

RSOC 91 NATIVE SPIRITUAL TRADITIONS
Religious Studies, Santa Clara University
Fall 2015
8:30-10:10 Kenna 306

Jean Molesky-Poz, Ph.D.
Kenna 307
Office Hrs: T/TH 10:20-11:20, and by apt.
Contact: jmoleskypoz@scu.edu



NATIVE SPIRITUAL TRADITIONS (27926)

Course Description:

This course introduces Native American spiritual traditions of the Americas. The first unit considers Native peoples of California, with special focus on the controversy of Junipero Serra and native Californians as Serra will be canonized in the Catholic Church during Fall, 2015. We will also examine ways native Californians today are reclaiming their stories, rituals and practices. In the second unit, we'll consider the relationship of land/sky, how the Kiowa and Lakota (Plains) understand the Sacred, as expressed in their relation to land, their creation account, ceremonies and persistence and transformed continuity of their worldview over time. Here we also examine U.S. policies prohibiting Native spiritual practices, and raise questions on how in the U.S. context, Native peoples have constructed, maintained, changed, resisted, retrieved and adapted their religious spiritual ways and their relations to Christianity. In the third unit, we look at Maya relations with land, sky, sacred calendars and ritual to balance the world, and "to connect to the Mystery in which they trust." In the fourth unit, we turn to the Southwest, the Pueblo and the Navajo. Through out the course, we will investigate the underpinnings of Native spirituality, as well as ask questions on cultural and religious intersections of Indian and non-Indian worlds, with attention to Christian-Native acculturations.

This course relates to the second theme, "Global Societies: Methods of Inquiry, Interaction, and Analysis," Religious Studies courses ask, "What is the world Like?" Such courses, predominantly at the second level of the religious studies curriculum, promote the examination of a variety of religious worldviews, spanning ancient traditions, the modern technological world, and east-west interaction. This breadth of exposure helps students realize the complexity and richness of life lived in modern global society. Course meets second level Religious Studies and Religion, Theology and Culture 2 Core Curriculum requirements. Students seeking RTC 2 credit must have completed an RTC 1 course. Recommendation is that you have completed 44 units.

"This course is associated with the following Pathways: American Studies; Beauty; Race, Place & Social Inequalities; Paradigm Shift and the Nature of Human Knowledge; Politics & Religion.

PATHWAYS: EVERYTHING YOU NEED TO KNOW ABOUT PATHWAYS You can find information about Pathways on the Core Curriculum website <http://scu.edu/core> including specific Pathways, all courses associated with them, and the Reflection Essay prompt and rubric used to evaluate the final essay you will submit. <http://www.scu.edu/provost/ugst/core/pathways/resources/>

SAVE YOUR WORK FROM THIS CLASS

If you declare this Pathway, you may use a representative piece of work from this course as one of the Pathway materials you will upload via eCampus during your junior or senior year. Therefore, we recommend that you keep electronic copies of your work using Dropbox or Google Docs, in addition to saving copies on your own computer or flash drives. This may ensure you will have a range of choices for retrieving your saved files when you analyze and assemble your Pathway materials in preparation to write the Pathway reflection essay.

Learning Objectives for Core Area:

- Students will be able to analyze complex and diverse religious phenomena (such as architecture and art, music, ritual, scriptures, theological systems, and other cultural expressions of religious belief).
- Students will be able to integrate and compare several different disciplinary approaches to a coherent set of religious phenomena.
- Students will be able to clarify and express beliefs in light of their critical inquiry into the religious dimension of human existence.

Course Goals:

After completing this course, students should be able to:

- **Discuss** ways indigenous peoples in the Americas have understood relations of land/sky and constructed sacred geography, sacred time, and ritual practice in diverse geographies, (*Focus on complex and diverse religious phenomena*)
- **Identify, discuss and amplify** characteristics of indigenous spiritual belief, religious experience, and practices of reciprocity, built up over time; (*Focus on complex and diverse religious phenomena*)
- **Integrate** and **compare** various approaches to indigenous religious belief and ritual practices from the disciplinary fields of: archaeoastronomy, ethnoastronomy, literature, art history, theology and ethnography (*multidisciplinary/interdisciplinary approaches to study of religious phenomena*);
- **Identify** processes of U.S. policies toward Native spiritual practices and raise questions on how in the U.S. context Native peoples have constructed, maintained, changed, resisted, retrieved and adapted their religious spiritual ways. (*Focus on complex and diverse religious phenomena*)
- **Clarify** and **express** beliefs in light of students' critical inquiry into the religious dimensions of human existence as understood by indigenous peoples of the Americas. (*Integrate critical inquiry and reflection on beliefs*).

