

# American Indian and Indigenous Studies Program - UF



**QUEST 1: IDS 2395**

**INDIGENOUS VALUES**

**SPRING 2020**

**COURSE DETAILS:**

**Time: MWF Period 4**

**Location: AND019**

**Quest 1 theme: Culture and Nature**

**General Education: Humanities, Diversity, and Writing (4,000 words)**

**Material and Supplies: None**

**INSTRUCTOR OF RECORD:** Robin Wright, Ph.D.; Department of Religion (baniwa05@ufl.edu);  
Office: Anderson 107C, Phone: 352-392-1625; Office Hours: TBD.

**FACULTY TEAM:**

Simone Athayde, Center for Latin American Studies (simonea@ufl.edu)

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**Class resources, announcements, updates, and assignments will be made available through the class Canvas site ([www.elearning.ufl.edu](http://www.elearning.ufl.edu)).**

#### **COURSE DESCRIPTION:**

This interdisciplinary Quest course explores the relation of Culture and Nature through the worldviews of indigenous people. The separation of “culture” from “nature” that is taken for granted by people of Western philosophical disposition is foreign to indigenous peoples. Although they vary in innumerable ways, indigenous people across the Americas share some common values derived in part from an understanding that their lives are part of, and inseparable from, the natural world. Attending to “nature” is not an intellectual exercise for indigenous peoples; it is inherent to their worldviews and considered to be a sacred duty. It is worth considering that indigenous values offer insight on improving the quality and equitability of human futures.

This course seeks to provide students with a broad base of scholarly reflections from the Arts and Humanities and allied fields on Indigenous Values in relation to the natural world and its resources. The course draws on the perspectives of native philosophies, cosmologies, and ontologies; their oral traditions, art and ceremonies; their economies and food production systems; and their governance systems. Its focus is on what it means to be human living in and interacting with the natural world, being oriented by cosmological principles, and a sense of spiritual responsibilities to the natural world and its resources. It examines how indigenous peoples have represented and exercised those values in their traditions. Through field experiences, the course will introduce the students to archaeological, artistic, and ethnographic evidence of these values.

In keeping with the holistic qualities of indigenous values, this course is designed and delivered by an interdisciplinary team of UF faculty with expertise ranging from anthropology to ecology to religion, from political science to human rights, and from art history to language. In our effort to understand indigenous values the boundaries of these disciplines are blurred, as they should be. For too long western understanding of indigenous history and culture has been simplified, even caricatured, by those who controlled the production of knowledge and the rule of law, largely for their own self interests. Indigenous people worldwide strive to recapture their autonomy for futures that are revitalized by the philosophies and epistemologies that eschew the reductionism and territorialism of western intellectual traditions.

To facilitate the gathering of information for this course and assemble that information into a coherent, holistic product, students will create a “knowledge bundle” following the principles of “bundling” common to many indigenous peoples of the Americas. Bundles for indigenous people can be medicinal, sacred, or personal, but they have in common an assemblage of meaningful items whose associations with one another produce synergies that go beyond the sum of its parts. Writing assignments, photographs, personal reflections of field trips, and other assignments will be assembled into a knowledge bundle that will be presented to classmates at the end of the course and in a capstone paper. Details on assignments can be found below in “Course Schedule” section of this syllabus.

**COURSE OBJECTIVES:** The course will....

- (a) Explore the vast multidisciplinary literature on indigenous relationships, symbolic and material, to the diverse environments of the Americas, with emphasis on the sustainability of adaptation. The purpose will be to familiarize the students with the various disciplinary perspectives for understanding the human capacity to adapt creatively over long periods of time to the challenges presented by each kind of environment. (Quest 1, Gen Ed H, Gen Ed D)
- (b) Explore the applications of an indigenous philosophy of localized community, valuing the human-land-nature relationship and the great range of eco-systemic knowledge of native cultures. The goal here is to expose the students to the in-depth indigenous understandings of, and spiritual responsibilities towards, the ‘natural’ worlds in which these are seen as multiple and diverse yet sharing with humans in a single ‘culture’. (Quest 1, Gen Ed H, Gen Ed D)
- (c) Explore the archaeological and linguistic records, representations in art, mythology and shamanism, for what they can teach about the indigenous history of symbolic behavior, representations of the cosmos and natural cycles, and sacred landscapes. The purpose of this

discussion is to develop an awareness of how language, art and religion express deeply held values regarding the natural worlds and humanity's relations with them, and the visibility of these values in the archaeological record. (Quest 1, Gen Ed H)

(d) Explore the history of conflict and coexistence between indigenous and non-indigenous peoples in the Americas through Indian and environmental policies, state and corporate development and their impacts on the environment, and the protection of indigenous rights. This discussion will also highlight native efforts to revitalize their cultures and societies. The goal of this discussion is to make the students aware of the dramatic impacts of Western industrial development on indigenous peoples and their environments throughout the Americas, the contemporary state of indigenous knowledge systems, the potential for legal protection of indigenous lands, sacred sites, and cultures. (Quest 1, Gen Ed H, Gen Ed D)

