

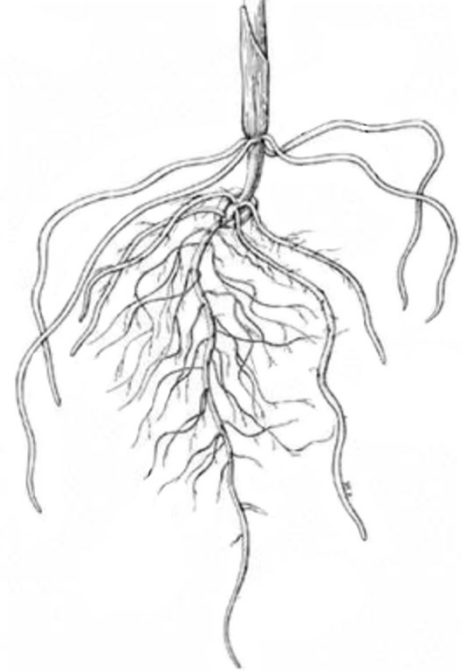
# Indigenous | Place | Thought

ANTH/AMST 3XXX (4 pts)

an online immersive experimental seminar

Barnard College  
2020 Fall A

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Office hours: Thursdays, 3-6pm (EST) and by appointment



Time Zone:	EASTERN	CENTRAL	MOUNTAIN	PACIFIC
TUES:	4:10-6:00 pm	3:10-5:00 pm	2:10-4:00 pm	1:10-3:00 pm
FRID:	4:10-6:00 pm	3:10-5:00 pm	2:10-4:00 pm	1:10-3:00 pm

In this seminar, we consider what it means to be of a place and to think with and be committed to that place—environmentally, politically, and spiritually. After locating ourselves in our own particular places and place-based commitments, our attention turns to the Indigenous traditions of North America, to accounts of tribal emergence and pre-colonial being, to colonial histories of land dispossession, to ongoing struggles to protect ecological health, to the epistemological and moral systems that have developed over the course of many millennia of living with and for the land, and to the contributions such systems might make to our collective future. To assist us in exploring these issues, we will be joined by a number of special guests, including Hopi filmmaker Victor Masayesva Jr., Santa Clara/Comanche artist Mary Weahkee, Potawatomi environmentalist Kyle Whyte, Chicano scholar and New Mexico Poet Laureate Levi Romero, and the tribal leadership of the longest continuously occupied village in North America: Picuris Pueblo. Picuris is currently preparing for a legal battle to regain control of its traditional water rights; Barnard’s summer archaeological field program has been assisting the tribe; and participants in the seminar will have the opportunity to participate in this effort, working at the intersection of theory, scholarship, and environmental activism.

All but two of our readings are by Indigenous and Chicanx authors, including key texts by Leslie Marmon Silko (Laguna Pueblo), Vine Deloria Jr. (Standing Rock Sioux), Robin Wall Kimmerer (Potawatomi), N. Scott Momaday (Kiowa), Nick Estes (Lower Brule Sioux), and Rina Swentzell (Santa Clara Pueblo). (The exceptions include a book by a white American anthropologist—Keith Basso—who foregrounds Indigenous voices and epistemologies in his work to an unusually high degree and a white French anthropologist—Marc Augé—whose work characterizes the non-Indigenous condition.) Our seminar’s title is borrowed from an essay on “Indigenous place-thought” by Mohawk/Anishinaabe scholar Vanessa Watts.

## learning outcomes

Students who successfully complete this seminar will be able to:

- demonstrate a critical understanding of place-based thought, historically-based thought, and the tensions between the two.
- demonstrate a critical understanding of the contemporary struggles of Indigenous communities over land, water, and ecological well-being.
- identify the ontological commitments of traditional and contemporary Indigenous narratives through close readings.
- conduct, record, transcribe, and analyze interviews.
- articulate their own relationships to place, bringing clarity and precision to what, in non-Indigenous communities, are often merely inchoate sensibilities.

## what is an “online, immersive, experimental seminar”?

Learning communities exist both online and in-person, and each has distinctive opportunities and needs. This seminar has been specifically designed for an **online** learning community (whether you are zooming in from your dorm room on campus or remotely from home). As such, we will be capitalizing on three special online opportunities:

- (1) to theorize place while being simultaneously positioned in, and engaging with, a plurality of sites across North America,
- (2) to welcome an extraordinary community of Indigenous and Chicax colleagues into our virtual classroom to challenge and inspire us.
- (3) to engage in a graphically-rich exchange of ideas, in which not just the instructor but also students regularly share and discuss images with the group, and
- (4) to draw upon the ability of online movement to facilitate small-group discussions within seminar meetings.

