

### **Institutional Context**

The University of North Carolina at Chapel Hill claims to be the oldest public university in the United States, though this is the object of some contention with the University of Georgia. Being the “University of the People,” since 1789 is core to UNC’s identity, with somewhere around 82% of students coming from in-state. This commitment to serving the state extends to costs, in which North Carolina residents receive a substantial reduction in tuition, making it consistently rank as a “best value,” public university. More important than these lists, the relative value means that nearly 20 percent of incoming students are first generation. The total student body hovers around 29,000 with 18,500 undergraduates and 10,500 graduate students in 78 bachelor’s, 113 master’s, and 70 doctoral degree programs.

### **Departmental Context**

The UNC Department of Religious Studies was founded in 1946, making it one of the oldest public religious studies departments in the nation. It started when the state’s good citizens were concerned that Carolina’s students learn “the fundamentals of the Bible.” Beyond the Bible, the department grew over the years (currently 18 tenured and tenure-track faculty), establishing an M.A. (1978) and Ph.D. (1985) and creating “subfields” in Ancient Mediterranean Studies, Islam and Middle Eastern Studies, Religion in Asia, Religion & Culture, and Religion in the Americas. There’s some porosity between these fields at both the faculty and student levels, especially between the final two which have tended to be as much about method (ethnography/theory vs. history/literature) than anything else. Numbers vary from year to year, but we have roughly 60 majors (most of them second), 150 minors, and 30 graduate students, for whom, we have a 95% rate of placing into tenure track jobs.

### **Curricular Context**

UNC has a wide and diverse General Education curriculum. Its requirements for courses in historical studies, U. S. diversity, global coverage, philosophy/ethics, and ancient world helps fill almost all of our classes. The “Gen Eds” shape the teaching experience in profound ways, benefitting our department greatly by both boosting numbers and helping recruit new majors, while at the same time meaning that several students are in our classroom because they have to be, or at least chose us from among limited options. It also means that we are heavily reliant on Gen Eds for big classes that not only preserve our faculty size, but sustain our education budget and support our PhD program. As UNC is currently revising its Gen Ed curriculum, we stand in a particularly precarious place. I teach some big courses that tick off the current Gen Ed requirements (Religion in America usually gets 180 – 240 students) and hopefully serve as gateways for future majors. This means that making sure students have a good first experience with RELI is just as important as any content or proficiency goals that I may have. I also teach upper level courses geared toward minors and majors that are capped at 30. Most of those courses technically sit in the subfield of Religion in the Americas, but most directly serve the curricular function of helping students complete at least two “above 400” courses. For that reason, this course usually draws about 20 majors or minors. Once a year I also teach a doctoral seminar for Duke and UNC graduate students, usually our Religion in the Americas gateway or a course on Religion and Cultural Contact.

### **Pedagogical Approach**

This is the first undergraduate class I taught with no plan for any lectures. This is partly for content reasons, because I cover such a wide range of historical and geographical subjects that I held no illusion of delivering in depth context beyond the assigned articles. More directly, however, I stopped lecturing because I could never make it work in these 30 person, upper level courses. I either awkwardly lectured in front of this small group or tried to lead general discussions in which the same five people spoke every time. In this course, I gave up on both of those projects and turned to a model of “active learning” pedagogy in which groups of 3 – 6 students (depending on the activity) worked on sets of problems and questions together before opening up to wider discussion. This means that most classes are centered around one exercise (Think-Pair-Share, Fishbowl, Jigsaw, Affinity Map, Save the Last Word for Me, etc.), as a way of pushing all students into direct interaction with the assigned readings, their classmates, and the guiding course themes. Students have responded enthusiastically to this approach, though a few inevitably ask for more lectures each year.