**STUDENT LEARNING OUTCOMES:** At the end of the course, students will be able to...

(1) Identify, describe, and explain the theories and methodologies through which native and non-native scholars and intellectuals understand the differences between indigenous and Western worldviews, (Content SLOs for Gen Ed D, Gen Ed H, Quest 1)

(2) Analyze and evaluate critical questions relevant to cultural diversity, the limitations of contemporary Western development models, and the viability of indigenous models of sustainability; analyze and evaluate what constitute rights to culture, land and resources, and what legal protections exist for both; appraise the way these issues form their own understanding and active participation as responsible citizens in current and future contexts. (Critical Thinking SLOs for Gen Ed D, Gen Ed H, Quest 1)

3) Synthesize and communicate their ideas to diverse audiences (Communication SLOs for Gen Ed D, Gen Ed H, Quest 1)

4) Articulate the importance of the indigenous land ethic, indigenous knowledge of the natural world and its transformations; point out ways of applying the knowledge acquired in this course to shape their lives at UF and beyond (Connection SLO for Quest 1).

### **Student-Faculty Engagement and Course Delivery:**

Each member of the Faculty Team is also an Affiliate Professor with the American Indian and Indigenous Studies Program of the College. As such, we are all committed to presenting as diverse a picture as possible of Indigenous Values in the Americas, while drawing out common themes. Each faculty will be responsible for one week of classes focused on a subtheme contained in the Course Objectives. The Instructor of Record will introduce and conclude the

course, anchoring each week and ensuring the smooth transition among the topics, drawing out connections in content between material previously taught and new material. Brief, online video presentations will be uploaded at the beginning of each week that will both provide the faculty member's credentials and explain why they are appearing in the course at those particular moments. The presentations will also offer to the students a few explicit directives for how they should connect what they hear from any given instructor with what was discussed by previous instructors.

The instructional team will evaluate and provide feedback on the student's written work. Instructors for each Module will evaluate papers with respect to content, organization and coherence, argument and support (when appropriate). The Instructor of Record will evaluate all with respect to style, clarity, grammar, punctuation, and other mechanics. A published writing rubric will serve as reference (see [Writing Assessment Rubric undergrad.aa.ufl.edu/media/undergradaaufledu/gen-ed/wr-courses/example\\_writing\\_assessment\\_rubric.pdf](http://WritingAssessmentRubricUndergradAA.UFL.edu/media/Undergradaaufledu/gen-ed/wr-courses/example_writing_assessment_rubric.pdf)). The Instructor of Record, in consultation with the instructional team, will evaluate Final Papers and oral presentations. Students will make oral presentations of the knowledge acquired to the instructional team in an outdoor council discussion at the end of the course. Periodic meetings of the instructional faculty will discuss the evolution of the course and student performance.

Of greatest interest pedagogically to the course is the idea of "knowledge bundles" which is inspired by the Native American construction of Sacred Bundles. The idea of "bundling" requires that faculty and students work together continuously throughout the semester in producing meaningful and synergistic learning experiences. Each Module offers the student a diverse set of material and perspectives from which the student can assimilate key ideas and experiences. These will provide the basis for each of the multiple papers students are expected to write throughout the course. Commented and evaluated by the instructional team, each paper will constitute an element of the student's "knowledge bundle." The Instructor of Record will provide direction and guidance throughout the course on the collection and organization of materials for the bundles illuminating connections when appropriate. The "knowledge bundles" will be evaluated in terms of the content of their Ideas, their organization and structure, clarity of expression, and attention to writing detail. The final weeks of the course will have the students presenting their "knowledge bundles" in brief 10-minute oral presentations in which key ideas and their interconnections will be highlighted (in powerpoint, for example) and discussed.

There will be an outdoor council with the instructional team at which time, students should discuss how the elements of their bundles contribute to understanding the potential of

indigenous values and the lives they inform to enhance the sustainability and equity of short- and long-term futures for humans worldwide. On the basis of the students' final presentations, the instructional team will make a selection from each bundle and produce a final visual document that might then be transmitted to the next "generation" of students of Indigenous Values.

#### **REQUIRED TEXTS:**

All of the media for the course, including videos, readings and audio recordings are available through our Canvas course (see [www.elearning.ufl.edu](http://www.elearning.ufl.edu)) and some materials will also be available through the UF Libraries Course Reserves. Please let me know if you have any problems fully accessing and using the course canvas site.

#### **RECOMMENDED WRITING GUIDE AND INFORMATION ABOUT CITATIONS:**

Strunk, William, and Elwyn B. White. 2014. *The Elements of Style*. Pearson, Boston MA.

Citation Management Guide from UF Libraries: <http://guides.uflib.ufl.edu/citationsoftware>

#### **GRADES, GRADING DISTRIBUTION, AND GRADE POINTS:**

Grades for the course will be calculated through evaluation of the following assignments:

- Each of the eight 500-word essays is worth a maximum of 10 percent towards the final grade, or 80 percent of total.
- The balance of 20 percent is assessed on the quality and creativity of the final 4,000-word knowledge bundle and its presentation to the class.