The success of an online course depends not only on its design, however, but also on the technological infrastructure that supports it and the ground rules that facilitate our social interactions, both of which are outlined below.

This seminar has also been designed as an **immersive** experience in the sense that participants are expected to (1) meet twice as often per week and (2) devote twice as much preparation time per week as compared with a “normal” seminar—albeit for a total period of 7 rather than 14 weeks. You will, in other words, be working twice as hard for half as long. This means that students should only enroll in the seminar if they are confident of having sufficient space in their Fall A schedule. In addition to our scheduled seminar meetings, participants will also be expected to attend one-on-one meetings with the instructor every other week to check in, brainstorm ideas for assignments, and take stock of how things are going. In the end, however, this seminar aims to be “immersive” not just with respect to the increased hours-per-week, but also with respect to the set of ongoing conversations you will be having with a group of similarly “immersed” colleagues.

Finally, this seminar is **experimental** insofar as nothing quite like it has been offered before. Things are going to get interesting.

## on teaching and learning during a pandemic, a fraught presidential election, climate change, and relentless structural racism

The Hopi have a word for the condition of our current world: *koyaanisqatsi*. We are living through difficult and unpredictable times that demand flexibility, understanding, and solidarity. While the immersive nature of the course requires that we dive deeply into readings and move in a consistent manner through our written assignments, I will make every effort to assist you if an unforeseen roadblock presents itself. Reasonable requests for extensions made prior to the due date will be approved. All students are also expected to meet with the instructor one-on-one during office hours at least three times—or, at least every other week—to check in. Our goal is to maintain a regular and engaged dialogue throughout the seminar.

### readings

This seminar is reading-intensive. The expectation is that students will read an average of 150-200 (beautifully written!) pages per week. PDF versions of all readings will be available for download in Canvas, but students are encouraged to purchase the following texts, if possible:

- Marc Augé, *Non-Places: An Introduction to Supermodernity*, (New York: Verso, 2009).
- Keith Basso, *Wisdom Sits in Places: Landscape and Language Among the Western Apache*, (Albuquerque: University of New Mexico, 1996).
- Nick Estes (Lower Brule Sioux), *Our History is the Future: Standing Rock versus the Dakota Access Pipeline, and the Long Tradition of Indigenous Resistance*, (New York: Verso, 2019).
- N. Scott Momaday (Kiowa), *The Way to Rainy Mountain*, (Albuquerque: University of New Mexico, 1998).
- Leslie Marmon Silko (Laguna Pueblo), *Sacred Water: Narratives and Pictures*, (Flood Plain Press, 1993).
- Robin Wall Wimmerer (Potawatomi), *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge and the Teaching of Plants*, (Milkweed Editions, 2015).

### grading

- Engaged and alert participation in discussions/meetings . . . . . 15%

Feedback on seminar participation will be regularly provided during one-on-one meetings with the instructor. Students should aim to raise their hand and offer a comment at least once during each seminar session. Of course, this necessitates that students attend each session. If an absence is truly unavoidable, contact the instructor to arrange a make-up meeting.

- Weekly blog discussion comments . . . . . 18%

All participants are expected to post 1-2 paragraphs to our class blog prior to each discussion. The paragraphs should discuss, comment upon, and raise questions about one or more of the readings. Students are permitted to miss 2 of the 12 discussion comments without impacting their grade, but each missed entry after this will reduce their overall

grade by two percentage points. Feedback on discussion comments will be regularly provided during one-on-one meetings with the instructor.

- Seminar introductory remarks ..... 2%

At the start of each seminar discussion meeting, two participants will collectively offer opening remarks of no more than 5 minutes. The goal of the remarks is not to summarize the readings, but to summarize the blog posts submitted by other class members, drawing to collective attention especially interesting observations, themes, and questions, thereby starting the conversation off on good footing.

- Essay 1 (500-ish words), due 9/12 ..... 5%

“These Specific Places.” See week 1 for details.

- Essay 2 (500-1,000 words), due 9/20 ..... 10%

“The Stories Places Tell.” See week 2 for details.