**RELI 448 NATIVE AND CHRISTIAN:  
INDIGENOUS ENGAGEMENTS WITH CHRISTIANITY**

Professor Brandon Bayne

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**COURSE INFORMATION**

**Lecture:** T, R: 11AM – 12:15PM, Carolina 104

**Office Hours:** W: 10:00AM – 12:00PM and by appointment, Carolina 130

**COURSE DESCRIPTION**

*This course examines diverse indigenous engagements with Christianity in the Americas from earliest contacts to the present. Topics will range from missionary contestations in colonial Mexico to the Native American Church's fight for religious freedom in 20<sup>th</sup> Century United States, from historical revitalization movements like the Ghost Dance to postcolonial indigenous theologies in North and South America. Along the way, we will consider a variety of responses to Christian evangelism; including rejection, revitalization, revolt, and renewal. The title of the course implies multiplicity; "native and Christian" can be an opposition, tension, identification, combination, or all of the above. We will wrestle with how to appreciate cultural continuities, account for historical changes and articulate new religious combinations. At the same time, we will tackle questions of violence, asymmetrical power, colonization, and the need for decolonized methodologies. Students should come prepared for an active, lively discussion, and ready to critically investigate the readings, while I will provide short lectures on historical background. Our work together will culminate with research projects on contemporary expressions of indigenous Christianity that will apply the theoretical, historical, and methodological tools acquired in the course.*

**COURSE OUTCOMES**

At the end of the course the student should be able to:

1. **Appreciate** foundational theoretical debates in religious and indigenous studies
2. **Account** for the long history of indigenous encounter with colonization
3. **Articulate** ways that contemporary native communities practices Christianity

**COURSE REQUIREMENTS**

Attendance and Participation (25 class sessions, 8 pts. each) = 200 points

Forum Posts (5 online reading responses, 200 – 300 words, 30 pts. each) = 150 points

Forum Replies (10 short replies to Forum Posts, 2 – 3 sentences, 10 pts. each) = 100 points

Quizzes (2 in class exams, 10 ID questions and 1 short essay, 50 min., 50 pts. each) = 100 points

Comparison Paper (1 paper, 4 – 5 pages, 50 pts. preparation, 100 final paper) = 150

Final Project (1 essay or "Un-essay," 50 pts. preparation, 50 pts. presentation, 200 final) = 300 points

**Total Points = 1000 points**

**COURSE GRADING SCALE**

A	93%-100%	(930 -1000 points)	C	73-76%	(730-764 points)
A-	90-92%	(900-929 points)	C-	70-72%	(700-729 points)
B+	87-89%	(870-899 points)	D	60-69%	(600-699 points)
B	83-86%	(830-869 points)	F	0-59%	(0-599 points)
B-	80-82%	(800-829 points)			
C+	77-79%	(770-799 points)			

## COURSE MATERIALS

### Texts

Joel Martin and Mark A. Nicholas, eds., *Native Americans, Christianity, and the Reshaping of the American Religious Landscape* (UNC, 2010) (available electronically through UNC Libraries)

James Treat, ed. *Native and Christian: Indigenous Voices on Religious Identity in the United States and Canada* (Routledge, 1996)

### Sakai:

*All readings not from the two text books will be available on Sakai. Most chapters and articles will be scanned and available as PDF documents. Some will made be links to websites or e-books.*

## COURSE REQUIREMENTS AND INSTRUCTIONS

### General

Each student will be responsible for reading, attendance, participation, 2 quizzes, 5 Forum Posts, 10 Forum Replies, a comparative reading paper, and a final project.

### Reading

Some reading will come from the required books and other reading made available on Sakai in folders according to date. Students should be **familiar with each assigned reading** before the class session to which it corresponds. However, **students are required to closely read only one article per class**. You will be divided into a group for each unit and assigned one of the two readings. This is a course with challenging scholarly articles and we will discuss them deeply. It is not a lecture course and information will not be delivered from the instructor, but analyzed and constructed together. No specific points are assigned to completion of reading; however, consistent reading will be essential for successful discussion, quizzes, and Forum Posts.

### **Attendance and Participation (25 classes, 8 pts. each, 200 pts. total)**

Regular attendance and active participation is required both for the individual student's benefit as well as the growth of the class as a learning community. The presence of each student will prove crucial for grasping the depth of thought and breadth of geographic diversity covered in this course. For this reason, students will receive 4 pts. for attending and 4 pts. for participating in each class. Students will receive full points for attention to lecture and informed discussion without distraction (i.e. no social media/texting/online browsing of non-relevant sites). Attendance will be counted after the first class and students will receive one free absence (no point deduction) after that. Whenever absent or partially absent, any student seeking an excused absence must submit a written explanation for the absence, provide relevant proof, and make arrangements for missed work. See absence policy below.