Final Grades will be assigned based on the following chart:

A 93-100 4.00

A- 90-93 3.67

B+ 87-90 3.33

B 83-87 3.00

B- 80-83 2.67

C+ 77-80 2.33

C 73-77 2.00

C- 70-73 1.67

D+ 67-70 1.33

D 63-67 1.00

D- 60-63 0.67

E 0-60 0.00

Grade points are assigned based on University of Florida policy:

<https://catalog.ufl.edu/ugrad/current/regulations/info/grades.aspx>

**Please Note:**

We do not offer any kind of special treatment or adjust grades on an individual basis. However, if you are having problems with the course material or health related problems, please contact the lead instructor as soon as possible. Incompletes are strongly discouraged and will be given only when students who have finished most of the assignments satisfactorily cannot complete the final requirements due to unforeseen events. If this is the case, students must arrange for the incomplete before the end of the semester.

**EMAIL COMMUNICATION:**

All email correspondence to the course instructors and assistants must be sent through Canvas course website. Correspondence regarding lectures, assignments, and the overall course should be posted on the "Course Questions" under the Discussion tab. Anything related to grades and personal matter should be sent using the "Mail" tab (Please do not post anything related to personal matters on the Discussion tab).

**ASSIGNMENTS:**

**PLEASE NOTE:** Assignments 2 and 3 listed below must be completed to fulfill the course Writing Requirement.

Students will be expected to complete the following:

1. Read closely the assigned texts and view the assigned videos to prepare every week to discuss the scheduled topics in an open forum.
2. Write eight essays (500 words each) over the course of the semester in response to questions and challenges posed in various modules; each of the eight essays and related visual media will be a component of the “knowledge bundle” students will assemble for their final project. Individual instructors will provide feedback on the respective assignments within one week of each due date.
3. Participate in a field trip: (1) Shell Mound archaeological site near Cedar Key;
4. Assemble written and visual components of their knowledge bundle into a final paper that reflects on one or more indigenous values recurring in the modules of the course. The total word count for the final project is 4,000 but consists largely of the bundled eight essays. Students will be expected to “wrap” their bundles together with an Introduction and a Conclusion, and transitions among each piece of knowledge.
5. Present (unwrap) their knowledge bundle to the class, in an oral presentation of approximately 10 minutes, and explain how its various parts relate to one or more cores indigenous values recurring in the modules of the course.

**UF STUDENT HONOR CODE, ORIGINAL WORK, AND PLAGIARISM:**

UF students are bound by The Honor Pledge which states, “We, the members of the University of Florida community, pledge to hold ourselves and our peers to the highest standards of honor and integrity by abiding by the Honor Code. On all work submitted for credit by students at the University of Florida, the following pledge is either required or implied: “On my honor, I have neither given nor received unauthorized aid in doing this assignment.” The Honor Code <http://www.dso.ufl.edu/sccr/process/student-conduct-honor-code/> specifies a number of behaviors that are in violation of this code and the possible sanctions. Furthermore, you are obligated to report any condition that facilitates academic misconduct to appropriate personnel. If you have any questions or concerns, please consult with the instructor in this course.



Original thought, writing, and discussion is critical for core questions about our place in the natural world and for meaningful discussions about culture and nature. Please be thoughtful and meticulous in your citations. This video offers useful information for how to avoid plagiarism and cite appropriately.

<https://mediasite.video.ufl.edu/Mediasite/Play/adaa44500eaf460a84f238e6b9a558f9>

If you have any questions, please ask your instructor.

Plagiarism on any assignment will result in a 0 for that assignment. A second incident of plagiarism will result in a failing grade (E) for the course.

#### **ATTENDANCE:**

Students are expected to attend class regularly and to arrive on time. Unexcused absences from more than four classes will negatively affect your participation grade. For each unexcused absence beyond the fourth, a student will lose 10% of their grade from the course (e.g. a 100% will become a 90%). Requirements for class attendance and make-up exams, assignments, and other work are consistent with university policies specified at:

<https://catalog.ufl.edu/ugrad/current/regulations/info/attendance.aspx>

#### **ACCOMMODATIONS FOR STUDENTS:**

Students with disabilities requesting accommodations should first register with the Disability Resource Center (352-3928565, [www.dso.ufl.edu/drc/](http://www.dso.ufl.edu/drc/)) by providing appropriate documentation. Once registered, students will receive an accommodation letter which must be presented to the instructor when requesting accommodation. Students with disabilities should follow this procedure as early as possible in the semester.

