thomas Tweed. Since its first publication in 1981, AMERICA: RELIGIONS AND RELIGION has become the standard introduction to the study of American religious traditions. Written by one of the foremost scholars in the field of American religions, this

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textbook has introduced thousands of students to the rich religious diversity that has always been a hallmark of the American religious experience. Beginning with Native American religious traditions and following the course of America's religious history up to the present day, this text gives students the benefit of the author's rigorous scholarship in clear language that has proven to be readily accessible for today's undergraduates. This long-awaited new edition explores a variety of recent events and developments, including increasing religious pluralism and, especially, a combinative postpluralism in which different faiths in America subtly begin to borrow from one another. The new edition examines postethnic Judaism in the Jewish Renewal movement and other instances, the growing Womenpriest movement among American Catholics, and the development of Islam in America in the light of September 11, 2001. It surveys the emerging church movement among liberal evangelicals and others, and follows the growth of a new spirituality that is much broader than the New Age movement. Important Notice: Media content referenced within the product description or the product text may not be available in the ebook version. This book provides an introduction Native American religious traditions, placing them within their historical, social, and political contexts. The book focuses on three diverse indigenous traditions: the Lakota of the Northern Plains, the Diné

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(Navajo) of the Southwest, and Coast Salish of the Pacific Northwest. This book highlights their distinct oral traditions, ceremonial practices, the impact of colonialism on Native religious life, and the ways in which indigenous communities of North America have responded, and continue to respond, to colonialism and Euroamerican cultural hegemony. For people interested in the study of Native American Religious Traditions.

In *The Cherokees and Christianity*, William G. McLoughlin examines how the process of religious acculturation worked within the Cherokee Nation during the nineteenth century. More concerned with Cherokee "Christianization" than Cherokee "civilization," these eleven essays cover the various stages of cultural confrontation with Christian imperialism. The first section of the book explores the reactions of the Cherokee to the inevitable clash between Christian missionaries and their own religious leaders, as well as their many and varied responses to slavery. In part two, McLoughlin explores the crucial problem of racism that divided the southern part of North America into red, white and black long before 1776 and considers the ways in which the Cherokees either adapted Christianity to their own needs or rejected it as inimical to their identity.

Describes traditional beliefs and worship practices, the consequences of contact with Europeans and other Americans, and the forms of Native American religions take today.

Focusing on three diverse indigenous traditions, *Native American Religious Traditions*

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highlights the distinct oral traditions and ceremonial practices; the impact of colonialism on religious life; and the ways in which indigenous communities of North America have responded, and continue to respond, to colonialism and Euroamerican cultural hegemony.

During the nineteenth century, white Americans sought the cultural transformation and physical displacement of Native people. Though this process was certainly a clash of rival economic systems and racial ideologies, it was also a profound spiritual struggle. The fight over Indian Country sparked religious crises among both Natives and Americans. In *The Gods of Indian Country*, Jennifer Graber tells the story of the Kiowa Indians during Anglo-Americans' hundred-year effort to seize their homeland. Like Native people across the American West, Kiowas had known struggle and dislocation before. But the forces bearing down on them—soldiers, missionaries, and government officials—were unrelenting. With pressure mounting, Kiowas adapted their ritual practices in the hope that they could use sacred power to save their lands and community. Against the Kiowas stood Protestant and Catholic leaders, missionaries, and reformers who hoped to remake Indian Country. These activists saw themselves as the Indians' friends, teachers, and protectors. They also asserted the primacy of white Christian civilization and the need to transform the spiritual and material lives of Native people. When Kiowas and other Native people resisted their designs, these Christians supported policies that broke treaties and appropriated Indian lands. They argued that

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the gifts bestowed by Christianity and civilization outweighed the pains that accompanied the denial of freedoms, the destruction of communities, and the theft of resources. In order to secure Indian Country and control indigenous populations, Christian activists sanctified the economic and racial hierarchies of their day. The Gods of Indian Country tells a complex, fascinating-and ultimately heartbreaking-tale of the struggle for the American West.

In contemporary Indian Country, many of the people who identify as "American Indian" fall into the "urban Indian" category: away from traditional lands and communities, in cities and towns wherein the opportunities to live one's identity as Native can be restricted, and even more so for American Indian religious practice and activity. Tradition, Performance, and Religion in Native America: Ancestral Ways, Modern Selves explores a possible theoretical model for discussing the religious nature of urbanized Indians. It uses aspects of contemporary pantribal practices such as the inter-tribal pow wow, substance abuse recovery programs such as the Wellbriety Movement, and political involvement to provide insights into contemporary Native religious identity. Simply put, this book addresses the question what does it mean to be an Indigenous American in the 21st century, and how does one express that indigeneity religiously? It proposes that practices and ideologies appropriate to the pan-Indian context provide much of the foundation for maintaining a sense of aboriginal spiritual identity within modernity. Individuals and families who identify themselves as Native American can

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participate in activities associated with a broad network of other Native people, in effect performing their Indian identity and enacting the values that are connected to that identity.

Surveys the various religions of different groups of Native Americans.

