

RSOC Native American Myth, Memory and History Seminar
Religious Studies, Santa Clara University
Fall T/TH 12:10 – 1:50 Kenna 306

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Off. Hrs. T/Th 9:45 – 10:45; and by apt. Kenna 307



Native American Myth, Memory and History Seminar

"I'll tell you something about stories, he said.
They aren't just entertainment.
Don't be fooled.
They are all we have, you see,
all we have to fight off illness and death."
Ceremony, Leslie Silko, 2.

What does it look like when mythology, history and the future intersect?

Course Description:

This seminar examines creation accounts of native peoples, exploring Earth/sky relations, the reciprocity between the human community, the Sacred and the rest of creation. Focus on the stories of the Kiowa (Plains), the K'iche-Maya *Popul Vuj* (Central America), northern and southern Native California, and the Southwest. We consider how memories of these stories have informed historical and contemporary lives, and how native peoples today reclaim these accounts as transformed continuities, as they resist environmental devastation, claim sacred sites and practices, work determined to protect land rights and our common future.

In the first unit, we compare Native California, northern and southern peoples, how contemporary Native Californians are reclaiming their creation and migration stories, their sacred sites and rituals, to create a viable future. As Junipero Serra will be canonized in Fall, 2015, special attention will be given to the fact/fiction of the encounter between Native peoples and the Spanish in Alta California. In the second unit, we examine the creation stories of the Plain's peoples – the Kiowa and the Lakota -- the relation of story to sacred geography, to peyote and sacred pipe rituals, and to ways contemporary Plains' people engage in the stories to protect land and sacred sites (Medicine Wheels, Lodge of the Bear, and the tar pits of Canada). In the third unit we consider the oldest known creation story in the Americas, the K'iche' Maya *Popul Vuj*, in text, in archaeoastronomy, in archeology, in ritual and projects of contemporary Maya to reclaim their identity and human rights, and to protect their land as they resist multinational mining, logging and dam projects. The fourth unit uses Leslie Silko's *Ceremony* as a window into story, geography, ritual and healing in the southwest from a literary perspective. The story raises issues of uranium mining, testing and dumping on Native lands. Fulfills Religious Studies (advanced) Core requirement. Students seeking RTC 3 credit must have completed RTC 2 and have at least 88 units.

Required Texts:

Momaday, N. Scott. 1969. *The Way to Rainy Mountain*. Albuquerque: University of New Mexico Press. (1-800-249-7737)
Silko, Leslie. 1986. *Ceremony*. Penguin Books. (ISBN 1 14 00.8683 8)
Tedlock, Dennis. 1985. *Popul Vuh: The Definitive Edition of the Mayan Book of the Dawn of Life and the Glories of Gods and Kings*. New York: Simon & Schuster.

These are the basic texts for the course. Further readings, maps, visuals, links posted via CAMINO. DVDs on reserve in SCU library: *In the Light of Reverence* and *Standing on Sacred Ground*

Course Description and Goals

Upon completion of this course, students will be able to:

1. *Discuss* diverse creation accounts in the Americas, their rootedness in land/sky relations, in land-based spirituality;
2. *Identify* indigenous understandings about religious experience, beliefs about human persons, relations with the Earth/Sky, with one another and all creation, embedded in mythic accounts and ritual practice;
3. *Clarify* and *amplify* mythic time in ritual practice;
4. *Investigate* creation accounts reflected in Native practices, in archaeoastronomy, ethnoastronomy, sacred geography, ritual practice, creative expressions, legal practices, literature, ethnography and/or film;
5. *Identify* national and state policies toward indigenous practices and lands, and ways Native/First Nation/tribal peoples have retrieved and drawn on creation accounts to resist, challenge, maintain their ways, lands and rights.
6. *Evaluate* and *apply* insights from these studies to open-ended questions. (Indigenous vs. Western values; Environmental challenges: logging, mining and dam projects on indigenous lands; land use: tourism/recreational sports vs. access to sacred sites;).

Departmental Goals (adapted from RS "Description of the Three Levels.")

