



ANT 1215 INDIGENOUS VALUES

A QUEST 1 COURSE

MWF Period 3
Turlington 2303

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FACULTY TEAM:

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For brief biographies of each faculty member, see the American Indian and Indigenous Studies Program website: <https://aiis.clas.ufl.edu>.

COURSE DESCRIPTION:

This interdisciplinary Quest 1 course explores the relation of Culture and Nature through the worldviews and cultural practices 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 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, ethnographic, and linguistic 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 holistically, 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. In addition, students will analyze the potential of Indigenous perspectives for addressing modern societal challenges in a capstone essay. Details on assignments are provided below in the “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 is 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.

(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 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.”

(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.

(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 also highlights native efforts to revitalize their cultures and societies. The goal of this discussion is to inform students about 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.

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

(a) 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.

(b) 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.

(c) Synthesize and communicate their ideas to diverse audiences.

(d) 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.

GETTING OUTDOORS

Besides an optional field trip to Shell Mound on the Gulf coast, several times this term we will venture outdoors, where learning opportunities await us among the trees, water, animals, and other “natural” features of our campus. It should be obvious that a course dedicated to the relation between nature and culture ought to involve some communing with nature. Doing so from an Indigenous perspective means opening the purview of agency to beings and things modern western minds attribute to “nature.” For instance, we may consider that old trees on campus are ancestors who witnessed many generations of UF students, as well as fluctuations in annual rainfall. More broadly, we hope to understand how “wisdom sits in places,” as the White Mountain Apache might say, to connect the past with the future.

All experiences outside of class provide good opportunity to collect knowledge for your bundles. Look for a key lesson in each experience and seek ways to relate it to other bits of information from this course.

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, the team is committed to presenting as diverse a picture as possible on Indigenous Values in the Americas, while drawing out common themes. Each faculty member is 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 presentations at the beginning of each week review each faculty member’s credentials and explain why they are participating in the course at those particular moments. Weekly introductions provide students explicit directives for how they should connect what they learn from any given instructor with what was discussed by previous instructors.

The instructional team evaluates and provides feedback on students’ written work. Instructors for each Module evaluate papers with respect to content, organization, and coherence of argumentation. The Instructor of Record will evaluate the work of all students with respect to style, clarity, grammar, punctuation, and other mechanics. A published writing rubric will serve as reference (see [Writing Assessment Rubric undergrad.ua.ufl.edu/media/undergradaaufledu/gen-ed/wr_courses/example_writing_assessment_rubric.pdf](https://writingassessmentrubric.undergrad.ua.ufl.edu/media/undergradaaufledu/gen-ed/wr_courses/example_writing_assessment_rubric.pdf)). Students will also make oral presentations of the knowledge acquired to the instructional team 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 short papers students are expected to write throughout the course. 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 5-minute oral presentations in which key ideas and their interconnections are highlighted (in Powerpoint, for example) and discussed. A final, capstone essay consists of an analysis of the potential of Indigenous values for addressing a challenge of modern concern.

During the final week, an outdoor council with the instructional team will enable students to 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.

REQUIRED TEXTS:

All of the media for the course, including videos, readings and audio recordings are available through our Canvas website (www.elearning.ufl.edu) and some materials are also available through the UF Libraries Course Reserves.

RECOMMENDED WRITING GUIDE AND INFORMATION ABOUT CITATIONS:

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

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

GRADES, GRADING DISTRIBUTION, AND GRADE POINTS:

Grades for the course are calculated through evaluation of the following assignments:

- Each of the seven 500-word essays is worth a maximum of 10 percent towards the final grade, or 70 percent of total.
- Bundling of the seven prior essays into a presentation to the class is worth a maximum of 10 percent towards the final grade.
- The balance of 20 percent is assessed on the quality and creativity of the final 1,000-word analytical essay.