Required Texts:

Molesky-Poz, Jean. 2006. *Contemporary Maya Spirituality*. Austin: University of Texas Press. (ISBN10 0-292-71309-6)
 Momaday, N. Scott. 1969. *The Way to Rainy Mountain*. Albuquerque: University of New Mexico Press. (1-800-249-7737)
 Postings on CAMINO.

Evaluations:

Class Attendance / Engagement (20%)
 (includes: discussion posts; quizzes; panel or discussion collaborations)
 Short Paper on Native California (20%)
 Religious Experience of Plains &/or Maya (20%)
 Investigative or Comparative Paper (30%)
 Outside event, sponsored by a NA community (10%)

Requirements:

Attendance & Engagement (20%): Class attendance and participation is a critical part of any course. Students are expected to have completed all the readings and be ready to engage in conversation with observations, connections, and questions for each class. Small group work, class conversations and lecture will shape class format. Attendance is taken at the beginning class. Three unexcused absences is a drop in a letter grade; three late arrivals equal one absence. A student's participation is measured and assessed in two settings: regular in-class, small-group discussions, and one group panel discussion.

Includes: 1) Readiness to discuss the assigned reading
 2) Quiz grades
 3) Discussion posts
 4) Panel discussions/presentations

Class Preparation: Occasionally, students will be asked at the beginning of class to identify on note-cards, author's main arguments / contributions / key concepts, or your questions raised. Questions will be drawn from reading guidelines posted on CAMINO. This works toward your attendance and engagement grade.

Papers: There are three assigned papers, the first on Native California and religious experience; the second, of which you may choose the religious experience of either the Plains or the Maya.

The third and final investigative or comparative paper examines an aspect of a native religious tradition through at least three of the following fields: archaeoastronomy, ethnoastronomy, literature, art history, theology, history, anthropology, ritual studies or ethnography. This paper is 30% of your grade.. Suggestion that you choose a topic which will further and deepen your Pathway interests.

Incompletes, Plagiarism and Cheating. Late papers, make-up exams, or incompletes are not acceptable except under unusual circumstances and with prior permission. Please speak with me in anticipation of a problem. In accordance with the Student Handbook, plagiarism and cheating of any kind are a serious breach of morality and can lead to expulsion.

Disability Accommodation: To receive academic accommodations for a disability, students must contact Disability Resources located in Benson 216. The phone number is 408-554-4109 or inquiries can be emailed to Robin Cole, Administrative Associate, rcole@scu.edu. Students must register with Disabilities Resources and provide documentation of a disability to Disabilities Resources prior to receiving academic accommodations.

Academic Integrity: Please see the universities policy regarding academic integrity.
<http://www.scu.edu/academics/bulletins/undergraduate/Academic-Integrity.cfm>

No electronics are permitted in class: (laptops, "hidden" ipads, cell/smartphones, pagers, mp3 players, etc).

Grading Scale:

A 100-93.5; A- 93.4-90.0 excellent ;B+ 89.9-87.6 very good; B 86.6-83.3 good; B- 83.2-80.0 solid performance;
 C+ 79.9-76.7; C 76.6-73.3; C- 73.2-70.0; D+ 69.9-66.7; D 66.6-63.3; D- 63.2-60.0; F <59.9

Week One (September 22 and 24)

T Introduction to Course: Native American Spirituality

Overview of course content, procedures and expectations

First Unit: Peoples of California

TH What is Native spirituality, and how should we study it?

Focus: Native Californians

Read: La Pena, My World is a Gift of My Teachers, CAMINO. (4 pgs) (copy)

Selections: Dancing (5 pgs, note take.); The Deer Hunter, (6 pgs. copy) from Margolin, *The Ohlone Way*. CAMINO.