#### **ONLINE COURSE EVALUATION BY STUDENTS:**

Students are expected to provide feedback on the quality of instruction in this course by completing online evaluations at <https://evaluations.ufl.edu>. Evaluations are typically open during the last two or three weeks of the semester, but students will be given specific times when they are open. Summary results of these assessments are available to students at <https://evaluations.ufl.edu/results/>

#### **IMPORTANT STUDENT WELLNESS RESOURCES:**

*U Matter, We Care:*

If you or a friend is in distress, please contact [umatter@ufl.edu](mailto:umatter@ufl.edu) or 352 392-1575 so that a team member can reach out to the student.

*Counseling and Wellness Center:*

<https://counseling.ufl.edu/> , 392-1575; and the University Police Department:392-1111 or 9-1-1 for emergencies.

*Sexual Assault Recovery Services (SARS)*

Student Health Care Center, 392-1161. University Police Department, 392-1111 (or 9-1-1 for emergencies). <http://www.police.ufl.edu/>

**IMPORTANT ACADEMIC RESOURCES:**

E-learning technical support, 352-392-4357 (select option 2) or e-mail to [Learning-support@ufl.edu](mailto:Learning-support@ufl.edu). <https://lss.at.ufl.edu/help.shtml>

Career Connections Center, Reitz Union, 392-1601. Career assistance and counseling. <https://career.ufl.edu/>

Library Support, <http://cms.uflib.ufl.edu/ask> . Various ways to receive assistance with respect to using the libraries or finding resources.

Teaching Center, Broward Hall, 392-2010 or 392-6420. General study skills and tutoring. <http://teachingcenter.ufl.edu/>

Writing Studio, 302 Tigert Hall, 846-1138. Help brainstorming, formatting, and writing papers. <http://writing.ufl.edu/writing-studio/>

Student Complaints On-Campus:

<https://sccr.dso.ufl.edu/policies/student-honor-code-student-conduct-code/>

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## **COURSE SCHEDULE**

### **Week 1 (January 6-10): Introduction: How Can We Understand Indigenous Values?**

Robin Wright, Instructor

Across the Americas, there are millions of indigenous peoples, bearers of a long and distinguished history that produced the most diverse cultures from nomadic hunters and gatherers to some of the most complex civilizations known to humankind. There is still enormous diversity among communities of indigenous peoples today, each with its own distinct culture, language, history, and unique way of life. Underlying this diversity, Indigenous peoples of the Americas share similar values with respect to the environment and the cosmos that are fundamentally different from the worldviews of people of western European descent for whom nature and culture are distinct realms of existence. In this introductory lecture we review the fundamentals of indigenous values in holism, relationality, balance, spirituality and world renewal. We draw contrasts between western and indigenous values, and we consider how indigenous practices can help sustain humankind through all manner of environmental, social, and political change. We introduce the concept of “knowledge bundles” which will serve as a guiding thread for the course.

#### **Readings and videos:**

John Mohawk, 2010. *Thinking in Indian: A John Mohawk Reader*. Fulcrum Press (2 chs.);

Vine Deloria, 1999. *Spirit and Reason: A Vine Deloria, Jr. Reader*. Fulcrum Press (Ch. 4);

## **MODULE 1: ANCIENT LANDSCAPES OF COSMIC INTERVENTION**

Kenneth Sassaman, Instructor

## **Week 2 (01/13-01/17): Crossroads of Sky and Earth**

This Module, and the following, draw on the expertise of archaeologists to explore the long-term record of indigenous orientations to their environments and the cosmos. Indigenous people across millennia materialized the regular cycles of the sky (sun, moon, others) to bring order to the less-predictable changes of earthly process, such as climate change. Counter to western narratives that view the ancient past as the experience of those who lived by fate alone, consideration of large-scale and long-term connections between sky and earth shows how ancient people intervened to mitigate the uncertainty of change. An overview of North American case material showcasing the materialization of sky on earth (e.g., Hopewell, Chaco, Poverty Point) is highlighted by the history of Shell Mound on the northern Gulf Coast of Florida, where, in the fifth and sixth centuries CE, communities constructed a civic-ceremonial center for summer solstice gatherings. The associated cemetery at Palmetto Mound is arguably a bundle of persons and objects gathered together from vast geographies and histories spanning 4,000 years.

### **Readings and videos:**

Williamson, Raymond. 1987. *Living the Sky: The Cosmos of the American Indian*. University of Oklahoma Press.

Urton, Gary. 2018. *Inka History in Knots*. University of Texas Press.

“Native America” (4-part PBS series) Episode 3, “Cities of the Sky”

## **Week 3 (01/22-01/24): Field Trip of World Renewal at Shell Mound**

**January 20: Holiday. Martin Luther King, Jr. Day. No Class.**

We take a field trip to the archaeological site of Shell Mound north of Cedar Key in Florida, a gathering place for summer solstice feasts by regional indigenous communities from ca. 400-

650 CE. Recent archaeological research is showcased in newly installed interpretive panels designed to convey the site's cosmological dimensions. Evidence involves familiar archaeological residues (pots, pots, bone) and, at the landscape level, alignments with geomorphic features and a transgressive coastline that mirror cycles of the sun. We put this experience in the context of world-renewal ceremonies in response to environmental changes attending sea-level rise.