Final Grades are assigned based on the following values:

A	93-100 (4.00)	C	73-76.9 (2.00)
A-	90-92.9 (3.67)	C-	70-72.9 (1.67)
B+	87-89.9 (3.33)	D+	67-69.9 (1.33)
B	83-86.9 (3.00)	D	63-66.9 (1.00)
B-	80-82.9 (2.67)	D-	60-62.9 (0.67)
C+	77-79.9 (2.33)	E	0-59.9 (0.00)

A minimum grade of C is required for general education credit. Courses intended to satisfy the general education requirement cannot be taken S-U. 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, students experiencing problems with the course material or dealing with health-related problems should contact the lead instructor as soon as possible. Incompletes are strongly discouraged and provided 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 must be sent through the Canvas course website. Correspondence regarding lectures, assignments, and the overall course can also 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 5 listed below must be completed to fulfill the course Writing Requirement.

Students are 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 seven essays (500 words each) over the course of the semester in response to questions and challenges posed in various modules. Each of the seven essays and related visual media is a component of the "knowledge bundle" students assemble for their final project. Individual instructors are expected to provide feedback on the respective assignments within one week of each due date.
3. If possible, participate in a field trip to Shell Mound archaeological site near Cedar Key. Scheduled outside of normal class time, the field trip is not mandatory but the Instructor of Record will provide multiple options for participation and a virtual alternative for students unable to participate in person.
4. 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 recurring cores Indigenous values in the modules of the course.
5. Write a 1,000-word analytical essay on the potential of Indigenous values to address a challenge of modern concern (e.g., climate change, food insecurity, racial inequality).

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>

Plagiarism on any assignment will result in a “zero” 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 5% of their grade from the course (e.g., a 100% will become a 95%). 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/) by providing appropriate documentation. Once registered, students will receive an accommodation letter that 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 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. <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/>

COURSE SCHEDULE



Week 1 (January 9-13): Introduction: How Can We Understand Indigenous Values?

Kenneth Sassaman, Instructor

Across the Americas, there are millions of Indigenous peoples, bearers of long and distinguished histories involving diverse cultures, from nomadic hunters and gatherers to some of the most complex civilizations known to humankind. There remains 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 week, 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” that will serve as a unifying thread for the course. On Friday we venture outdoors to consult with one of the oldest trees on UF’s campus.

Readings:

Mohawk, John. 2010. *Thinking in Indian: A John Mohawk Reader*. Fulcrum Press, London (two chapters).

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

Kimmerer, Robin Wall 2013. *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants*. Milkweed Editions, Minneapolis (excerpt, pp. 1-21).

Yunkaporta, Tyson 2021. *Sand Talk: How Indigenous Thinking Can Save the World*. HarperOne, New York (excerpt, pp. 1-36)

Krenak, Ailton 2020. *Ideas to Postpone the End of the World* (translated by Anthony Doyle). House of Anansi Press, Toronto.

For Friday:

Whitaker, Brooke. 2021. *An Anthropocene Tree: A History of the Non-Human*. Undergraduate Honors Thesis, Department of History, University of Florida (<https://storymaps.arcgis.com/stories/1e02b615dfff47d2b774a2a0c44874d7>)

MODULE 1: ANCIENT LANDSCAPES OF COSMIC INTERVENTION



Kenneth Sassaman, Instructor

Week 2 (January 16-20): Crossroads of Sky and Earth

January 16: Martin Luther King, Jr. Day. No Class.

This week's topic, 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:

Aveni, Anthony F. 2003. Archaeoastronomy in the Ancient Americas. *Journal of Archaeological Research* 11(2):149-191.

Williamson, Raymond. 1984. Chapter 11: "Eastern Sun Worship." In *Living the Sky: The Cosmos of the American Indian*, pp. 236-288. University of Oklahoma Press, Norman.

Witze, Alexandra. 2016. Religion and the Rise of Cahokia. *American Archaeology* 20(1):18-25.

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

Saturday and Sunday, January 21-22: Field Trip of World Renewal at Shell Mound

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.

Readings:

Sassaman, Kenneth E. 2019. Solstice Feasts and Other Gatherings: Research at Shell Mound on Florida's Gulf Coast. *Adventures in Florida Archaeology 2019*. Florida Historical Society Archaeological Institute, Cocoa, FL.