- Essay 3 (1,000-1,500 words), due 9/27 ..... 15%

“The Indigenous Stories that Places Often Hide.” See week 3 for details.

- Essay 4 (500-ish words), due 10/4 ..... 5%

"An Address to the Rising Sun." See week 4 for details.

- Group interview transcription & analysis, due 10/18 ..... 10%

Working in groups of three, all participants will have the opportunity to meet over Zoom with a member of the tribal leadership of Picuris Pueblo to conduct an hour-long interview focused on the history of the tribe and the economic and spiritual importance of the watershed in which it has dwelt for the past millennium. Students will collectively transcribe these interviews and situate them within the tribe’s ongoing water-rights struggle. The documents produced will become permanent additions to the Picuris Pueblo watershed archive.

- Final paper (2,000-ish words), due 10/24 ..... 20%

Thematically, the final paper in this course is open and should be determined by each student in consultation with the instruction. Students are invited to write in an analytical mode, perhaps undertaking a study of a particular case of Indigenous environmental activism or exploring the place-based ontologies embedded within a particular community’s narrative of emergence and becoming. Students are equally invited to use the final paper to more fully develop their own place-based mode of storytelling. Or they may take their cue from Deloria and examine, in a more philosophical mode, the difference between history and place. Or they may propose something different altogether. Some additional research and outside reading may be required, depending on the paper topic, but the goal of this assignment is not for students take on a formal research project. The course readings are robust and should serve as an able intellectual foundation for all final papers.

## **class blog / class website**

We will be using two online platforms to share our written work. Weekly blog discussion comments will be posted on session-specific threads in Canvas, to be read solely by the members of the seminar. Essays 1-4, however, will be posted onto a publicly-accessible Wordpress website, where text and image can be more effectively integrated. This website will also include supplemental information about the course, its guests, and other online resources of interest. Insofar as our seminar is experimental in its structure and content, our goal is to share this experiment with others and to contribute to a wider conversation about pedagogical decolonization, *sensu* Sandy Grande. Students who do not feel comfortable sharing their essays in this way should contact the instructor and an alternative submission strategy will be arranged.

## **technological infrastructure**

All participants will minimally need access to (1) a computer with (2) a working video/audio camera, (3) a sufficiently high-speed internet connection, and (4) a quiet space with few distractions for seminar meetings. If you anticipate having difficulty meeting these needs, contact the instructor, and we'll figure out a solution together.

Our seminar meetings will convene on the Zoom platform, and a clear and simultaneous view of all Zoom participants is also necessary. Indeed, the course has been capped at 14 students precisely so that students, instructor, and one guest can all appear on the same 4 x 4 Zoom array at the same time. While it is possible to use Zoom on a cell phone, this severely limits engagement with the graphics presented in "shared-screen mode" and, even more importantly, with the other participants in the seminar. Cell-phone Zooming, therefore, is not permitted, except with prior approval from the instructor. Zooming with one's video camera off during seminar discussions is also not permitted without prior approval. Facial expressions always provide important social information, and this is particularly important in an online course.

When using Zoom, please attend to the staging of your physical space. An illuminated face will help others understand you when you speak, and it will help them gauge your reactions when they speak. Avoid very dim or excessively back-lit setups that leave your face obscured and in shadow, and position yourself close enough to the computer for your face both to dominate and be fully included within the video image. A distant facial image can be as difficult to read as a poorly lit one. If you feel comfortable permitting others to catch a glimpse of your surroundings, that's fine; just remember not to have anything inappropriate on display. If you prefer not to display your personal surroundings, that's fine too. Zoom has a "green screen" feature that permits you to populate the backdrop with any image you like. Whatever strategy you adopt, remember that this seminar is all about *place*, so your online projections of place will have an implicit effect on the conversation.

## **ground rules for online sociality**

1. When guests or fellow students are offering a formal presentation, please mute your Zoom profile. Background noise can be very distracting, and it pulls the screen image away from the speaker. This is equivalent to muting your cell phone during a theatre performance.