### **Quizzes (2 in-class exams, 50 pts. each, 100 pts. total)**

There will be two quizzes covering basic people, places, themes, and movements from reading and lecture. Each will have 10 identification questions worth three points each and one short essay on relevant theme, worth 20 points. Exams will last about 45 minutes and the other 30 minutes of class will be dedicated to reading discussion. We will review relevant topics and themes the week before each quiz, **which will take place 9/28 and 11/30.**

**Forum Posts (5 online posts and discussions, 30 pts. each, 150 pts. total)**

Students will write formal responses to a specific reading before 5 classes. Each response must be posted in the dated folder on the “Forums” tab by midnight before the corresponding class. Responses should be 2 – 3 paragraphs (or 1 page), focus on a specific text, highlight the author’s argument, provide some analysis of a particular section or theme, correlate it to other readings or lectures, and pose 1-2 questions. Students should be ready to help lead discussion the following day in class, by summarizing their post, posing a question, and/or prompting conversation. Students will sign up the first week for specific dates. **The first three must be done by midnight 10/19 and final two by 12/5. News posts can be completed any time.**

**Forum Replies (10 short replies to Forum Posts, 10 pts. each, 100 pts. total)**

Students will reply 10 times to the Forum Posts of fellow students. These should be short thoughts, 2 – 3 sentences, which constructively and critically engage course themes and the fellow student’s forum post. Students should simply use the Sakai “Reply” feature to respond to a specific post. You do not need to sign up ahead of time, but may complete no more than two per week (i.e. you cannot do them all the last week). Each is worth 10 points, and as long as they are constructive and critically engaged will be graded for completion. **The first six must be done by midnight on 10/21 and final four by midnight on 12/8.**

**Comparative Paper (50 pts. draft/edit, 100 pts. for final paper, 150 pts. total)**

You will write a paper in which you compare and/or contrast two readings to analyze in depth. You may select any two readings assigned up Week Eight. A successful paper will pay close attention to the genre, language, and argument of both texts and answer the basic 5w questions introduced in class and Forum Posts. A comprehensive guide will be posted on Sakai and discussed in class. The paper is worth 150 points toward your final course grade, 25 of which will be given for **bringing the rough draft for peer editing on October 17<sup>th</sup>**, 25 points for participating in peer editing, and a possible 100 points for the final version **submitted to Sakai by 11:59PM on October 28<sup>th</sup>**.

**Final Project (100 points for prep/draft, 200 pts. for final paper/presentation, 300 pts. total)**

The project is the final examination for this course. It will have two components, including (a) research preparation worth 100 pts. and (b) a final project worth 200 pts. The preparation includes meeting with the instructor (25 pts.), handing in a one-page statement that lists your research topic, method, and description of sources (25 pts.) and a draft or comprehensive outline of the final project (50 pts.) The second part is a research paper and presentation. The student will select a modern example of indigenous Christianity and prepare one of the following a) a 6 – 8 research page paper b) a website c) a documentary video (150 pts.). In the presentation, the student will use appropriate media to explain her or his central topic and findings, identify their sources, and connect his/her project to the larger themes of the course. This project may be completed individually or in pairs. However, the total expected output will be adjusted accordingly. Students will turn in **a thesis statement and list of possible primary and secondary sources on November 21<sup>st</sup>**, **a detailed outline or rough draft by the last class on December 5<sup>th</sup>**, and **a final version brought to the “final exam” meeting on December 14<sup>th</sup>**.

## COURSE POLICIES

### **Prerequisites, Participation, and Preparation**

This is an upper level course that assumes some previous engagement with either religious studies, American Indian Studies, or both. It will not offer anything near a comprehensive survey of indigenous Christianities, but rather will engage specific examples and interrogate key academic arguments. Active participation by all enrolled students is expected. Turn off phones and resist the temptation to text; laptops may not be used to access the Internet unless specifically authorized by the professor—if laptops are abused, no one will be allowed to use them during class. Let's avoid distractions and focus on our task for a couple of hours. Students are responsible for checking UNC email and Sakai regularly for course communications. Prepare for all assignments in advance, so that last-minute glitches do not catch you off guard, e.g. internet connections, printer malfunctions, reserved books checked out, etc.; none of these constitute acceptable excuses for late assignments. We will make consistent reference to readings in class, so students should bring each day's readings to class and be prepared to respond in both written and verbal forms.

