

## Native American Religion

*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.*

*The teachings of the Native Americans provide a connection with the land, the environment, and the simple beauties of life. This collection of writings from revered Native Americans offers timeless, meaningful lessons on living and learning. Taken from writings, orations, and recorded observations of life, this book selects the best of Native American wisdom and distills it to its essence in short, digestible quotes — perhaps even more timely now than when they were first written. In addition to the short passages, this edition includes the complete Soul of an Indian, as well as other writings by Ohiyesa (Charles Alexander Eastman), one of the great interpreters of American Indian thought, and three great speeches by Chiefs Joseph, Seattle, and Red Jacket.*

*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 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.*

*"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*

*Soul Journey, Metamorphosis, and Near Death Experience*

*Native Americans and the Judicial Interpretation of Sacred Land*

*Ancestral Ways, Modern Selves*

*Native American Religious Identity*

*Missionary Conquest*

*Native Religions of North America*

*The Sacred Pipe and Native American Religion*

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.

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

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.

Religion and the Shaping of Native Cultures in Early America

Native American Spirituality

The Gods of Indian Country

Native American Religion and Black Protestantism

The Land Looks After Us

A Seat at the Table

The Power of Visions and Fertility

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 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.

This collaborative work represents a pathbreaking exercise in Native American theology. While observing traditional categories of Christian systematic theology (Creation, Deity, Christology, etc.), each of these is reimagined consistent with Native experience, values, and worldview. At the same time the authors introduce new categories from Native thought-worlds, such as the Trickster (eraser of boundaries, symbol of ambiguity), and Land. Finally, the authors address issues facing Native Americans today, including racism, poverty, stereotyping, cultural appropriation, and religious freedom. Book jacket.

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 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.

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.

We Have a Religion

Unforgotten Gods

The 1920s Pueblo Indian Dance Controversy and American Religious Freedom

Offering Smoke

Including The Soul of an Indian and Other Writings of Ohiyesa and the Great Speeches of Red Jacket, Chief Joseph, and Chief Seattle

Gale Researcher Guide for: Native American Religion

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 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.

Defend the SacredNative American Religious Freedom Beyond the First AmendmentPrinceton University Press

Provides an overview of and introduction to the representative religious traditions of Native North American Indians.

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 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-American interaction

The Peyote Road

The Cambridge History of Religions in America

The Encyclopedia of Native American Religions

Pathways for Renewal

Tradition, Performance, and Religion in Native America

Dancing for Life

Religion and Healing in Native America

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

This study of the religions of American Indians covers tribal religions and religions of the American high culture.

Charts the multiple histories of American nature religion and explores the moral and spiritual responses the encounter with nature has provoked throughout American history. Traces the connections between movements and individuals. Includes figures from popular culture such as the Hutchinson Family Singers and Davy Crockett as well as Thomas Jefferson, Ralph Waldo Emerson, Henry David Thoreau and John Muir.

Part of a series covering the history, practices and beliefs of religions this book provides an account of the natural religions of North America, from Blackfeet and Navajo religion to Shamanism. It also gives an insight into religious drama, dance, myth and music.

Native North American Religious Traditions

Reincarnation Beliefs of North American Indians

Defend the Sacred

Teaching Spirits

Encyclopedia of Native American Religions

The Indian Great Awakening

Native American Religious Freedom beyond the First Amendment

*During the nineteenth century, Anglo-Americans inflicted cultural and economic devastation on Native people. The fight over Indian Country sparked spiritual crises for both Natives and Settlers. In the end, the experience of intercultural encounter and conflict over land produced religious transformations on both sides.*

*This fascinating probe into U.S. mission history spotlights four cases: Junipero Serra, the Franciscan whose mission to California natives has made him a candidate for sainthood; John Eliot, the renowned Puritan missionary to Massachusetts Indians; Pierre-Jean De Smet, the Jesuit missionary to the Indians of the Midwest; and Henry Benjamin Whipple, who engineered the U.S. government's theft of the Black Hills from the Sioux.*