Optional reading for the evidence at Shell Mound for summer solstice events:

Sassaman, Kenneth E., Meggan E. Blessing, Joshua M. Goodwin, Jessica A. Jenkins, Ginessa J. Mahar, Anthony Boucher, Terry E. Barbour, and Mark P. Donop. 2020. Maritime Ritual Economies of Cosmic Synchronicity: Summer Solstice Events at a Civic-Ceremonial Center on the Northern Gulf Coast of Florida. *American Antiquity* 85:22-50.

Assignment: Students will collect photographs and information 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. The interpretive panels at Shell Mound hold many such clues.

Students will make reference to additional information about Shell Mound and its summer solstice feasts available in the mandatory reading for the week and are encouraged to also draw on information from the optional reading for that week. To earn full credit for this assignment students will explain (1) the connection between the geomorphology of the landscape and solar cycles; (2) the connection between ancient cemeteries and Shell Mound; (3) how long-term experience with rising sea informed ritual at Shell Mound; and (4) the practical value of summer solstice gatherings.

Week 3 (January 23-27): Wisdom Sits in Places: Landscape of Living Memory

We have seen how the land intersects with the sky and its moving bodies to temporalize human experience in cycles of ritual and practical significance. Let us now consider that the land is an archive of past experience, that it stores memories of the past that are activated, and transformed, through oral tradition and traditional practices. A longstanding bias of those attempting to understand how the past is conceived in nonliterally contexts is that what people say about their past is often mythical, and thus not the equivalent of “written history.” What social and natural scientists have discovered in recent decades is that oral tradition—no matter how “mythological”—often represents in metaphorical terms actual events, such as the eruption of Mount Mazama in southern Oregon 7,000 years ago. Some oral traditions refer to specific events, others to classes of events; both have potential to entail moral content that serves to reproduce core cultural values. Case material from across the globe supports the notion that Indigenous “myth” is as historical as any form of historiography. On Friday we will

walk over to the research facility of the Florida Museum of Natural History (Dickinson Hall) to see how the Aztec Sun Stone portends future catastrophe.

Readings:

Basso, Keith H. 1996. *Wisdom Sits in Places: Notes on a Western Apache Landscape*. In *Senses of Place*, edited by Steven Feld and Keith H. Basso, pp. 53-90. School of American Research Press, Santa Fe, New Mexico.

Budhwa, Rick. 2021. *Witnessing Catastrophe: Correlations between Catastrophic Palenvironmental Events and First Nation's Oral Traditions in North America's Pacific Northwest*. In *Decolonizing "Prehistory": Deep Time and Indigenous Knowledges in North America*, edited by Gesa MacKenthun and Christen Mucher, pp. 89-111. University of Arizona Press, Tucson.

Nunn, Patrick, 2019. *On the Edge of Memory: Ancient Stories, Oral Tradition and the Post-Glacial World*. Bloomsbury Sigma, London. (selected portions).

For Friday:

Mavrakis, Emily. 2017. *Ominous New Interpretation of Aztec Sun Stone*. Florida Museum of Natural History Research News:

<https://www.floridamuseum.ufl.edu/science/ominous-new-interpretation-of-aztec-sun-stone/>

Milbrath, Susan. 2017. Eclipse Imagery on the Aztec Calendar Stone. *Mexicon* 39:16-26.

MODULE 2: HUMAN ECOLOGY AND SUSTAINABILITY



Week 4 (January 30-February 3): The Lowland Maya: Three Thousand Years of Human-Environment Interactions

Mark Brenner, Instructor

Through the long-range lenses of geography and archaeology, we explore in this module 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 impacts (e.g., deforestation and soil erosion) 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, that is, contemporary ethnoecology.

Readings:

Wilson, E. M. 1984. Physical Geography of the Yucatan Peninsula. In *Yucatan, a World Apart*, edited by E. H. Mosely and E. D. Terry, pp. 5-40. University of Alabama Press, Tuscaloosa.

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 *The Lowland Maya Area: Three Millennia at the Human-Wildland Interface*, edited by A. Gómez-Pompa, M.F. Allen, S. L. Fedick, and J. J. Jiménez-Osornio, pp. 599-619. Haworth Press, New York.