### **Due Dates and Grades**

Due dates are final deadlines. Late written work will be penalized at the rate 10 points a day for minor assignments (responses) and 25 for major (Comparative Reading and Final Project). Extensions for written work will be granted only in exceptional circumstances, e.g. medical/family emergency, military service, or religious observance. If you know that you will need an extension, talk to me as far in advance as possible—do not wait until the due date. No extensions or make-ups are possible for missed quizzes unless a formal excused absence is applied for and granted. In these rare cases, a negotiated assignment will take the original assignment's place.

### **Academic Dishonesty**

Avoid plagiarism or other forms of cheating. The Honor Code in the Instrument of Student Government defines plagiarism as "deliberate or reckless representation of another's words, thoughts, or ideas as one's own without attribution in connection with submission of academic work, whether graded or otherwise." It defines cheating as, "using unauthorized materials and methods (notes, books, electronic information, telephonic or other forms of electronic communication, or other sources or methods), or representing another's work as one's own." This sentence is a secret a test to see if you are actually reading, if you see it, send me a picture of you with something/one/place important to you before the second class and you will receive extra credit. Please consult the section on Academic Dishonesty in the Honor Code for more details and specific examples: <http://instrument.unc.edu/instrument.text.html#academicdishonesty>

Violations should be reported to the professor. In accordance with University policies, if the instructor believes there is a violation of academic dishonesty, it will be reported to the Student Attorney General for further investigation. <http://instrument.unc.edu/instrument.text.html#appendicesb>

### **Submitting Formal Papers via Sakai:**

Students must submit a digital copy of the Comparative Reading Paper and Final Project via Sakai by 11:59PM on the due date. Upload it by selecting the "Assignments" link on the left panel and find the link for the matching assignment. Make sure to save during the process and "Submit" when finished.

## **Paper Format and Style**

With the exception of the short, in-class quizzes, the formal written assignments should be 12-point font, double spaced, one inch margins, and consistently follow standard rules for academic citation, formatting, and grammar as found in the Chicago Manual of Style. The Chicago Manual of Style has been summarized by Kate L. Turabian, *A Manual to Writers of Research Papers, Theses, and Dissertations: Chicago Style for Students and Researchers*, 7<sup>th</sup> ed. (Chicago: University of Chicago Press, 2007). Students should follow Turabian footnotes to cite sources. You can find one summary of this style guide here: [http://www.press.uchicago.edu/books/turabian/turabian\\_citationguide.html](http://www.press.uchicago.edu/books/turabian/turabian_citationguide.html)

## **Assistance and Accommodations**

### ***Writing***

For free help at any phase of the writing process—from brainstorming to polishing the final draft—reserve a session with a tutor at The Writing Center using the online system at <http://writingcenter.unc.edu/>. If you have questions, please call: 919.962.7710

### ***Accessibility***

If any student requires other assistance or academic accommodations for a disability, please contact me during office hours or by appointment as early as possible in the semester. Under the Americans with Disabilities Act and Section 504 of the Vocational Rehabilitation Act of 1973, all students, with or without disabilities, are entitled to equal access to the programs and activities of UNC. If you believe that you have a disabling condition that may interfere with your ability to participate in the activities, course work, or assessment of the object of this course, you may be entitled to accommodations and should schedule an appointment with the Department of Disability Services by phone: 919-962-8300 or email: [disabilityservices@unc.edu](mailto:disabilityservices@unc.edu)

### ***Religious***

Religious observances will be accommodated in accordance with the Student Attendance Policy. Some care has been given to avoid obvious conflicts with prominent religious holidays. However, if you need to be absent for any given class for a specific observance you will need to submit requests in writing to the professor by the end of the second week of the semester. Otherwise, you must comply with the course “excused absence” procedures as outlined in this syllabus

## **Final Disclaimer**

This syllabus is not a legal contract; it is subject to change at the professor’s discretion. Assignments, dates, and subjects may be adapted at times to better suit the needs of student learning.