2. When we are having a seminar discussion, however, please do not mute your Zoom profile (unless you cannot avoid being in a room with background noise). The ability to respectfully interject is a key move within most seminar discussions.
3. Generally speaking, raise your hand when you want to contribute. There are two ways to “raise your hand” in Zoom: either by raising your actual hand in such a way that everyone can see it, or by clicking the “raise hand” feature and letting an icon do the work for you. All our conversations in this seminar will be moderated by a discussion leader who will establish how they prefer to field questions and comments. Spontaneous interjections are acceptable as a response to an existing discussion point, but any effort to move the conversation in a new direction should take place with a raised hand.
4. Always keep your video on during class, and please don’t leave your seat at the virtual table unless it’s absolutely necessary. The image of an absent seat projects a sense of disengagement to the other participants, even if you’re still listening in on the conversation from off-screen.
5. Be responsive when others are speaking. If you agree with a comment, a “thumbs up” or a nod of the head or a smile can provide useful reinforcement. Our goals in this seminar are to support one another and to collectively build toward a deeper understanding of our topic. Such visible cues are a key means of emphasizing solidarity.
6. Be present. That means no checking email or other social media platforms during class.

## **barnard honor code**

*“We, the students of Barnard College, resolve to uphold the honor of the College by engaging with integrity in all of our academic pursuits. We affirm that academic integrity is the honorable creation and presentation of our own work. We acknowledge that it is our responsibility to seek clarification of proper forms of collaboration and use of academic resources in all assignments or exams. We consider academic integrity to include the proper use and care for all print, electronic, or other academic resources. We will respect the rights of others to engage in pursuit of learning in order to uphold our commitment to honor. We pledge to do all that is in our power to create a spirit of honesty and honor for its own sake.”*

## **wellness**

It is important for all of us to recognize and identify the different pressures, burdens, and stressors we may be facing—whether personal, emotional, physical, financial, mental, or academic—particularly during times of global crisis. Health, sanity, and wellness must always be our priorities. Sleep, exercise, and eating well can all be a part of a healthy regimen to cope with stress. Resources exist to support you in several sectors of your life, and we encourage you to make use of them. Should you have any questions about navigating these resources, please visit these sites:

- <http://barnard.edu/primarycare>
- <http://barnard.edu/counseling>
- <http://barnard.edu/wellwoman/about>

## students with disabilities

If you are a student with a documented disability and require academic accommodations, please contact CARDS for assistance. Students requesting eligible accommodations in their courses will need to first meet with a CARDS staff member for an intake meeting. Once registered, students are required to visit CARDS each semester to set up new accommodations and learn how to notify faculty. Accommodations are not retroactive, so it is best to register with CARDS early each semester to access your accommodations. If you are registered with CARDS, please see me to schedule a meeting outside of class to review your faculty notification letter and discuss your accommodations for the seminar. Students are not eligible to use their accommodations in this course until they have met with me. CARDS can be reached by email at [cards@barnard.edu](mailto:cards@barnard.edu) and by phone at (212) 854-4634.

## syllabus

*Note: Each online seminar session is nearly two hours long, but will include a mix of collective discussion, small break-out room discussions, guest interlocutors, and/or graphically-supported student presentations. Sessions will be recorded and stored in Canvas only for the duration of the course and only for the benefit of seminar participants. At the end of the course, all recordings will be deleted.*

### week 1. on being in place

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#### session 1.1 (Tuesday, 9/8)

Topic: Course overview. What is a place? Introductions to each other's places. Making our virtual classroom into a place. The question of indigeneity and non-indigeneity. Land as life.

- Read:
- J. Kēhaulani Kauanui (Kanaka Maoli), "Indigenous," in *Keywords for American Cultural Studies*, Second edition, edited by Bruce Burgett and Glenn Hendler (New York: NYU Press, 2014), 133-137.
  - Mishuana Goeman (Seneca), "Land as Life: Unsettling the Logics of Containment," *Native Studies Keywords*, edited by Stephanie Nohelani Teves, Andrea Smith, and Michelle H. Raheja, (Tucson: University of Arizona Press, 2015), 71-89.
  - Sandy Grande (Quechua), "Red Land, White Power," in *Red Pedagogy: Native American Social and Political Thought*, 10<sup>th</sup> Anniversary Edition, (London: Rowman & Littlefield, 2015), 93-120.

#### session 1.2 (Friday, 9/11)

Topic: Place versus history. Space versus time. Indigenous versus Western metaphysics.