Corzo Marquez, Amilcar R., and 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 are guided in this exercise by the following questions: (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 (February 6-10): Inuit of the Arctic: Knowledge, Ecology, Economies and the Changing Arctic Environment

Peter Collings, Instructor

Lectures and readings of this week 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 (February 13-17): Indigenous Knowledge and Innovation in the Amazon

Michael Heckenberger, Instructor

This module focuses on the Indigenous peoples of the southern Brazilian Amazon. It reflects upon local knowledge systems, in this case how Indigenous epistemologies—ways of knowing and learning—orient relations between the natural and social worlds. Indigenous ontologies or worldviews, commonly referred to as Amazonian animism or multi-naturalism, contrast with Western scientific viewpoints in that they envision no exclusive or entrenched divide between the natural and cultural domains. However, in terms of epistemology there are many points of agreement between Indigenous and non-Indigenous knowledge systems, particularly the need to respond to a rapidly changing world through hybrid knowledge. In the Amazon, there is a shared recognition that major challenges face the world's largest tropical forest and its Indigenous peoples, notably biocultural diversity loss due to climate change, economic development, and land degradation. Engaged approaches to cultural heritage, including archaeology, participatory mapping and oral history, aim to constructively build on this common ground to leverage partnerships to devise, implement, and evaluate potential solutions to these common problems. Archaeology and Indigenous cultural heritage also reveal remarkable innovation and diversity in coupled socio-ecological systems in the past, refuting the 20th century scientific and popular bias of ecological and cultural uniformity, which often provide clues as to how ancestral groups adapted to and overcome challenges. The case of the Upper Xingu region is used to reflect on the social and ethical dimensions of sustainability in the Amazon and how Indigenous groups are fighting to preserve their lifeways, and by extension the forests and rivers around them, through partnerships aimed at achieving hybrid futures not exclusive to them, but inclusive of them.

Readings and Videos:

The Xingu Firewall: A Story Map. 2020. Associação Indígena Kuikuro do Alto Xingu. ([The Xingu Firewall \(arcgis.com\)](https://arcgis.com)).

Heckenberger, Michael J. 2004. Archaeology as Indigenous Advocacy, *Practicing Anthropology* 26(3):35-39.

Krenak, Ailton. 2020. Ideas to Postpone the End of the World, Chapter 4: "The Humanity We Think We Are," pp. 57-69. Anansi Press, Toronto.

McNiven, Ian. 2016. Theoretical Challenges for Indigenous Archaeology: Setting the Agenda, *American Antiquity* 81(1):27-41

Film: Heat (2018) by Mari Correa (36 min.); Kuikuro Collective Videos (20 min.).

Supplementary Readings (not required):

Neves, Eduardo G., and Michael Heckenberger, 2019. The Call of the World: Rethinking Food Production in Ancient Amazonia, *Annual Review of Anthropology* 48: 371-388.

Heckenberger, Michael. 2009. Lost Cities of the Amazon, *Scientific American*.

Week 7 (February 20-24): 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. 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 and Video:

Wright, Robin. 2010. Indigenous Religious Traditions. In *Religions of the World*, edited by L. E. Sullivan, pp. 31-60. Fortress Press, Minneapolis.

Hutukara, "The Yanomami in Brazil"

Kopenawa, Davi, and Bruce Albert. 2013. *The Falling Sky. Words of a Yanomami Shaman*. Harvard University Press, Cambridge.

Video: “Xapiri”, Kopenawa & Bruce Albert <https://vimeo.com/47012586> (50 min.).

Assignment: Write a 500-word essay on one of the following questions:

1. What is the relationship between "ecology" and spirituality according to the Yanomami shaman Davi Kopenawa?
2. How is the forest constantly regenerating itself, according to Davi Kopenawa, and what is the meaning of *urihî*?
3. What are some distinguishing features of Amazonian Indigenous cosmologies?
4. Why are shamans such important figures in Indigenous Amazonian? What special powers do they have?