**Assignment:** Students will collect photographs and stories from their visit to Shell Mound to initiate their knowledge bundle with a 500-word essay on the relationship between perceived pasts and anticipated futures in the context of cycles of the land and sky. We will search for clues that this place was a portal of cosmic travel, an axis mundi.

## **MODULE 2: HUMAN ECOLOGY AND SUSTAINABILITY**

### **Week 4 (01/27-01/31): The Lowland Maya: Three Thousand Years of Human-Environment Interactions**

Mark Brenner, Instructor

This Module examines, through the long-range lenses of geography and archaeology, indigenous environmental strategies and their sustainability – specifically of the Maya of the Yucatan Peninsula (Mexico, Guatemala, Belize). A review of the physical environment sets the stage for investigating 3,000 years of Maya human ecology. Predicated on ingenious means to coax agricultural products out of a tropical forest environment, ancient Maya economies supported large populations and cultural advances (mathematics, astronomy, construction, art) comparable to the most complex agrarian states of the Old World. But like all people, the Maya were subject to periodic climate (e.g. droughts) and environmental (deforestation and soil erosion) impacts and may themselves have over-exploited the region's natural resources in some cases. Despite their so-called "collapse" in the ninth century, Maya people survived and thrive to this day with a diversified economy and approaches to environmental management that remain true to an indigenous sensibility of sustainability. Lectures will include an extensive collection of images to illustrate how the modern Maya use local resources for their livelihoods, i.e. contemporary ethnoecology.

## Readings:

Wilson, E.M. 1984. Physical geography of the Yucatan Peninsula. Pp. 5-40, In E.H. Moseley and E.D. Terry (eds.), *Yucatan, a World Apart*. The University of Alabama Press.

Ford, A. and R. Nigh. 2010. The Milpa Cycle and the Making of the Maya Forest Garden. *Research Reports in Belizean Archaeology* 7:183-190.

Jimenez-Osornio, J.J. 2003. The School of Ecological Agriculture: A Viable Liaison between Campesinos and Researchers in the Yucatan Peninsula. Pp. 599-619, In A. Gómez-Pompa, M.F. Allen, S.L. Fedick, and J.J. Jiménez-Osornio (eds.), *The Lowland Maya Area: Three Millennia at the Human-Wildland Interface*. Haworth Press, Inc., New York.

Corzo Marquez, Amilcar R. & Norman B. Schwartz, 2008. Traditional Home Gardens of Peten, Guatemala: Resource Management, Food Security, and Conservation. *Journal of Ethnobiology* 28(2): 305-17.

Kennett, D.J., S.F.M. Breitenbach, V.V. Aquino, Y. Asmerom, J. Awe, J.U.L. Baldini, P. Bartlein, B.J. Culleton, C. Ebert, and C. Jazwa. 2012. Development and Disintegration of Maya Political Systems in Response to Climate Change. *Science* 338: 788–791.

**Assignment:** Students will write a 500-word essay that addresses specific topics covered in the class lectures and readings. Students will be guided in this exercise, in that they will be given a suite of questions to provide a framework for the essay. Such questions might include: 1) What geographic characteristics of the Maya Lowlands make agricultural production particularly challenging, and how have indigenous people responded to those challenges? 2) Do you think modern Maya people have something to offer with respect to environmental management? 3) Classic Maya Culture declined in the 9th century AD, and it has been suggested that intense and protracted droughts might have played a role in that demographic and cultural “collapse.” Do you find the evidence for this hypothesis convincing and could you argue that there are “lessons to be learned” from prehistory?

## **Week 5 (02/03-02/07): Inuit of the Arctic: Knowledge, Ecology, Economies and the Changing Arctic Environment**

Peter Collings, Instructor

This week's lectures and readings focus on the traditional ecological knowledge and resource ethic in the economies of the Inuit people of the Arctic at the far northern reaches of human settlement in North America. Inuit people depend on a storehouse of traditional ecological knowledge and resourceful technologies to thrive in places many other people would find oppressive. We look at the challenges that foraging economies of Inuit people face in the context of arctic environments rife with risk and limits to survival. We will consider how traditional Inuit values and practices have been impacted by colonialism and the imposition of political will from without, and how Inuit people are adapting to these conditions through a combination of traditionalism and innovation. We pay special attention to the impacts of global warming on Inuit ecology and economy, including the inevitable need to relocate and resettle communities away from locations of marked vulnerability.

### **Readings**

Collings, Peter, Tristan Pearce, and Joseph Kann. 2018. "We Don't Know Anything about Whales:" Ecological Knowledge" and Ways of Knowing in Ulukhaktok, Northwest Territories, Canada. *Arctic Science* 4(3):223-241.

Collings, Peter, Meredith G. Marten, Tristan Pearce, and Alyson Young. 2016. Food Insecurity, Sharing Networks, and Female-Headed Households in Arctic Canada. *Ecology of Food and Nutrition* 55(1):30-49.