## COURSE SCHEDULE

### Unit 1 Theories

#### Week 1           Theorizing Indigenous Religion

##### 8/22   Native Voices

**Reading:** Vine Deloria, Jr. "The Aboriginal World and Christian History" in *God is Red*  
Micheline Pesantubbee, "Religious Studies on the Margins: Decolonizing Our Minds"

##### 8/24   American Indians and the Study of Religion

**Reading:** Sam Gil, "The Academic Study of Religion" and "Rejoinder to Christopher Jocks"  
Christopher Jocks, "American Indian Religious Traditions and the Academic Study of Religion: A  
Response to Sam Gill"

#### Week 2           Theorizing Religious Change

##### 8/29   Beyond Syncretism

**Reading:** Shaw and Stewart, "Problematizing Syncretism"  
William Taylor, "Local Religion"

##### 8/31   Exchange and Agency

**Reading:** Catherine Albanese, "Exchanging Selves, Exchanging Souls: Contact, Combination, and  
American Religious History"  
Joel Martin, "Introduction," in *Native Americans, Christianity, and the Reshaping of the American  
Religious Landscape* (NACARL)

#### Week 3           Theorizing Indigenous Christianities

##### 9/5    Indigenous Christianities in the Contact Zone

**Reading:** David Carrasco, "Jaguar Christians in the Contact Zone"  
Kenneth Mills, "The Naturalization of Andean Christianities"

##### 9/7    Translation and Syncretism

**Reading:** David Silverman, "Indians, Missionaries, and Religious Translation: Creating Wampanoag  
Christianity in Seventeenth-Century Martha's Vineyard"  
Kristin Norget, "Decolonization and the Politics of Syncretism: The Catholic Church, Indigenous  
Theology and Cultural Autonomy in Oaxaca, Mexico"

#### Week 4           Decolonizing Histories, Theologies, and Theories

##### 9/12   Decolonizing Theologies

**Reading:** Robert Warrior, "Canaanites, Cowboys and Indians" (NC)  
Jace Weaver, "Response to Robert Warrior's Canaanites, Cowboys and Indians" (NC)  
Vine Deloria Jr., "Vision and Community: A Native American Voice" (NC)

##### 9/14   Decolonizing Histories

**Reading:** Linda Tuhiwai Smith, "Colonizing Knowledges"  
William Baldrige, "Reclaiming Our Histories" (NC)

## Unit 2: Histories

### Week 5           Andes

9/19   Inca

**Reading:** Peter Gose, "Converting the Ancestors"  
Sabine MacCormack, selection from *Religion in the Andes*

9/21   Aymara

**Reading:** Olivia Harris, "The Eternal Return of Conversion: Christianity as Contested Domain in Highland Bolivia"

Andrew Orta, "Dusty Signs and Roots of Faith: The Limits of Christian Meaning in the Highlands of Bolivia"

### Week 6           Meso-America

9/26   Nahua

**Reading:** Camila Townsend, *The View from the Metate: Women and the Aztec World*  
D. A. Brading, *Mexican Phoenix: Our Lady of Guadalupe across Five Centuries* (selection)

9/28   Maya

**Reading:** William F. Hanks, "Dialogic Conversions and the Field of Missionary Discourse in Colonial Yucatan"

Virginia Garrard-Burnett, "Time and the Maya Apocalypse: Guatemala, 1982 and 2012"

**Quiz # 1**

### Week 7           Northeast

10/3   Haudenosaunee

**Reading:** Emma Anderson, "Blood, Fire, and Baptism: Three Perspectives on the death of Jean Brebeuf, Jesuit 'Martyr'" (NACARL)

Alyssa Mt. Pleasant, "Debating Missionary Presence at Buffalo Creek: Haudenosaunee Perspectives on the Intersection of Land Cessions, Government Relations, and Christianity"

10/5   Awakening and Apostasy

**Reading:** Rachel Wheeler, "Hendrick Aupaumut Christian-Mahican Prophet" (NACARL)

Joanna Brooks, "Hard Feelings: Samson Occom Contemplates His Christian Mentors" (NACARL)

### Week 8           Southeast

10/10   Cherokee

**Reading:** McLoughlin and Conser, *The Cherokees and Christianity* (selection)

Joel Martin, "Crisscrossing Projects of Sovereignty and Conversion: Cherokee Christians and New England Missionaries during the 1820s" (NACARL)

**Guest Speaker: Dr. Ben Frey (Eastern Band of the Cherokee)**



## 10/12 No Class: University Day

### Week 9 Southeast

#### 10/17 Choctaw

**Reading:** Michelene Pesantubbee "Beyond Domesticity: Choctaw Women Negotiating the Tension Between Choctaw Culture and Protestantism"