1. Students questions and probe religion for what it reveals about human beings, their diverse societies, traditions, convictions and aspirations;
2. Students use diverse materials and demonstrate formal postures of inquiry into religion in order to go beyond simple description of religion to reflective engagement with it;
3. Students propose and investigate the "big questions" – that is, the meta-reflective questions that ask how and why we ask the questions we do about religion.

Departmental goals are imbedded in course goals.

Core Curriculum Learning Goals and Objectives

This course fulfills Santa Clara's Core Requirement for RTC 3

- 3.1 Be able to identify diverse perspectives and evaluate ethical positions on contemporary questions. (Critical Thinking: Ethical Reasoning; Perspective);
- 3.2 Be able to evaluate and apply insights from the study of religion to open-ended questions facing contemporary society. (Critical Thinking; Religious Reflection)

Core Requirements and Pathways. This course satisfies the university's RTC e requirement. [The course is associated with the following pathways: American Studies; Applied Ethics; Beauty; Race, Place & Social Inequalities; Paradigm Shift and the Nature of Human Knowledge; Politics & Religion. Sustainability.](#) 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/>

Assessment and Grading

Attendance and Engagement (20%)

Class engagement is a critical part of any seminar. Classes will usually begin with a brief discussion on students' impressions and questions on the readings, or occasionally, a written reflection on a question. After the professor provides context to orient the class, students will increasingly be expected to participate in the discussion both by facilitating it, otherwise by sharing perspectives, raising questions, making connections with class concepts, or looking at ethical implications of readings/films. See reference on Benjamin Bloom's taxonomy for crafting of questions. Posted on Camino module: Bloom's Taxonomy. Attendance is taken at the beginning class. Three unexcused absences is a drop in a letter grade; three late arrivals equal one absence

Seminar Facilitation (20%)

Working with one other person, you will be responsible for presenting a critical analysis of the primary readings and secondary readings and related films for two separate meetings during the quarter. You will select topics the second week of class, and the third week be assigned topics and a partner. Your task will be to briefly summarize the material, and lead the class in a discussion of the text through the theoretical lens of Alan Dundes' Text and Texture, with some reference to context after the professor's orientation. The evening before your presentation, you are to submit to me: jmoleskypoz@scu.edu, a copy of a one-page handout, with your names, the topic, the readings, an outline of your key ideas, your questions to one another, and questions to the class. Plan to lead 50 minutes of discussion, and budget some time after your questions to field questions from the class – questions that may have emerged from the readings. For grading rubric, see "Assignments" module on Camino. 20% of grade total (10% each occasion). *This will indirectly support all course goals as well as RTC 3 core learning objectives 3.1 and 3.2*

Critical Inquiry (30%)

Two 4-5 page papers

- The Text, Texture and Context of a creation story (Week Four)
In the first five-page paper, you will select one California, Plains, Northwest or Southwest creation account and discuss it in light of Alan Dundes' Text, Texture and Context. Identify ethical values embedded in the story, and their implications for human lives. What evidence do you find of the story in archaeoastronomy, in archaeology, art, in relation to land, to human purpose and relations, to ritual practice, to contemporary ethical concerns? You will share this paper with another student of your choosing for the purpose of peer review, and submit the paper on Camino before class on October 8th. For further

direction and the grading rubric, see the Module on Camino. *This will support Course Goals, 1,2,3,4; Departmental Goals, 1,2; Core Goals, 1.*

- The Text, Texture and Context of *Popol Vuj*: An Analytical Paper (Week Six)
In the second five-page paper, you will select one episode in *Popol Vuj*, discuss it in light of Alan Dundes' Text, Texture and Context. What evidence do you find of the story in archaeoastronomy, in archaeology, in contemporary ethical concerns? Identify ethical values embedded in the story, and their implications for human lives. You will share this paper with another student of your choosing for the purpose of peer review, and submit the paper on Camino before class on October 27th. For further direction and the grading rubric, see the Module on Camino. *This will support Course Goals, 1,2,3,4; Departmental Goals, 1,2; Core Goals, 1.*

Research Project (30%)