Collings, Peter. 2011. Economic Strategies, Community, and Food Networks in Ulukhaktok, NT, Canada. *Arctic*. 64(2):207-219.

## **MODULE 3: Amazonian Spiritualities And Epistemologies in the Wake of Colonialism**

### **Week 6 (02/10-02/14): Indigenous Amazonian Spiritualities and Ecological Knowledge**

Robin Wright, Instructor

This week we focus on the contemporary relations between indigenous spiritualities and ecological knowledge in the Northern Amazon region of South America. Amazonian indigenous peoples conceptualize and celebrate through narratives and ceremonies the ecological cycles and the sacred powers associated with the creation of the cosmos. Sacred powers harnessed in rites of passage are the same as those that govern ecological cycles. Spiritual practitioners are specialists in understanding these cycles and the interrelations among all sets of beings. Sacred narratives reflect the actions of spirit beings that are understood to control the generative and reproductive forces in the world. The colonial conversion of indigenous Amazonian people to Christianity has challenged but not eradicated traditional belief and practice. By “indigenizing” Christianity, Amazonian peoples have found creative ways to retain traditional ecological spirituality while constructing a novel identity through political organization and mobilization. Comparisons with native North America underscore the pervasiveness of colonial impacts as well as the diverse ways that indigenous people have defied efforts to erase their beliefs.

### **Readings:**

R. Wright, “Indigenous Religious Traditions”, Ch. 1 in *Religions of the World*, L.E. Sullivan, ed. (Fortress, 2010), pp. 31-60;

Kopenawa, Davi & Bruce Albert, *The Falling Sky. Words of a Yanomami Shaman* (Harvard U. Press, 2013);

**Recommended:** watch the video, “*Xapiri*”, by Kopenawa & Bruce Albert  
<https://vimeo.com/47012586> (50 min.)

Allan Greer, “Toward a Comparative Study of Jesuit Missions and Indigenous Peoples in Seventeenth-Century Canada and Paraguay”, Chapter 1 in: A. Vilaca and R. Wright, eds., 2009. *Native Christians*. Ashgate, UK. Pp. 1-12.

**Assignment:** Write a 500-word essay on one of the following themes: (a) ecological knowledge in the sacred narratives; (b) the specialized knowledge of spiritual practitioners regarding ecological cycles, (c) indigenous comprehension of the rainforest as a holistic system, or (d) indigenous strategies for shaping colonial conversion.



## **Week 7 (02/17-02/21): Indigenous Knowledge Erosion and Innovation in the Amazon**

Michael Heckenberger, Instructor

Indigenous peoples of the Xingu River area of the Brazilian Amazon provide further reflections on Indigenous epistemologies and methodologies in relation to the environment. Archaeology and cultural heritage are informative here and in other Native American cases. However we differ in “ontologies,” how we view the world, or the tools or language we use to describe it, problems can be agreed upon, such as cultural heritage and biocultural diversity loss, climate change and uncontrolled development, pollution and social inequality and poverty, that provide common-ground to devise, implement, and evaluate solutions. Our discussion of Indigenous Values in the Xingu focusses on oscillations in nature and culture, climate and community values. It addresses what might be called the Ethics of “Sustainability” in Brazil, particularly the Amazon, and how indigenous groups are fighting not only to preserve their lifeways, and by extension the forests and rivers around them, but also seeking partnerships to achieve better hybrid futures not exclusive to them, but inclusive of them.

### **Readings and Videos:**

Heckenberger, M. J. 2004. Archaeology as Indigenous Advocacy, *Practicing Anthropology*, 6 pp.

Atalay, S. 2012. *Community-Based Archaeology: Research with, by, and for Indigenous and Local Communities* (introductory chapter). Berkeley: University of California Press.

Film: Heat (2018) by Mari Correa (36 min.); or short Kuikuro Collective Videos (<https://vimeo.com/180574512> 20 min.)

## **MODULE 4: INDIGENOUS ART AND SACRED MATERIALS**

Derek Burdette, Instructor

## **Week 8 (02/24-02/28): Materiality and Representation in Indigenous Arts**

This module will focus on the way in which indigenous communities in Mesoamerica and the Andes utilized pictorial strategies to create and record knowledge about their communities, their histories and their place within the natural world just before and after the Spanish conquest. We will start by unpacking the concept of “writing” as it has been defined in Western scholarship, searching for a better definition that will include Indigenous traditions of “writing without words.” We will then examine several key genres of pictorial manuscripts from Mesoamerica that use glyphs and other pictorial strategies to record key information, including divinatory manuscripts as well pictorial histories. Lastly, we will examine how indigenous artists employed pictorial strategies after the Spanish conquest to continue to exercise their agency and negotiate their relationship with both the land and the Spanish colonial government. To cap off the module, we will take a trip to the Special Collections at the Smathers Library to engage with the Códice Murúa, a facsimile of a sixteenth-century manuscript that contains illustrations by Felipe Guaman Poma de Ayala, a well-known Indigenous author and artist from the period.