Clara Sue Kidwell, "Choctaws and Missionaries"

**Due: Comparative Paper Draft**

#### 10/19 No Class: Fall Break

**Due: First three Forum Posts and six Forum Replies due by 11:59PM on 10/19**

### Week 10 Southwest

#### 10/24 Pueblo

**Reading:** Ramon Gutierrez, selection from *When Jesus Came, the Cornmothers Went Away*

Matthew Liebmann, "Archaeologies of the Pueblo Revolt: Signs of Power and Resistance"

Simon Ortiz, "Our Homeland, A National Sacrifice Area" (NC)

#### 10/26 O'odham

**Reading:** Cynthia Radding, "Cultural Boundaries between Adaption and Defiance: The Mission Communities of Northwestern New Spain"

James Griffith, "Native Christianities" in *Beliefs and Holy Places: A Spiritual Geography of the Pimería Alta*

**Due: Comparative Paper Submitted on Sakai by October 28<sup>th</sup> at 11:59PM**

## Unit 3: Themes

### Week 11 Prophecy and Revitalization

#### 10/31 Prophecy

**Reading:** Alfred A. Cave, "The Shawnee Prophet, Tecumseh and Tippecanoe"]

Timothy Willig, "Prophetstown on the Wabash: The Native Spiritual Defense of the Old Northwest"

#### 11/2 Revitalization

**Reading:** Gregory E. Dowd, "Thinking and Believing: Nativism and Unity in the Ages of Pontiac and Tecumseh"

James R. Lewis, "Shamans and Prophets: Continuities and Discontinuities in Native American New Religions"

### Week 12 Dance and Vision

#### 11/7 Ghost Dance

Louis Warren, "Wage Work in the Sacred Circle: The Ghost Dance as Modern Religion"

William G. McLoughlin, "Ghost Dance Movements"

#### 11/9 Lakota Visions

**Reading:** John G. Neihardt and Philip J. Deloria, selections *Black Elk Speaks: The Complete Edition*

Rani-Henrik Andersson, selection from *The Lakota Ghost Dance of 1890*

**Week 13 Legacies of Life and Death**

**11/14 Ancestral Memories**

**Reading:** Michael McNally, "Honoring Elders: Practices of Sagacity and Deference in Ojibwe Christianity"

Andrew Orta, "Burying the past: Locality, Lived history, and Death in an Aymara ritual of Remembrance."

**11/16 Violent Missionaries**

**Reading:** Jennifer Graber, "Mighty Upheaval on the Minnesota Frontier: Violence, War, and Death in Dakota and Missionary Christianity"

Marie Therese Archambault, "Native Americans and Evangelization" (NC)

**Due: Thesis, Method, and Sources Statement due on Sakai**

**Week 14 Music and Food**

**11/21 Lumbee**

**Watch:** *In Light of Reverence*

**Reading:** TBA

**Guest Speaker: Malinda Maynor Lowery (Lumbee)**

**11/23: No Class: Thanksgivings (and some Laments)**

**Optional:** Karl Jacoby, "Which Thanksgiving?" and "The Wampanoag Side of the First Thanksgiving"

**Week 15**

**11/28 Freedom in Religion**

**Reading:** Angela Tarango, *Choosing the Jesus Way: American Indian Pentecostals and the Fight for the Indigenous Principle* (selection)

Tisa Wenger, "We Are Guaranteed Freedom": Pueblo Indians and the Category of Religion in the 1920s"

**11/30 Religious Freedom**

**Reading:** Thomas C. Maroukis, *The Peyote Road: Religious Freedom and the Native American Church*

Jace Weaver, "Losing My Religion: Native American Religious Traditions and American Freedom"

**Quiz #2**

**Week 16 Saints and Sinners: Canonization and Controversy**

**12/5 Natives and Saints**

**Reading:** Allan Greer, selection from *Mohawk Saint: Catherine Tekakwitha and the Jesuits*

Stafford Poole, "The Guadalupan Controversies: History versus Juan Diego"

**Due: Detailed Outline, Draft, or Description of Final Project**

**Due: Final Forum Posts and Replies by 11:59PM on 12/8**

**12/14 Final Exam, 12PM – 3PM**

**Due: Presentations and Final Project in class**