

RSOC 91 NATIVE SPIRITUAL TRADITIONS
Religious Studies, Santa Clara University
Spring 2017
T/TH 12:10-1:50 Kenna 306

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NATIVE SPIRITUAL TRADITIONS (51792)

Course Description:

This course introduces Native American spiritual traditions of the Americas. We'll consider the relationship of land/sky, sacred time and places how Native peoples understand the Sacred, as expressed in their relation to land, creation accounts, and ritual. 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. We then turn to ceremony and ritual, to communal and transformative expressions in various Native communities. Finally, in a new unit, we will consider how environmental issues and climate change is affecting indigenous peoples, and ways they are relating to the environment, and confronting and resisting capitalist projects from their religious perspective.

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:

Crozier-Hogle, Lois, Darryl Babe Wilson. 1997. *Surviving in Two Worlds*. Austin: University of Texas Press (978-9-292-74695-4)
 Molesky-Poz, Jean. 2006. *Contemporary Maya Spirituality*. Austin: University of Texas Press. (ISBN10 0-292-71309-6)
 Brown, Joseph Epes. 2001 *Teaching Spirits: Understanding Native American Religious Traditions*. Oxford. (0-19-513875-9)

Evaluations:

Class Attendance / Engagement	10
Quizzes/inventories	10
Panel or class facilitation	15
Midterm Exam	25
Final Project	40
Extra Credit options (3-5)	

Requirements:

Attendance & Engagement (30%): 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 (including quizzes/inventories). Small group work, class conversations and lecture 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 regular in-class, small-group discussions, and one group panel discussion.

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 or be given an inventory/quizz. Questions will be drawn from reading guidelines posted on CAMINO. This works toward your attendance and engagement grade.

Midterm: (25%) based on course texts & lecture material, Tuesday, May 9th. Exam includes identification & essay formats.

Paper: Your final paper, examines an aspect of a native religious tradition (or compares one aspect in two traditions) through at least two the following fields: archaeoastronomy, ethnoastronomy, literature, art history, theology, history, anthropology, ritual studies or ethnography. Or with discussion with professor, you may address this question: What significance does my neighbor's Faith and Tradition have for my own? This final comprehensive and comparative project is 40% of your grade. Paragraphs will occasionally be assigned, but not collected, related to homework readings with the intention of supporting your longer papers. Suggestion that you choose paper topics, which will further and deepen your Pathway interests.

Extra Credit: Stanford Powwow: Mother's Day Weekend (3-5 points) Guidelines on CAMINO.
<http://powwow.stanford.edu/>

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>

To encourage lively engaging with one another and with the material, no electronics are permitted in class: (laptops, "hidden" ipads, cell/smartphones, pagers, mp3 players, etc). If you need to use your phone, please step outside the room, before class, or during break. Get to know one another.

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

**The Words of Native Voices:
Sacred Places
Relations Between Earth and Sky**

"Spiritual places we go to buttress our beings,
but are the places we must go to keep restoring
that relationship and recovering that power of place."

Week One (April 4-6)

T Introduction to Course: Native American Spirituality

Overview of course content, procedures and expectations

TH People of the Ground On Which Stand

Guidelines on CAMINO

Visit: de Saisset Museum

Read: Memorial to California Indian Genocide: <http://www.csus.edu/indiv/t/tumminia/memorial.htm>

The Great California Genocide: <http://nativeamericannetroots.net/diary/143>

View: Dance Regalia of Rumsen Ohlone

Week Two (April 11-13)

T Native Voices on Identity and Spirituality

View: Wellbriety Journey to Forgiveness. (1:13) Intergenerational documentary on the abuses of the Indian Boarding Schools.
<https://www.youtube.com/watch?v=vZwF9NnQbWWM>

Read: in Crozier-Hogel & Wilson. Introduction, xi-xxviii. Interviews with Dagma Thorpe, 3-10; Chief Oren Lyons, 11-20; Janine Pease Pretty on Top, 101-111; Guidelines posted for each class on CAMINO

TH American Indian Voices as a Reminder

Read: in Crozier-Hogel & Wilson. Florence Jones, 21-30; Frank La Pena, 53-60; Christopher Peters, The Art of High Mountain Medicine, 235-240.