- Read:
- Vine Deloria Jr. (Standing Rock Sioux), Selections, *God is Red: A Native View of Religion*, 30<sup>th</sup> Anniversary edition (Fulcrum, 2003).
  - David Martínez (Akimel O’oham/Hia Ced O’odham), “The Soul of the Indian: Lakota Philosophy and the Vision Quest,” *Wicazo Sa Review* 19, No. 2 (2004), 79-104.
  - Luther Standing Bear (Sicangu and Oglala Lakota), “Indian Wisdom: Nature, Religion, Ceremony,” and “What the Indian Means to America,” in *Land of the Spotted Eagle*, (Lincoln: University of Nebraska Press, 1978, orig. 1933), 192-225, 247-55.
- View:
- *In the Light of Reverence* (Bullfrog Films, directed by Christopher McLeod, 2002)
- Blog:
- Post 1-2 paragraphs of questions, comments and reactions to *God is Red*, by Thursday, 9/10 at 10 pm.

### essay 1: These specific places.

Prompt: Where are you from? Where are you now? Everyone emerges into the world at a specific place. But after emergence, our sense of emplacement varies—as do our relationships with our ecological surroundings. In this first essay, I invite you to locate yourself, to describe your place, to consider your relationship and commitment to that place, to the other things and beings within that place. Your essay should be supplemented by two or more images—photographs, diagrams, drawings, or some other illustrative material that provides us a glimpse of your place.

Length: 500(ish) words, with at least two accompanying images.

Submit: Both text and images should be uploaded to our class website on Saturday, Sept. 12 by 10 pm.

## **week 2. indigenous and non-indigenous geographies**

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### session 2.1 (Tuesday, 9/15):

Topic: Modernist untethering. The rejection of indigeneity. Nationalism and globalization. Placelessness as a supermodern condition.

Read: • Marc Augé, *Non-Places: An Introduction to Supermodernity*, (Verso, 2009).

Blog: Post 2 paragraphs of questions, comments and reactions to *Non-Places*, by Monday, 9/15 at 11 pm.

### session 2.2 (Friday, 9/18):

Topic: Story-telling. Place-based histories. Shades of shit. Western Apache epistemology.

Read: • Keith Basso, *Wisdom Sits in Places: Landscape and Language Among the Western Apache*, (Albuquerque: University of New Mexico, 1996).



Blog: Post 1-2 paragraphs of questions, comments and reactions to *Wisdom Sits in Places*, by Friday, 9/18 at 10 am.

## essay 2: The stories places tell.

Prompt: Having introduced us to your place in Essay 1, now tell us a story that unfolded in that place, a story that is fundamentally tied to that place. The assignment calls for good story-telling, but I also ask that you think carefully about the narrative genre you're implicitly deploying. Take a cue from *Wisdom Sits in Places* and from Western Apache story-telling. Is there a moral component to your story? To what extent does place itself become a kind of protagonist in your narrative? What forms of situated knowledge have you produced? We will carve out time in class to consider these questions collectively.

Length: 500-1,000 words, with at least two accompanying images.

Submit: Both text and images should be uploaded to our class website on Sunday, Sept. 20 by 10 pm.

## week 3. indigenous place-thought

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### session 3.1 (Tuesday, 9/22)

Topic: Land and the sacred. Non-human agency.

Read: • N. Scott Momaday (Kiowa), *The Way to Rainy Mountain*, (Albuquerque: University of New Mexico, 1998).  
• Vanessa Watts (Mohawk/Anishinaabe), "Indigenous place-thought & agency amongst humans and non-humans (First Woman and Sky Woman go on a European world tour!)" *Decolonization: Indigeneity, Education & Society* 2, No. 1 (2013), 20-34.

Blog: Post 2 paragraphs of questions, comments and reactions to the assigned essays by Friday, 10/16, at 10 am.

### session 3.2 (Friday, 9/25)

Topic: Guest conversation with Hopi filmmaker, artist and farmer, Victor Masayesva, Jr. The shared history of humans and maize. Emergence. Place-based histories.

Read: • Victor Masayesva (Hopi), "Opticalypse" in *Husks of Time: The Photographs of Victor Masayesva* (Tucson, University of Arizona, 2006).  
• Leslie Marmon Silko (Laguna Pueblo), "Interior and Exterior Landscapes: The Pueblo Migration Stories," and "Language and Literature from a Pueblo Indian Perspective," in *Yellow Woman and a Beauty of the Spirit: Essays on Native American Life Today*, (New York: Simon and Schuster, 1996), 25-59.  
• Melissa K. Nelson (Anishinaabe/Métis), "The Hydromythology of the Anishinaabeg," *Centering Anishinaabeg Studies: Understanding the World Through Stories*.