### **Readings:**

Elizabeth Boone, “Introduction: Writing and Recording Knowledge,” in *Writing Without Words*, 3-26.

Elizabeth Boone, “Pictorial Codices of Ancient Mexico,” in *The Ancient Americas: Art from Sacred Landscapes*, edited by Richard Townsend (Chicago: The Art Institute of Chicago, 1992), 197- 209.

Dana Leibsohn, “Colony and Cartography: Shifting Signs on Indigenous Maps of New Spain,” in *Reframing the Renaissance: Visual Culture in Europe and Latin America 1450-1650*. Edited by Claire Farago (New Haven: YUP, 1995), 264-281, 339-341.

Tom Cummins, “The Images of Murúa’s *Historia General del Piru*: An Art Historical Study,” *The Getty Murúa*, (Los Angeles: Getty Research Institute, 2008), 147-174.

Day 1: overview of writing without words, manuscripts and glyphs.

Day 2: Divinatory Manuscripts (in class reading of Borgia)

Day 3: Histories- 3 genres and emphasis on Cartographic History \*(Connection between people and landscape/nature: Alteptl)

FEBRUARY 29 – MARCH 07 SPRING BREAK. NO CLASSES.

Week 9 (03/09 – 03/13): Art

Day 4: Discussion (Boone's writing without words is good for discussion)

Day 5: Guaman Poma and Murúa lecture- pictures and writing in the Andean context

Day 6: library visit- see Murua manuscript

**Pictorial History Assignment:** For this assignment you will study the cartographic history tradition from Mesoamerica and produce your own pictorial history using that form. We will learn about cartographic histories in class, including the basic visual elements and the ways in which the documents represented the relationship between the community and the natural world. You will then have a week to complete your own history, which will be due at the end of the module. For your history, you will need to conform to the standard stylistic rules of the genre you choose and demonstrate your understanding of the manuscript tradition and the basic principles of Mesoamerican glyphic communication. Although you won't be graded on artistic quality, effort will be a part of the evaluation. Your history should be professional!

**MODULE 5: NATIONAL POLICIES, POLITICS, AND INDIGENOUS RIGHTS IN THE AMERICAS**

Week 11 (03/16-03/20): Politics, Sacred Sites Protection, and Native American Religious Freedom

Richard Conley, Instructor

This Module highlights values of place, sacred sites, and sacred geography in Native North America. Native American religious freedom and the protection of sacred sites continue to be topics of great political contest. The lectures emphasize sites on federal land (National Monuments, National Parks, National Forests), legal restrictions on Native access to sacred sites and religious ceremonies vis-à-vis First Amendment protections regarding religious liberty, tribes' efforts to rename sites such as 'Devils Tower' (Mato Tipila, Bear's Lodge), tribal-community efforts to protect the sites from desecration, and federal-tribal consultation requirements formalized by an executive order signed in 2000. The lecture commences with the PBS film, "In the Light of Reverence," which documents sacred sites in the Southwest (Colorado Plateau, Navajo), the Great Plains (Devils Tower, Lakota), and Shasta (California, Modoc and other tribes).

### Readings

Freedman, Eric. "Protecting Sacred Sites on Public Land: Religion and Alliances in the Mato Tipila-Devils Tower Litigation." *American Indian Quarterly* 31, no. 1 (2007): pp. 1-22.

Suhr-Sytsma, Mandy. "In the Light of Reverence and the Rhetoric of American Indian Religious Freedom: Negotiating Rights and Responsibilities in the Struggle to Protect Sacred Lands." *Wicazo Sa Review* 28, no. 2 (2013): pp. 60-86.

Welch, John R., and Michael V. Nixon. "Discretionary Desecration: Dził Nchaa Si An (Mount Graham) and Federal Agency Decisions Affecting American Indian Sacred Sites." *American Indian Culture & Research Journal* 33, no. 4 (2009): pp. 29-68.

**Assignment:** In a 500-word essay, reflect on the readings, lectures, and the film *In the Light of Reverence* to analyze the following questions:

1. Why is it important for Native Americans to protect sacred sites connected to their spiritual traditions?

2. Is there a First Amendment rationale in the Constitution to protecting sacred sites and spiritual traditions?
3. What mechanisms exist at the federal level (congressional statutes, presidential executive orders on consultation, Supreme Court rulings) to protect sacred sites and Native American freedom of religion?
  - a. How effective are such mechanisms on federal lands (National Forests, National Parks, National Landmarks) and on Native reservations? (cite at least 2 examples regarding tourism/mixed-use sites, pressures of economic development, etc., and whether they have been successful in your view).
4. What steps might be taken to better protect sacred sites in the United States in the future? (make 1 or 2 brief recommendations).

