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| Religion | Cosmogony - Origin of the Universe  | Nature of God/Creator | View of Human Nature | View of Good and Evil | View of “Salvation” | View of After Life | Practices and Rituals | Celebrations and Festivals |
| Week 1Indigenous Peoples | Most indigenous peoples have creation stories where they believe the Creator or Great Father in the Sky made the earth, the animals and all humans, e.g., the union of Sky Father and Earth Mother. Fisher, 2014, p. 36  | Indigenous religions are typically polytheistic and pantheistic, involving a belief that the divine is manifested throughout the physical realm, often involving a supreme god, e.g., Great Spirit. They believe the dark gods of the spirit world are the ones to be afraid of or to placate. Indigenous peoples believe in the importance of maintaining a right relationship with the creator god and the numerous gods governing natural phenomena and forces. Fisher, 2014, p. 40 | Indigenous peoples consider themselves connected to all forms of life due to their pantheistic world view. They acknowledge a Circle of Right Relationships, requiring them to respectively cultivate and maintain order among all forms of life and the natural order. Humans are seen as capable of good or bad and under the influence of curses, vows, incantations, or evil spirits. In this sense, they may be animistic. Many have a special shaman or witch doctor who is supposed to help them connect to the spirit world. Fisher, 2014, pp. 34-36, 39 – 52. | Indigenous peoples recognize that both benevolent and malevolent forces exist in the spiritual realm. These forces can have an impact upon individuals, circumstance and events in the physical world. Good and evil are seen as forces that compete for dominance in a person and in the world. Sometimes there is an ethnocentric idea that ‘our’ group is the good one and all outsiders are ‘bad’. This idea can lead to wars and conflicts. Fisher, 2014, pp. 41, 44 – 46, 51 - 52  | The idea of the path or the way or a lifeway is their main idea of salvation. It is the path to the good. This idea is closely aligned with a responsibility for nature and this world, connected with the idea of the Circle of Right Relationships and the holistic connection among all things in the natural world. Oneness with nature is for some seen as a goal of life. Others see ‘salvation’ as surviving and not being defeated by the dark spirits, thus having a long life. Fisher, 2014, pp. 39 - 48 | Many indigenous peoples acknowledge a spiritual existence in the afterlife, evidenced by rituals and practices surrounding ancestor veneration. Some groups have a notion of an afterlife, but others do not. For example, some Native American groups believe in a “Happy Hunting Ground’ or that one goes to be with the ancestors and/or the Great Spirit. Many indigenous peoples are terrified of death and use their rituals to ward it off. Fisher, 2014, pp.40 – 41, 53 - 55 | Varies by country or group. Some have animal sacrifices or smoke various substances in a ritualistic manner. Practices and rituals may include a Sweat Lodge ceremony or a Vision Quest among some Native Americans. Dance is often used to express stories and tales of the tribe or group or the gods. Body decoration, paint, garments and drums are often used in the ritual dances. To placate the spirits, they may also cut themselves or in some cases engage in cannibalism or headhunting. An example: the Sawi people of New Guinea make peace with an enemy by swapping infants between the tribes. As long as the children live there will be peace between the two tribes. One family per tribe agrees to take in the other child and give up their own. Fisher, 2014, pp. 55 - 60 | Varies by country or group. Some have celebrations tied to the seasons of the year. Others have celebrations of victory in war or at weddings. The birth of children is often a time of great celebration. Death is universally observed in various ways depending on the culture and local beliefs. The finding of good prey when hunting would be a cause for celebration as well. Some Indigenous peoples celebrate a first fruits or harvest festival. Fisher, 2014, pp. 55 – 59. |
| Week 1Sources | Fisher, M.P. (2014) *Living Religions* Pearson: Upper Saddle River, NJ | text -[*www.****god****onthe.net/evidence/atribute.htm*](http://www.godonthe.net/evidence/atribute.htm) | text | text | text - [*www.britannica.com/.../****indigenous****-religion*](http://www.britannica.com/.../indigenous-religion) | text | text | text |
| Week 2Hinduism and Jainism |  |  |  |  |  |  |  |  |
| Wk 2 sources |  |  |  |  |  |  |  |  |
| Week 3Buddhism |  |  |  |  |  |  |  |  |
| Wk 3 sources |  |  |  |  |  |  |  |  |
| Week 4Daoism andConfucianism |  |  |  |  |  |  |  |  |
| Wk 4 sources |  |  |  |  |  |  |  |  |
| Week 5Shinto |  |  |  |  |  |  |  |  |
| Wk 5 sources |  |  |  |  |  |  |  |  |
| Week 6Judaism |  |  |  |  |  |  |  |  |
| Wk 6 sources |  |  |  |  |  |  |  |  |
| Week 7Christianity |  |  |  |  |  |  |  |  |
| Wk 7 sources |  |  |  |  |  |  |  |  |
| Week 8Islam |  |  |  |  |  |  |  |  |
| Wk 8 sources |  |  |  |  |  |  |  |  |
| Week 9Sikhism |  |  |  |  |  |  |  |  |
| Wk 9 sources |  |  |  |  |  |  |  |  |
| Week 10New Religious Movements |  |  |  |  |  |  |  |  |
| Wk 10 sources |  |  |  |  |  |  |  |  |