You will prepare a 10-12 page research paper, on a selected creation account of a Native people, discuss the text, texture and context, and the ways contemporary peoples are turning to the creation accounts for ethical choices around their religious rights and expressions, the protection of sacred sites, of the land, or inculturation within Christian faith and practices. The paper will be due in stages listed below; these steps include a required draft and rewrite; all but the draft should be submitted to the drop box on CAMINO before class. 30% of grade. *This will assess course goals 1, 4 and 6; RTC 3 objectives 3.1 and 3.2;*

Topic statement and sources	Week 5	October 22
Annotated bibliography	Week 7	November 5
Outline	Week 8	November 12
Required draft of entire paper	10 th week	December 3
Final Research Paper to be submitted to drop box on CAMINO by 5:00	Exam Week	December 8

Grading

Structure:

A= 100 -95, A -=94 -90, B+=89-87, B=86-83, B-=82-80, C+=79-77, C=76-73, C-=72-70, D=69-60, F= below 60

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>

Week One (September 22 and 24)

T Introduction, inventory, course learning goals.

Myth: the underpinning of a People: identity, history and identity
What's your relation to creation? To indigenous people? To environmental issues?

TH Ancient Words and Contemporary Rights of Indigenous Peoples

Read: United Nations Declaration on the Rights of Indigenous Peoples.

http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf, and
Victor Montejo. Ancient Words: Oral Tradition and the indigenous People of the Americas, *Akwe:kon Journal* / NAJAI139-145. CAMINO.

Browse *Cultural Survival* website: <http://www.culturalsurvival.org/>

Under publications, browse the kinds of concerns raised by indigenous peoples, bring one to the seminar.

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

Junipero Serra: California, Indians, and the Transformation of a Missionary
Rose Marie Beebe and Robert Senkewicz



Week Two (September 29 - October 1)

Note: September 28th: Look at Full Moon, Supermoon. Full Corn Moon, corn is harvested around this time of the year.

T A Northern Native California Creation Account

Tools to understand: Alan Dundes' Context, Text, and Texture

Read: "Pomo Creation Myth" – de Angulo, J.

(Marumda and Kuksu Make the World), Introduction, 231-262. CAMINO.

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

Annotated Bibliography on Mt. Shasta: <http://www.siskiyou.edu/shasta/bib/B15.htm>

Sign-ups for seminar facilitation for class.

TH Is there a Myth of the California Missions?

Junípero Serra and the Native Peoples of the Californias

Class meets from 12:10-1:00, then students to attend 4:00 lecture. See below.

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.

View: California Indian Memorial: <http://www.csu.edu/indiv/t/tumminia/MEMORIAL.HTML>

Where are Native Californians today? 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).

Deborah A, Miranda. DEAR SONORA, CAMINO

Muwekma Ohlone Tribe of SF Bay Area on Canonization:

<http://muwekma.org/newsandevents/announcementsandevents.html>

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>

David DeCosse. <http://www.pbs.org/wnet/religionandethics/blog/david-decosse-questioning-sainthood-serra/#>

"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. (Read at least twenty pages to get an idea of the way Serra writes of his encounters with Native Californians. How is this primary source valuable to you?)

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

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

Week Three (October 6-8) What does it look like when mythology, history and the future intersect?

T Maidu Story of Central California

Applying Dundes' template: Context, Text and Texture.

Read: 1) Honey Lake Maidu: <http://www.honeylakemaidu.org/creation.html>

2) Kumeyaay creation story told by Ben Squier.

http://www.kumeyaay.com/kumeyaay-history.html?id=81:creation-story&catid=1_

3) Anna Birgitta Rooth: The Creation Myths of the North American Indians. CAMINO.

TH A Native View of Thinking in Time and Space, of Creation and of Religion:

Dialoguing with Vine Deloria

Mr. Deloria ... steadfastly worked to demythologize how white Americans thought of American Indians," wrote Kirk Johnson.

Read: Vine Deloria. "Thinking in Time and Space," from *God is Red*, 62-77. "The Problem of Creation," 78-95;

Origin of Religion, 135-149, from *God is Red: A Native View of Religion*, on CAMINO

Week Four (October 13 - 15)

T White Earth Apache, Sacred Site and Pinal Copper Mine

Guest: Orlando Gushoney, White Earth Apache

First paper due: The Text, Texture and Context of a creation story.