- Simon Ortiz (Acoma), “Indigenous Sustainability: Language, Community Wholeness, and Solidarity,” In *Traditional Ecological Knowledge: Learning from Indigenous Practices for Environmental Sustainability*, edited by Melissa K. Nelson and Daniel Shilling (New York: Cambridge University Press, 2018), 85-94.

View: • *Waaki* (2019, directed by Victor Masayesva)

Blog: Post 1-2 paragraphs of questions, comments and reactions to the assigned essays by Monday, 10/13, at 10 pm.

### essay 3: The Indigenous stories that places often hide.

Prompt: Having shared a personal story about your place in Essay 2, I now invite you to consider the deeper Indigenous histories of your place—as well as the histories of Indigenous removal and land dispossession that, more likely than not, also reside just beneath the surface. Limited outside research will be necessary, but resources will be provided to assist you.

Length: 1,000-1,500 words.

Submit: The essay should be uploaded to our class website on Sunday, Sept. 27 by 10 pm.

## week 4. relations / deep ecologies

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### session 4.1 (Tuesday, 9/29)

Topic: Native science. The lessons of plants.

Read: • Robin Wall Wimmerer (Potawatomi), *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge and the Teaching of Plants*, (Milkweed Editions, 2015).

Blog: Post 1-2 paragraphs of questions, comments and reactions to *Braiding Sweetgrass*, by Monday, 9/29, at 10 pm.

### session 4.2 (Friday, 10/2)

Topic: Guest conversation with Santa Clara/Comanche traditionalist Mary Weahkee. Crafted objects as gathered ecologies.

Read: • Kim TallBear (Sisseton-Wahpeton Oyate), “Caretaking Relations, Not American Dreaming,” *Kalfou* 6, no. 1 (2019).

View: • Leroy Little Bear (Blackfoot), “Native and Western Science: Possibilities in a Dynamic Collaboration,” 2011 Simon Ortiz and Labriola Center Lecture on Indigenous Land, Culture and Community, Arizona State University. (<https://www.youtube.com/watch?v=ycQtQZ9y3lc>)

Blog: Post 1-2 paragraphs describing the network of ecological relations brought together in one thing in your room. What is the thing made of? Where did those *specific*

materials *specifically* come from? How did those materials themselves come into being? To what extent can you see the entire world gathered together in this one thing? To what extent do you fail in this exercise? We'll discuss all this in class with Mary Weahkee, but let us begin the conversation in our blog with comments posted by Friday, 10/2 at 10 am.

#### essay 4: Address to the sun.

Prompt: *"Now this day, My sun father, Now that you have come out standing to your sacred place, That from which we draw the water of life, Prayer meal, Here I give to you. Your long life, Your old age, Your waters, Your seeds, Your riches, Your power, Your strong spirit, All these to me may you grant."*

This is a Zuni prayer, offered at sunrise. And it is one of many formal means of addressing ecological forces that one encounters across Indigenous North America. Such addresses can be found in most cultural traditions, but they are not equally valued or practiced. In this assignment, you are encouraged to re-establish your relationship to the sun.

Step 1: Awake on a clear morning in time to get to a place where you can see the sunrise. Watch the sun rise, and let it address you. Listen.

Step 2: Consider what you have heard, and then compose a response. Compose, in other words, your own address to the sun.

Step 3: Awake the next clear morning in time to get to that same place. Speak your address to the sun. And then listen again.

Step 4: Repeat as needed.

Length: 500(ish) words.

Submit: Upload your final version to Canvas by Sunday, 10/4 at 10 pm.

### **week 5. thinking like a watershed in New Mexico**

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#### session 5.1 (Tuesday, 10/6)

Topic: Guest conversation with Richard Mermejo, former Governor and War Chief of Picuris Pueblo, regarding the history of Picuris land and water dispossession and the current effort to reclaim the tribe's traditional watershed.

