

Indigenous Archaeology & Heritage (ANT4190/ANG6186)

Spring 2023

Instructor: Michael Heckenberger, Professor, Anthropology (mheck@ufl.edu)

Tuesday Period 8 (3:00-3:50 pm) and Thursday Period 8-9 (3:00-4:55 pm): Turlington Hall 2306

Office Hours: Tuesday (1:45-2:45 pm; 4:00-5:00 pm) and Thursday (1:45-2:45 pm), by appointment.

Course Description and Goals

Indigenous archaeology is not simply archaeology by Indigenous peoples, nor is it simply a practical or conceptual toolkit employed when working for or with them. First and foremost, it is a state of mind, a recognition of the ethical foundations of scholarship and pedagogy: the fundamental human and cultural heritage rights of Indigenous peoples – the right of first occupancy. “Decolonization” of cultural and intellectual heritage – the “past” – is an important first step, recognizing the exclusion of Indigenous peoples in narrative and practice, as well as questions of reparations and repatriation. Indigenous archaeology and heritage are also meeting places: nurturing a dialogic space or forum that seeks the democratization of knowledge production by bridging and weaving together viewpoints from academic, governmental and public domains to promote inclusion of Indigenous peoples. As part of widely recognized cultural rights of self-determination among Indigenous groups, inclusion requires deference to Indigenous (First Nations) communities. This inversion of the typical top-down research agendas aims to create a place for local voices – all voices – to be heard, be inspired and be able to fully participate in dialogues and fully collaborate in the co-production of knowledge from initial project design to public consumption, including autonomous evaluation.

The necessary point of departure, the ethical foundation, for Indigenous Archaeology and Heritage is recognition of the diversity of legitimate points of view (POV) and their “positionality” within systems of knowledge. It highlights inequality within these systems, biased against colonized and marginalized people, and how this impacts their value and reproduction. Rather than simply a critique of dominant “Western” modes of knowledge production, posed as oppositional, the aim is to move beyond divides to create hybrid knowledge and partnerships to address common interests and problems. Some POV are indeed oppositional – for example, the world of literary criticism or militant activism – but if the task is to improve diversity (being heard), sustainability, and justice it takes all sides working together. In most cases, scientists and other scholars, Indigenous communities, and the general public share many common concerns, such as environmental and biodiversity degradation, climate change, and human rights, which creates the foundation for inclusive and multivocal partnerships aiming to address common problems. “Top down” approaches within Western knowledge are useful and even essential – nobody lives in a vacuum – that require training and applications in STEM sciences, big data, remote sensing and networks, and by increasingly high-school and college educated Indigenous consumers. However, it is not “fast science,” which rarely gets to the bedrock of local communities and participation, but instead promotes bottom-up approaches, based on parity and dialogue, which is dynamic and never quick or easy.

In short, the starting point for us (academics in the Western tradition) is learning how to ask and to listen to align Indigenous cultural values and realities with archaeological practice and heritage work. Two overlapping areas of Indigenous archaeology and heritage serve as structuring principles for this seminar: (1) opening new spaces for knowledge production outside of Western or colonial epistemologies and academics; and (2) what non-Indigenous archaeologists/heritage specialists and Indigenous people can we do together to mobilize such knowledge for purposes important to Indigenous people. The focus of this seminar is the latter, recognizing a need for training and specialization, maximal appropriate reach/impact, and jobs for informed archaeologists of all kinds who prioritize free, prior, and informed consent, which means learning how to hear and to ask.

Indigenous archaeology is as much about an archaeology of the future, as it is about the past. This is an important point of departure for Indigenous archaeology – changing things, challenges, and solutions about what effects the daily and cultural lives of Indigenous peoples in the future guides dialogues and collaboration. How does the past and dialogues about it provide clues about alternative futures, guiding and inspiring as many people as possible to find solutions for pressing problems that face all of us, social justice, health security, and environmental integrity. This highlights how the past is created in the present, but also how this can change to promote equitable and inclusive strategies building on resonances and common ground between POV. However, the task is cross-cultural translation and calibration, rather than pure metrics, to address climate or social inequality in broadly sustainable and co-constructed futures. What does archaeology or heritage offer Indigenous peoples?