RSVP for 10/1 *Junípero Serra* lecture: cu.edu/library/info/news/boq/2015-04.cfm

Week Two (September 29 and October 1)

T Peoples of California

View (2):

Ishi: The Last Yahi (1992) <http://www.youtube.com/watch?v=CyDAnBwLs1M> (56 minutes),

California Indian Memorial: <http://www.csus.edu/indiv/t/tumminia/MEMORIAL.HTM>

Where are Native Californians? Why? What major policies/ laws impacted Native peoples in Alta California? Also, read link: The Act for the Government and Protection of Indians passed by the First State Constitutional Convention (1850). See next page of syllabus for directions.

Post a five-minute written response by Sunday midnight on CAMINO to what you have learned from these readings/viewings: Ishi or the California Indian Memorial, particularly a response to the Act for the Government and Protection of Indians passed by the First State Constitutional Convention (1850), identifying specific provisions which surprised you. Then respond to one of your team's posts before Monday at midnight.

TH Native Californians and the Canonization of Junípero Serra

Class does not meet at 8:30, rather attends lecture at 4:00 in St. Clare Room. RSVP

Read: Deborah A Miranda, DEAR SONORA, Writing to a Fourth Grader about Her Project. 3 pgs. CAMINO

Amah Mutsun's Letter to Pope Francis, News from Native California,

<http://newsfromnativecalifornia.com/blog/amah-mutsuns-letter-to-pope-francis/>

Marcus Lopez and Mark Day: Serra canonization by Pope Francis renews native Californians' pain.

http://www.mercurynews.com/opinion/ci_28831572/marcus-lopez-and-mark-day-serra-canonization-by

Pogash To Some in California, Founder of Church missions is far from a saint. NY Times:

<http://www.nytimes.com/2015/01/22/us/to-some-indians-in-california-father-serra-is-far-from-a-saint.html>

Optional: "On the Road to San Diego: Junípero Serra's Baja California Diary." Translated and Edited by Rose Marie Beebe and Robert Senkewicz, 189- 240. CAMINO.

Attend lecture on *Junípero Serra: California, Indians, and the Transformation of a Missionary* Be sure to have: **RSVPed**

Just days after the canonization of Junípero Serra by Pope Francis, authors Rose Marie Beebe and Robert Senkewicz will discuss their book, *Junípero Serra: California, Indians, and the Transformation of a Missionary*. Join us for the University Library's first Book of the Quarter event of the 2015 - 2016 academic year.

4:00 pm Learning Commons. St. Clare Room RSVP

Post a written response by Friday midnight on CAMINO to what you have learned from these readings and the presentation and readings. Cite references when you quote or refer to an author or lecturer. Then respond to one of your team's posts before Sunday at midnight.

Week Three (October 6 and 8)

T Peoples of California: The World of the Spirit

Read: Dorothea Theodoratus and Frank LaPena, Wintu Sacred Geography, in *Sacred Lands Reader*, 61-70. CAMINO.

Parrish: Essie Parrish Healer: Visionary of Our Time, CAMINO, 6-7 (copy); Reading guidelines on CAMINO.

Class discussion of Native Californians, *missionization*, & canonization of Junípero Serra

TH Reclaiming Native Traditions and Identities

Read: *News from Native California*. Guidelines on CAMINO.

Optional: Klasky and Nelsen, The Salt Song Trail, CAMINO (3 pgs)

View: Cultural Revival of the Ohlone: Transformation of the Ohlone's Religious Beliefs
View YouTube. (30 minutes)

In class: La Pena's paintings/ Salt Song Trail/ Journey to Spirit Mountain
Bring to class: N. Scott Momaday, *The Way to Rainy Mountain*,

**Second Unit:
Relations Between Earth and Sky in Story among the Plains**

Week Four (October 13 and 15)

T Intro to Plains traditions and Way to Rainy Mountain

Read: N. Scott Momaday from: "The Man Made of Words" copy. CAMINO
Bring text to class: N. Scott Momaday, *The Way to Rainy Mountain*

In class: Selection from *Good Medicine*

Short paper on Native California due.