In-class: Florence Jones and Caleen Sisk: Winneman Healers. <https://www.youtube.com/watch?v=9jocJCaBzmc> (11 minutes)

Week Three Time as Sacred, Cyclical and Generative (April 18-20)

T Read: Brown. Chapter 2, 9-21
Molesky-Poz, Portal, xi-xx.

TH Mythic Time: Creation Accounts

Read: Brown. Chapter 2, 15-21, and Chapter 4, Silence, the Word, and Song, 41-59

Week Four (April 25-27)

T Pueblo Archaeoastronomy and Ethnoastronomy:

Read: Williamson, Stars Above Earth Below, and suggested readings on medicine wheels. CAMINO

In-class: The Mystery of Chaco Canyon DVD 00587

TH Sacred Geography: The Land is Sacred

Read: Brown, Chapter 3, 23-40

Nabokov in SLR, 27-33

Fight Over the Black Hills, in SLR 34-37.

View: Vine Deloria, Jr. on Clashing Views of Devil's Tower, <https://www.youtube.com/watch?v=syflKkAQfBg> (5 minutes)

Week Five (May 2-4)

T Sacred Architecture: At the Center of the Earth

Southwest: Navajo, the Stars, the Hooghan and the Blessingway.

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

in-class: The Navajo Hooghan

May 5 Last day to withdraw from classes without a W; Last day to declare P/NP grading option

TH Class in SCU library, Room 205. Bring topic you want to research on.

Read: Brown. Chapter 5, The Creative Process, There is no word for art," 60-61-81.

Week Six (May 9-11)

T Midterm

Native Peoples on Ceremony

TH Reciprocity in all Relations

Read: Brown, Chapter 6 Relationship and Reciprocity, 83-105.

In class: Selection from *Good Medicine*

Week Seven (May 16-18)

Read: Brown, Chapter 7, A Unity of Experience, Purification, Expansion, Identity through Ritual

In-class: Selection from *Good Medicine*

TH Native peoples on song, story, ceremony

Terrt Tafoya, At the Center of the Dance, 133-141; Kevin Foley, These Things Are Absolutely Essential, 143-149; Edna Ahgeak MacLean, Keeping the Songs Alive, 177-184; Jerry Padilla, People of the Dawn, 196-202.

Stanford Powwow: Mother's Day Weekend

<http://powwow.stanford.edu/>

Week Eight (May 23-25)

T Walking the Line: Pipe and Sweat Ceremonies in Prison

Read: Irvin, Lee. Walking the Line: Pipe and Sweat Ceremonies in Prison, 39-60. CAMINO

Contemporary Maya of Guatemala Highlands

T Philosophies and Worldviews of Traditional Contemporary Maya

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.

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

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

Read: Molesky-Poz, 4 Sacred Geography, 93-126; 6 Ceremony, 154-167.

Selections from film: *Heart of Sky*, *Heart of Earth* in class, addressing a mining project in Huehuetenango and Maya resistance.

Week Nine (May 31-June 1)

T Why Contemporary Maya Become Calendar Keepers/ Shaman-Priests

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

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

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

Week Ten (June 6-8)

TH Native Peoples and the Catholic Church

View: Indigenous Reflections on Christianity: <https://www.youtube.com/watch?v=OoxNyNWfVZw> (14 minutes)

Read: Enochs, Ross. Native Americans on the Path to the Catholic Church: Cultural Crisis and Native Adaptation, 71-88. CAMINO
Steinmetz, The Relationship between Plains Indian Religion and Christianity: A Priest's Viewpoint (83-86) CAMINO
Clatterbuck, Mark Stephen. Sweet Grass Mass and Pow Wows for Jesus: Catholic and Pentecostal Missionaries on Rocky Boy's Reservation, 89-112. CAMINO.

TH Traditional Ecological Knowledge (TEK) and pulling things together

Read: Patrick Twohy, S.J., Jesuit Education in a Broken World: A Spirituality of Encounter, Relationship, Solidarity & Freedom (CAMINO). in Crozier-Hogel & Wilson. Jack Forbes, We Can Have Visions 243-252.