Students may wish to consult the following additional resources that summarize the themes of the readings, lectures, and film:

Is Nothing Sacred? Corporate Responsibility and Native American Sacred Sites,  
[http://sacredland.org/wp-content/uploads/2017/07/csr\\_dl.pdf](http://sacredland.org/wp-content/uploads/2017/07/csr_dl.pdf)

Existing Federal Law and the Protection of Sacred Sites: Possibilities and Limitations,  
<https://www.culturalsurvival.org/publications/cultural-survival-quarterly/existing-federal-law-and-protection-sacred-sites>

## **Week 12 (03/23-03/27): Indigenous Rights and Environmental Justice in Latin America**

Simone Athayde, Instructor

In previous Modules (especially 2, 3, 5), the long history of colonial impingements on indigenous people of the Americas has been discussed. This week the focus will be on the challenges posed by contemporary infrastructural and economic developments (e.g., dams, mining, deforestation) on both the natural environment and the environmental justice of indigenous peoples in Latin America whose relationships to, and knowledge of, nature have

been instrumental in sustaining life for millennia. The lectures examine issues of indigenous sovereignty; rights to self-determination in the context of neoliberal multiculturalism and the often-conflicting multinational interests; and the challenges indigenous peoples face in maintaining their ecological knowledge and practices.

### **Readings:**

Graham, Lori M. and Siegfried Wiessner, 2011. Indigenous Sovereignty, Culture, and International Human Rights Law. *The South Atlantic Quarterly* 110:2, pp. 403-27; [https://read.dukeupress.edu/south-atlantic-quarterly/article-pdf/110/2/403/470469/SAQ1102\\_07Graham\\_Fpp.pdf](https://read.dukeupress.edu/south-atlantic-quarterly/article-pdf/110/2/403/470469/SAQ1102_07Graham_Fpp.pdf)

Athayde, S. 2014. Indigenous Peoples, Dams and Resistance in Brazilian Amazon. *Tipití: Journal of the Society for the Anthropology of Lowland South America* 12 (2): 80-92.

Schlosber, D. and D. Carruthers. 2010. Indigenous struggles, environmental justice and community capabilities. *Global Environmental Politics* 10:4. [https://www.mitpressjournals.org/doi/pdf/10.1162/GLEP\\_a\\_00029](https://www.mitpressjournals.org/doi/pdf/10.1162/GLEP_a_00029)

Michael Mascarenhas (2007) *Where the Waters Divide: First Nations, Tainted Water and Environmental Justice in Canada*, *Local Environment*, 12:6, 565-577, DOI: 10.1080/13549830701657265

**Assignment.** Locate on the web a series of news stories and blogs related to impingements of a development project or projects on indigenous people, their land, and their rights. Write a 500-word summary of how these developments were represented by (1) news media; (2) governmental officials; (3) commercial interests; and (4) indigenous people and/or their advocates. Students should also reflect on how Latin America and Brazil compare with North America on the issues of sacred lands and sacred sites (from the previous Module).

## **MODULE 6: INDIGENOUS LANGUAGES AND THEIR REVITALIZATION**

Aaron Broadwell, Instructor

**Week 13 (03/30-04/03): The Power of Indigenous Languages**

Language is far more than a means to communicate; it is also a repository and vehicle of indigenous philosophy and knowledge. In these lectures we look at, first, the diversity of Native American languages in what is today the U.S., how and where they originated, and how they are related to one another. Next, we examine the colonial circumstances for the dramatic decline in indigenous languages. These are contrasted with recent efforts to revitalize languages in order to recapture the value and power of traditional knowledge. A review of successful and unsuccessful models of Native language revitalization exposes the relationships among language, power, and autonomy. Emphasis is given to expressions of human/other-than-human interactions among the Timucua, the indigenous people of northeast Florida at the time of European contact.

### **Readings:**

Shaul, D. L. (2014). *Linguistic Ideologies of Native American Language Revitalization: Doing the Lost Language Ghost Dance*. Springer Science & Business Media. [selection pp. 1-59 ]

Assignment: For this assignment, students will be given a list of Native language revitalization programs that have some active web presence (e.g. dictionary, sound files, learning materials). They will select one of these programs, spend some time exploring the resources, and then write a 500-word review of that.

## **MODULE 7: WRAPPING AND UNWRAPPING BUNDLES**

Robin Wright, Instructor

### **Weeks 14 and 15 (04/06-04/17): Student Presentations**

Over the course of two weeks students will present to the class their knowledge bundles in the form of a brief 10-minute presentation that illustrates the central indigenous values that

integrate the components of their bundles. Students are encouraged to draw on the powers of visual media (PowerPoint, video), but readings and other modes of performance are welcomed.

**Week 16 (04/20-04/22): Rewrapping Our Bundles: Interventions for Better Futures**

Instructional Team

Students meet with the instructional team in an outdoor council to discuss, based on the knowledge they have acquired in their bundles, the potential of indigenous values and the lives they inform to enhance the sustainability and equity of short- and long-term futures for humans worldwide. During one class period, students will complete the UF course evaluations and the Quest Student Survey, as well as hear from Quest Ambassadors about additional course offerings, peer-mentoring, and research opportunities in the Quest curriculum.