MODULE 4: INDIGENOUS ART AND SACRED MATERIALS



Maya Stanfield-Mazzi, Instructor

Week 8 (February 27-March 3): Materiality and Representation in Indigenous Arts

Beyond the allure and aesthetic of Indigenous art are the interventions of persons who marshal the powers of materials to express sacredness. In this context we problematize the notion that Indigenous art is merely about representation or symbolic expression. We consider the sacredness of materials such as stone, feathers, and pigments and their relationship to media more conventionally regarded as “art.” We also consider modes of literacy as seen in colonial Indigenous manuscripts from Mexico [codices], Peru [Guaman Poma and Murúa], and the U.S. [ledger drawings]. While engaging with European literary modes and visual templates, the images in these works offer perspectives firmly grounded in Indigenous worldviews.

Readings:

Fane, Diana. 2016. Feathers, Jade, Turquoise, and Gold. In *Images Take Flight: Feather Art in Mexico and Europe*, edited by A. Russo, G. Wolf, and D. Fane, pp. 101–117. Hirmer Publishers, Munich.

Tomlinson, Gary. 2016. Material Transformations in the *Cantares mexicanos*. In *Images Take Flight: Feather Art in Mexico and Europe*, edited by A. Russo, G. Wolf, and D. Fane, pp. 260–269. Hirmer Publishers, Munich.

Adorno, Rolena. 1992. Don Felipe Guaman Poma de Ayala: Author and Prince. In *Guaman Poma de Ayala: The Colonial Art of an Andean Author*, pp. 32–45. Americas Society, New York.

Greene, Candace S. 1996. Structure and Meaning in Cheyenne Ledger Art. In *Plains Indian Drawings 1865–1935*, edited by J. C. Berlo, pp. 26–33. Harry N. Abrams, New York.

Week 9 (March 6-10): Contemporary Indigenous Art

(NOTE: this portion of the module is still under development with new resources available at UF). What is Indigenous about the contemporary art of artists of Indigenous heritage? How do Indigenous values inform the style, media, and messaging of modern art, including digital art? We will explore these questions through engagement with the

creativity of Indigenous artists of the Americas. We will take a trip Friday to either the Digital Worlds Institute or the Harn Museum of Art.

Week 10 (March 13-17): SPRING BREAK!

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



Week 11 (March 20-24): 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 lectures commence with the PBS film, "In the Light of Reverence," which documents sacred sites in the Southwest (Colorado Plateau, Navajo), the Great Plains (Mato Tipila, Lakota), and Shasta (California, Modoc and other tribes).

Film

In the Light of Reverence (streaming via Smathers and GatorLink)

Part 1 – Devils Tower

https://ufl-flvc.primo.exlibrisgroup.com/permalink/01FALSC_UFL/6ad6fc/alma99383257171206597

Part 2 – Hopi Land

https://ufl-flvc.primo.exlibrisgroup.com/permalink/01FALSC_UFL/6ad6fc/alma99383257171006597

Part 3 – Mount Shasta

https://ufl-flvc.primo.exlibrisgroup.com/permalink/01FALSC_UFL/6ad6fc/alma99383257170806597

Readings

Freedman, Eric. 2007. Protecting Sacred Sites on Public Land: Religion and Alliances in the Mato Tipila-Devil's Tower Litigation. *American Indian Quarterly* 31(1):1-22.

Suhr-Sytsma, Mandy. 2013. *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(2):60-86.

Welch, John R., and Michael V. Nixon. 2009. Discretionary Desecration: Dził Nchaa Si An (Mount Graham) and Federal Agency Decisions Affecting American Indian Sacred Sites. *American Indian Culture and Research Journal* 33(4):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?
4. 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).
5. 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

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 (March 27-31): Indigenous Rights and Environmental Justice in Latin America

Carmen Martínez Novo, Instructor

In previous Modules (especially 2 and 3), the long history of colonialism and its many effects on Indigenous people of the Americas has been discussed. This week, the focus will be on the challenges posed by contemporary development models centered on resource extraction, with particular attention to how they affect Indigenous rights. How

has mining and oil extraction shape the territories and wellbeing of Indigenous peoples? In what ways have Indigenous social movements informed wider struggles to protect the environment? The classes this week will explore the tension between indigenous worldviews and extractive industries through Latin American cases. We will understand the resilience but also the vulnerability of indigenous organizations as well as the ability of politicians and states to co-opt indigenous and environmental discourses. On Friday we will meet Ecuatorian Kleber Naula, who is Kichwa, to view some of his photographic archive of community history since the 1950s.