*Examining a series of court decisions made during the 1980s regarding the legal claims of several Native American tribes who attempted to protect ancestrally revered lands from development schemes by the federal government, this book looks at important questions raised about the religious status of land. The tribes used the First Amendment right of free exercise of religion as the basis of their claim, since governmental action threatened to alter the land which served as the primordial sacred reality without which their derivative religious practices would be meaningless. Brown argues that a constricted notion of religion on the part of the courts, combined with a pervasive cultural predisposition towards land as private property, marred the Constitutional analysis of the courts to deprive the Native American plaintiffs of religious liberty. Brown looks at four cases, which raised the issue at the federal district and appellate court levels, centered on lands in Tennessee, Utah, South Dakota, and Arizona; then it considers a fifth case regarding land in northwestern California, which ultimately went to the U.S. Supreme Court. In all cases, the author identifies serious deficiencies in the judicial evaluations. The lower courts applied a conception of religion as a set of beliefs and practices that are discrete and essentially separate from land, thus distorting and devaluing the fundamental basis of the tribal claims. It was this reductive fixation of land as property, implicit in the rulings of the first four cases, that became explicitly sanctioned and codified in the Supreme Court's decision in Lyng v. Northwest Indian Cemetery Protective Association of 1988. In reaching such a position, the Supreme Court injudiciously engaged in a policy determination to protect government land holdings, and did so through a shocking repudiation of its own long established jurisprudential procedure in cases concerning the free exercise of religion.*

*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 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 Wester"*

*Religion and the Struggle for the American West*

*The Appropriation of Native American Spirituality*

*Religion and Culture in Native America*

*North America*

*The Religions of the American Indians*

*Native American Religious Action*

*A Native American Theology*

*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.*

*Distributed by the University of Nebraska Press for the University of Idaho Press In this brilliant exploration of the history, mythology, ritual and symbolism of the sacred pipe, author Jordan Paper breaks new ground in assessing the importance of the pipe in Native American religion. Offering Smoke provides a dazzling introduction to an aspect of Native American culture heretofore never explored in such depth or with such careful regard for the religious and cultural sensitivities so vital for genuine understanding.*

*This reference work covers major native North American religious systems, selected native American leaders and missionaries, ceremonies, legislation and court cases affecting native religions.*

*"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 Resevation. 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, 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!"--*

*Native American Religion*

*The Importance of Storytelling for the Survival of Native American Religion*

*Nature Religion in America*

*Handbook of Indigenous Religion(s)*

*Peyote Religion*

*The Wisdom of the Native Americans*

*Native Americans, Christianity, and the Reshaping of the American Religious Landscape*

*Native Americans practice some of America's most spiritually profound, historically resilient, and ethically demanding religions. Joel Martin draws his narrative from folk stories, rituals, and even landscapes to trace the development of Native American religion from ancient burial mounds, through interactions with European conquerors and missionaries, and on to the modern-day rebirth of ancient rites and beliefs. The book depicts the*

major cornerstones of American Indian history and religion--the vast movements for pan-Indian renewal, the formation of the Native American Church in 1919, the passage of the Native American Graves and Repatriation Act of 1990, and key political actions involving sacred sites in the 1980s and '90s. Martin explores the close links between religion and Native American culture and history. Legendary chiefs like Osceola and Tecumseh led their tribes in resistance movements against the European invaders, inspired by prophets like the Shawnee Tenskwatawa and the Mohawk Coccoochee. Catharine Brown, herself a convert, founded a school for Cherokee women and converted dozens of her people to Christianity. Their stories, along with those of dozens of other men and women--from noblewarriors to celebrated authors--are masterfully woven into this vivid, wide-ranging survey of Native American history and religion.

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.

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.

Surveys the history and basic beliefs of Native American religions.

The Gospel and Native American Cultural Genocide

A History of Native American Religion

Native American Religious Freedom Beyond the First Amendment

Religious Freedom and the Native American Church

Native American Religions

Understanding Native American Religious Traditions

An Introduction

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 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 members to practice their faith.

Teaching Spirits offers a thematic approach to Native American religious 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 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.

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 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 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. 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.

A History

Religion, Law, and the Land

From the Algonkian Indians to the New Age

A Critical Reader

Huston Smith In Conversation with Native Americans on Religious Freedom

Native American Religious Traditions

A Performance Approach to Religion

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