TH Constructing Religious Identity: Place and Story

Read: N. Scott Momaday, *The Way to Rainy Mountain*, Introduction, The Setting Out, 1-39.
Reading guidelines are posted for each class on CAMINO.

October 16 Last day to withdraw from classes without a W; Last day to declare P/NP grading option

Week Five (October 20 and 22)

T Kiowa Emerging, Gaining Power, Creating Identity, and Memory: The Sun Dance and Peyote

Read: N. Scott Momaday, *The Way to Rainy Mountain*, The Going On, The Closing In, 44-86

TH Lodge of the Bear: The Land is Sacred

Read: Charlotte Black Elk: The Homelands: Clash of Worldviews over Prayer, Place and Worldviews, 59-74.
from Smith, Houston, *A Seat at the Table*. Berkeley: UCP. 2006. CAMINO (copy)

To prepare: Identify, type up and bring to class three specific quotes from Charlotte Black Elk which are "windows into the Lakota worldview." What is significant to you about each quote? Write out questions/insights this interview raises in you about religious experience, about a faith tradition, about Native vs. white understandings? (Refer to Bloom's taxonomy: CAMINO)

In class: Selections from, *In the Light of Reverence*. See Sacred Land Film Project: <http://www.sacredland.org/>

Week Six (October 27 and 29)

T Kiowa Belief Systems and Practices 1832-present: The Ghost Dance, the Native American Church, Pentecostalism

Read: Benjamin R. Kracht. Kiowa Religion in Historical Perspective, from Irwin, Lee, (Ed). *Native American Spirituality: A Critical Reader*, Lincoln: University of Nebraska, 2000, 236-55. CAMINO (copy) Reading guidelines posted on CAMINO.

In-class: Inculturation: Catholic parishes and Plains Theology/Culture

TH White Earth Apache, Native and Christian

Read: TBA

Guest, Orlando Gushoney, White Earth Apache

**Third Unit:
Contemporary Maya of Guatemala Highlands**

Week Seven (November 3-5)

Reclaiming the Maya Worldview after the Civil War

This section situates the reclamation of Maya traditional ways and identity during and the U.S. backed civil war in Guatemala (1960—1996), during which 200,000 were killed, hundreds of thousands fled their villages and country. Lecture raises complex issues of U.S. policies in Guatemala (ownership of land and means of production since 1830; training of Guatemalan military; the flood of U.S. evangelical and Pentecostal missionaries into Guatemala during and after the war, and the consequences on the indigenous population.

T. Philosophies and Worldviews of Traditional Contemporary Maya

Read: Molesky-Poz, Portal xi-xviii, 2 Maya Cosmvision and Spirituality, 34-54.

In-class: selections from *Popol Vuj*

TH Sacred Geography: "The Face of the Earth is Not Ours," and Ceremony

Read: Molesky-Poz, 4 Sacred Geography, 93-126;

Selections from film: *Heart of Sky, Heart of Earth* in class.

Week Eight (November 10 and 12)

T Why Contemporary Maya Become Calendar Keepers/ Shaman-Priests

Read: Molesky-Poz 3 *Ajq'ijab: To Enter the Mystery is our Reality*, 57-90.

In-class Film: Selection from Popol Vuj

TH Maya Calendars: "The Heart of the Wisdom of the Maya"

Read: Molesky-Poz, 5 The Calendar, 127-153

Nov 8 Last Day to withdraw from classes.

**Fourth Unit:
The Southwest**

Week Nine (November 17 and 19)

T Pueblo Archaeoastronomy: Chaco Canyon

Read: TBA

In-class: The Mystery of Chaco Canyon DVD 00587

Paper due: Religious Experience of Plains or Maya due.

TH Navaho: In Beauty I Walk

Read: Griffin-Pierce. The Hooghan and the Stars, CAMINO, 110-127

In-class: In Beauty I Walk: The Navajo Way to Harmony

Week Ten (December 1 and 3)

T Navajo Healing

Read: Wyman. Navajo Ceremonial System. CAMINO.

In-class: Selections from *Sun Kissed*.

Paper due: Outside event.

TH Dances of the Pueblo: Pulling things together

Read: Sweet. Dances of the Tewa Pueblo Indians. CAMINO

PAPER DUE DURING EXAM WEEK