Readings:

For Monday, read the following article:

Velasquez, Teresa 2018. "Tracing the Political Life of Kimsacocha. Conflicts over Water and Mining in Ecuador's Southern Andes." *Latin American Perspectives*, 45(5), September.

For Wednesday, read the following article:

Uzendoski, Michael 2018. "Amazonia and the Cultural Politics of Extractivism: Sumak Kawsay in Block 20 in Ecuador." *Cultural Studies* 32(3).

Assignment. Environmental injustice and Indigenous rights struggles are ongoing processes that influence life for many people across the Americas. Yet, there are many important movements and efforts to create more just futures.

Visit one of the websites listed below and identify one Indigenous environmental justice struggle currently underway in Latin America. You will need to identify the following: 1) what is the core environmental justice problem? 2) how does this issue specifically relate to Indigenous wellbeing? 3) what are the demands of the people mobilizing for justice? 4) how does your case relate to the key course concepts or themes from this week that we identified on Friday? Below, please find the websites where you can search for a case to assess:

- <https://upsidedownworld.org>
- <https://news.mongabay.com>

Once you have identified and assessed your case, please write a 500-word essay that answers questions 1-4 listed above. Be specific in your responses to clearly show how you are answering the questions with details from the case and the class readings. Also, properly reference the websites and the case that you choose to evaluate.

MODULE 6: INDIGENOUS LANGUAGES AND THEIR REVITALIZATION



Aaron Broadwell, Instructor

Week 13 (April 3-7): The Power of Indigenous Languages

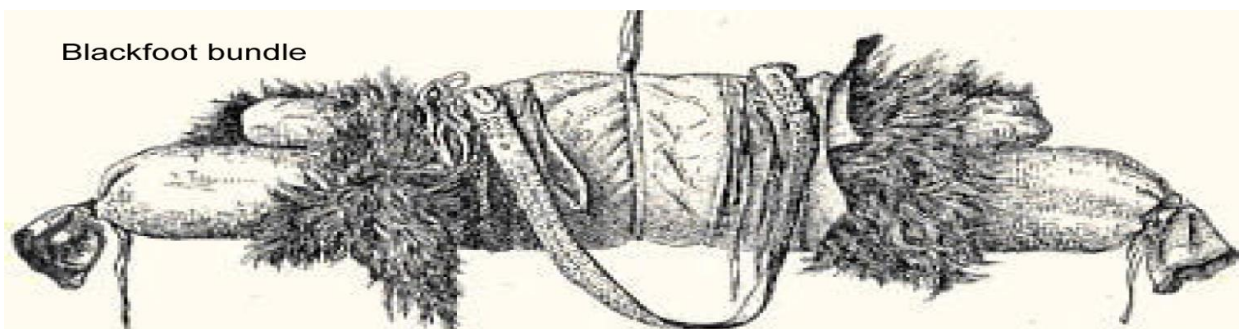
Language is far more than a means to communicate; it is also a repository and vehicle of Indigenous philosophy and knowledge. In these lectures we look at, first, the diversity of Native American languages in what is today the U.S., how and where they originated, and how they are related to one another. 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



Weeks 14 and 15 (April 10-21): Unwrapping Our Bundles: 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.

Assignment: Students write an analytical essay of 1,000 words to explore the potential of Indigenous values to address a problem of modern concern, such as climate change, food insecurity, racial inequality, among other topics. The Instructor of Record will provide a research guide for this project that involves a list of potential topics and suggested resources to consult. Students are expected to draw from the readings of the previous modules and to integrate additional readings and other resources in their analysis as appropriate. A minimum of five resources are required.

Week 16 (April 24-26): 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.