This volume offers a stimulating, multidisciplinary set of essays by noted Native and non-Native scholars that explore the problems and prospects of understanding and writing about Native American spirituality in the twenty-first century. Considerable attention is given to the appropriateness and value of different interpretive paradigms for Native religion, including both traditional religion and Native Christianity. The book also investigates the ethics of religious representation, issues of authenticity, the commodification of spirituality, and pedagogical practices. Of special interest is the role of dialogue in expressing and understanding Native American religious beliefs and practices. A final set of essays explores the power of and reactions to Native spirituality from a long-term, historical perspective.

Swedish Scholar Åke Hultkrantz is recognized as one of the foremost authorities on American Indian religions. This collection of fifteen of his essays on the religious attitudes and practices of a variety of North American Indian communities brings together some of his best work over the last twenty-five years. The essays are grouped into four areas: belief and myth, worship and ritual, ecology and religion, and persistence and change. Topics include the importance of myths and rituals; religious

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beliefs among the Plains Indians and Wind River Shoshoni; the cult of the dead; the Spirit Lodge, the Sun Dance Lodge, and the Ghost Dance; the spread of the peyote cult; feelings toward animals and natural phenomena; and the problem of Christian influence on Northern Algonkian eschatology. To students of American Indians Hultkrantz reveals the integrity of Indian religion as a subject in its own right, not divorced from culture, history, or ecology, but religion as an effective force in Indian life. To students of comparative religion he offers American Indian religious phenomena as a treasure trove of data to be mapped and related to the religions of the world. Christopher Vecsey's introduction summarizes Hultkrantz's major ideas and outlines the field work and research methods which distinguish his scholarship. Bibliography included.

For Native Americans, religious freedom has been an elusive goal. From nineteenth-century bans on indigenous ceremonial practices to twenty-first-century legal battles over sacred lands, peyote use, and hunting practices, the U.S. government has often act

Despite challenges by the federal government to restrict the use of peyote, the Native American Church, which uses the hallucinogenic cactus as a religious sacrament, has become the largest indigenous denomination among American Indians today. The Peyote Road examines the history of the NAC, including its

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legal struggles to defend the controversial use of peyote. Thomas C. Maroukis has conducted extensive interviews with NAC members and leaders to craft an authoritative account of the church's history, diverse religious practices, and significant people. His book integrates a narrative history of the Peyote faith with analysis of its religious beliefs and practices—as well as its art and music—and an emphasis on the views of NAC members. Deftly blending oral histories and legal research, Maroukis traces the religion's history from its Mesoamerican roots to the legal incorporation of the NAC; its expansion to the northern plains, Great Basin, and Southwest; and challenges to Peyotism by state and federal governments, including the Supreme Court decision in *Oregon v. Smith*. He also introduces readers to the inner workings of the NAC with descriptions of its organizational structure and the Cross Fire and Half Moon services. The *Peyote Road* updates Omer Stewart's classic 1987 study of the Peyote religion by taking into consideration recent events and scholarship. In particular, Maroukis discusses not only the church's current legal issues but also the diminishing Peyote supply and controversies surrounding the definition of membership. Today approximately 300,000 American Indians are members of the Native American Church. The *Peyote Road* marks a significant case study of First Amendment rights and deepens our understanding of the struggles of NAC

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members to practice their faith.

Native American Religious Traditions Routledge

The First Great Awakening was a time of heightened religious activity in the colonial New England. Among those whom the English settlers tried to convert to Christianity were the region's native peoples. In this book, Linford Fisher tells the gripping story of American Indians' attempts to wrestle with the ongoing realities of colonialism between the 1670s and 1820. In particular, he looks at how some members of previously unevangelized Indian communities in Connecticut, Rhode Island, western Massachusetts, and Long Island adopted Christian practices, often joining local Congregational churches and receiving baptism. Far from passively sliding into the cultural and physical landscape after King Philip's War, he argues, Native individuals and communities actively tapped into transatlantic structures of power to protect their land rights, welcomed educational opportunities for their children, and joined local white churches. Religion repeatedly stood at the center of these points of cultural engagement, often in hotly contested ways. Although these Native groups had successfully resisted evangelization in the seventeenth century, by the eighteenth century they showed an increasing interest in education and religion. Their sporadic participation in the First Great Awakening marked a continuation of prior forms of

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cultural engagement. More surprisingly, however, in the decades after the Awakening, Native individuals and sub-groups asserted their religious and cultural autonomy to even greater degrees by leaving English churches and forming their own Indian Separate churches. In the realm of education, too, Natives increasingly took control, preferring local reservation schools and demanding Indian teachers whenever possible. In the 1780s, two small groups of Christian Indians moved to New York and founded new Christian Indian settlements. But the majority of New England Natives—even those who affiliated with Christianity—chose to remain in New England, continuing to assert their own autonomous existence through leasing land, farming, and working on and off the reservations. While Indian involvement in the Great Awakening has often been seen as total and complete conversion, Fisher's analysis of church records, court documents, and correspondence reveals a more complex reality. Placing the Awakening in context of land loss and the ongoing struggle for cultural autonomy in the eighteenth century casts it as another step in the ongoing, tentative engagement of native peoples with Christian ideas and institutions in the colonial world. Charting this untold story of the Great Awakening and the resultant rise of an Indian Separatism and its effects on Indian cultures as a whole, this gracefully written book challenges long-held notions about religion and Native-Anglo-

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American interaction

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