TH Ancient Wisdom and Modern Courage: Native Peoples Standing on Sacred Ground

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. CANVAS (download)
N. Scott Momaday, Man Made of Words, CAMINO (download)

View: one episode *Standing on Sacred Ground*. On reserve in library. Note-take, come prepared to teach your particular viewing.

Bring to class: *The Way to Rainy Mountain*

In-class film: Selection from In the Light of Reverence.

The Plains: Our Very Existence Consists in Our Imagination of Ourselves

Week Five (October 20 and 22)

T Constructing Religious Identity: Place and Story

Read: N. Scott Momaday, "Man Made of Words," CAMINO
The Way to Rainy Mountain, Introduction, The Setting Out, 1-39

TH 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
(Momaday's work will support Course Goals, 1,2,3,4; Departmental Goals, 1,2; Core Goals, 3.1).

Due: Topic statement and sources

The Popol Vuj: "We Give Triple Thanks"

Week Six (October 27 – 29)

October 27, Full Moon Super Moon. (Travel Moon or Blood Moon).

T Cosmic Beginnings, the Ball Game & Creation of Humans:

Read: *Popul Vuh*: The Counsel Book of Seeing & Cosmic Origins
Introduction, 23-35; Part 1 This is the beginning of the Ancient Word . . . ", 71-86.
View: Maya civilization. <http://www.civilization.ca/civil/maya/mmc01eng.html#menu>
Browse, note-take on following links. "Cities of the ancient Maya," "Cosmology and Religion and "Maya Today."

In-class Film: Selections from *Popul Vuh*

Second paper due: the Myth, Memory and History of a people in *The Way to Rainy Mountain*

TH The Tricksters and their Destiny

Read: Part 3, 105-116; Ballgame of 1 Hunahpu and 7 Hunahpu in Xibalba Part 3, 116-130 Birth of Hunahpu and Ixbalanque

Week Seven (November 3- 5)

T The Hero Twins: Outwitting the Lords of Xibalba

Read: The Hero Twins Defeat the Death Lords of Xibalba, become Sun and Moon, readying the Earth for Humans. 130-160.

In-class Film: Selections from *Popul Vuh*

Annotated bibliography of six professional sources due.

TH Creation of the First Human Persons. "Truly, now, double thanks, triple thanks, that we've been formed."

What marks humanity as distinct from other creations, according to the Maya worldview? How contemporary Ajq'ijab' (calendar-keepers) refer to *Popul Wuj* in their ritual practice.

Read: *Popul Vuh*, Part 4, 163-175.

Week Eight (November 10 -12)

T Indigenous Human Rights, Genocide & Environmental Devastations

Draft of research papers due, and to be shared in small groups.

Read on Mining in Highland Guatemala:

<http://www.culturalsurvival.org/news/breaking-news-community-leader-daniel-pedro-mateo-kidnapped-and-murdered-guatemala>, and

<http://lab.org.uk/quatemala-indigenous-leaders-arrested>

<http://globalsistersreport.org/column/capital-e-earth/environment/extracting-industries-unite-sisters-and-brothers-across>

Bring Silko's *Ceremony* to class.

**The Southwest Emergence
"THE ONLY CURE I KNOW IS A GOOD CEREMONY"**

TH. Tayo Undergoing Ceremony: Evoking the Spiritual Universe

T Laguna Pueblo story of the four worlds: witchery and its tangling and destruction of individuals, the Laguna and the world community in war; the efficacy of ritual/ceremony of being in harmony with sky, land and clan; and of healing being a live relation with the land.

Read: Silko, *Ceremony*. 1-55

Week Nine (November 17 – 19) The only cure I know is a good ceremony, that's what she said."

Story, Sacred Mountains, Sacred Time, and Curing Ritual (Navajo sand painting in hooghan)

Read: Silko, *Ceremony*, 55-108

TH The Vortex of Darkness

Contemporary manifestations of destruction, darkness, entanglement. Los Alamos, atomic bomb.

Read: Silko, *Ceremony*, 108-176

Week Ten (December 1 -3) The pattern of the ceremony was in the stars. . . .

Read: Silko, *Ceremony*, 177-261.

TH Wrap up and Going Forward

Draft of research papers due, and to be shared in small groups.