Read:

- Simon Ortiz (Acoma Pueblo). "Culture and the Universe," in *Out There Somewhere* (Tucson: University of Arizona, 2002).
- Leslie Marmon Silko, "Landscape, History, and the Pueblo Imagination," *Antaeus* 57 (Autumn 1986), 882-894.
- Leslie Marmon Silko, *Sacred Water: Narratives and Pictures*, (Flood Plain Press, 1993).
- Rina Swentzell (Santa Clara), "Pueblo Watersheds: Places, Cycles, and Life," in *Thinking Like a Watershed: Voices from the West*, edited by Jack Loeffler and Celestia Loeffler, (Albuquerque: University of New Mexico, 2012), 27-44.

- Rina Swentzell (Santa Clara Pueblo), “An Understated Sacredness” *MASS: Journal of the School of Architecture and Planning, University of New Mexico* (1985).

View: • *Then, Now, and Forever: Zuni in the Grand Canyon* (2017, directed by Daniel Byers)

Blog: Post 1-2 paragraphs of questions, comments and reactions to the assigned essays by Monday, 10/6, at 10 pm.

### session 5.2 (Friday, 10/9)

Topic: Poetry reading and guest conversation with Levi Romero, Poet Laureate of New Mexico. Nuevomexicano indigeneity. Querencia. Indo-Hispano water sharing.

Read: • Arellano, Juan Estevan (Hispano), “The Watershed and the Sense of Place in the Merced and Acequia Landscape,” in *Thinking Like a Watershed: Voices from the West*, edited by Jack Loeffler and Celestia Loeffler, (Albuquerque: University of New Mexico, 2012), 151-192.

- Sylvia Rodriguez (Hispano), “Procession and Sacred Landscape in New Mexico,” *New Mexico Historical Review* 77 (Winter, 2002), 1-26.

- Levi Romero (Hispano), “Following the Manito Trail: A Tale of Two Querencias,” in *Querencia: Reflections on the New Mexico Homeland*, edited by Vanessa Fonseca-Chávez, Levi Romero, and Spencer R. Herrera (Albuquerque: University of New Mexico Press, 2020), 308-324.

Blog: Post 1-2 paragraphs of questions, comments and reactions to the assigned essays by Monday, 10/9, at 10 am.

## week 6. history / resistance / the future

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### session 6.1 (Tuesday, 10/13)

Topic: #NoDAPL. Standing with Standing Rock. Indigenous resistance. Land-based activism.

Read: • Nick Estes (Lower Brule Sioux), *Our History is the Future: Standing Rock versus the Dakota Access Pipeline, and the Long Tradition of Indigenous Resistance*, (New York: Verso, 2019).

Blog: Post 1-2 paragraphs of questions, comments, and reactions to *Our History is the Future*, by Monday, 9/15 at 11 pm.

### session 6.2 (Friday, 10/16)

Topic: Guest conversation with environmentalist and Indigenous studies scholar Kyle Whyte. Settler colonialism and the Anthropocene.

Read: • Heather Davis and Zoe Todd (Métis/otipemisiw), “On the Importance of a Date, Or, Decolonizing the Anthropocene,” *ACME: An International Journal for Critical Geographies* 16, no. 4 (2017), 761-80.

- Kyle P. Whyte (Potawatomi), "Indigenous science (fiction) for the Anthropocene: Ancestral dystopias and fantasies of climate change crises," *Environment and Planning E: Nature and Space* 1, No. 1-2 (2018), 224-242.
- Eve Tuck (Unangax/Aleut) and K. Wayne Yang, "Decolonization is not a Metaphor," *Decolonization: Indigeneity, Education & Society* 1, No. 1 (2012), 1-40.

View: • Kim Tallbear (Sisseton-Wahpeton Oyate), "Decolonizing (≠ Reconciling): Science, Technology, and Indigenous Relations," University of Kings College (2020), viewable at <https://www.youtube.com/watch?v=1-yVjSQ5ZPc>

Blog: Post 1-2 paragraphs of questions, comments and reactions to one or more of the readings by Friday, 9/25 at 10 am.

### Group Interview, Transcription & Analysis.

Submit: Upload to Canvas by Sunday, 10/18 at 10 pm.

## **week 7. decolonization and indigenization**

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### session 7.1 (Tuesday, 10/20)

Topic: One-on-one discussion of final paper progress with instructor to be scheduled individually.

### session 7.2 (Friday, 10/23)

Topic: One-on-one discussion of final paper progress with instructor to be scheduled individually.

### Final Paper

Prompt: *Open*.

Length: 2000(ish) words.

Submit: Upload to Canvas by Sunday, 10/24 at 10 pm.