The seminar focuses on the “Global South,” including Indigenous North America, meaning societies at the margins of the globalized power centers of the Global North, notably the USA and Europe, and peoples who have been colonized by them, a process that continues today, unabated if alternative, non-binary voices are excluded. Cultural heritage recognizes that it is a place of contention between viewpoints that will never settle into a stable narrative: heritage as opposed to history recognizes these and embraces questions of identity and politics, who “owns” the past and to what ends. In class discussion we ask: How do we rewrite the dominant narratives of the past based on scientific archaeology but traditionally written in the language of the colonizing political and economic elite? How can archaeology recognize and valorize local societies, knowledge and worldviews, and help create the space for alternative histories of colonized, oppressed and otherwise marginalized people? How do these, in turn, promote different ways that science or humanism can be applied, accessed or rebuked, first and foremost by Indigenous peoples themselves?

The engaged approach highlights the complex relations between tangible and intangible heritage and associated intellectual and cultural property rights. The first step is mutual understanding and engagement across cultural, political and institutions boundaries, building good faith and trust beyond the academy or government regulatory bodies. It also includes creating capacities for Indigenous peoples to understand, question and revise or even veto non-Indigenous initiatives. The seminar will consider different aspects of partnerships, such as learning how to ask and hear; how to develop trust; free, prior and informed consent (FPIC); and how to move forward to promote inclusion and bottom-up mechanisms of collaborative projects. During this inaugural semester of Indigenous Archaeology and Heritage, UF has the honor of hosting site visit by Indigenous leaders from the Kuikuro nation from the Xingu region in the southern Brazilian Amazon. This will be a primary focus of several

classes and exercises through mid-semester. The second half of the semester provides a survey of other parts of the Global South in Latin America, Africa and Asia.

Format and Evaluation

The class is broken into two segments each week. In general, there will be two-hours of general lecture and seminar discussion and debate based on general readings and one hour for guest lectures and other activities. The general outline of topics is provided in the weekly outline below. During weeks 2-5, we will begin exercises that will be discussed in class, including a “free, prior, and informed consent” questionnaire and template. This is designed to consider how your individual interests and engagement in a way appropriate to be presented to Indigenous leaders, such as Kuikuro (grad students will moderate Q&A about FPIC). In weeks, 7 to 11, these FPIC will be developed into a specific proposed project, including steps and pathways, which addresses a particular group or region or sub-groups within it, and tied to specified resonances with general course content. In each exercise there will be additional materials required, as specified in each assignment.

Students will also develop a bibliography focused on a general theme (e.g., intangible heritage, museums, graves) and from a specific region or Indigenous group. The annotated bibliography includes brief annotation of independently selected readings, including all sources from exercises 1-3 by mid-semester and exercises 4-6 in late semester, which will be submitted in expanded form at semester end (10 sources for undergrads: 20 for grads). The final PowerPoint and presentation will summarize the final products of exercise 3 (FPIC) and 6 (IRB) and overview of general significance, as reflected in bibliography (undergrads 4 slides/4 minute; grads 12 slides/15 minute.)

For the final assignment, students identify viable programs for future study or post-baccalaureate job opportunities and will write a one-page statement of purpose (undergrads) or two-page cover letter or job description created by specified current announcements or descriptions with a one page supporting sources page (grads). This aims for each student to consider possible career pathways tailored to their interests and to identify opportunities or identify how course themes and experience might influence any job market (i.e., write your own job description or statement of purpose; grads will do an environmental scan of job sources and prepare a mock Institutional Review Board-IRB2 form for expedited for exploratory project in relation to appropriate SHPO, THPO, or other entities).

Participation is critical, particularly as the focus here is participatory communities that promote a bottom-up, an “organic” starting point. In this seminar, each student is a position, with unique backgrounds, specialties, and major disciplines. Participation (10% of grade) will be evaluated by the instructor aided by a final attendance and participation. Attendance is required. Three unexcused absences will be permitted, however a total of five absences, including excused absences will be permitted. Points will be deducted (up to 3 points for each missed class) or additional materials assigned, at the discretion of the instructor.

In summary, evaluation is based on five things: (1) six exercises that aim to build FPIC, within guidelines outlined in UN Online and Code of Ethics of student selected organization (regional, national and international), including UF IRB2 review protocols. Grad students are required to do all six; undergrads are responsible for 4 (50 points); (2) an annotated bibliography of 10 sources included in these exercises (graduate students will select additional readings to be discussed in class and moderate discussion; and additional ten will be annotated for bibliography) (20 points); (3) presentation of

PowerPoint of FPIC/IRB2, which for graduate students will include standard knowledge map/s and point/s of contact for launch (15 points); (4) statement of purpose, cover letter or job description, based on survey of online materials relating to similar job placement, government agencies and mandated for pay contract archaeology, and cultural and academic institutions (5 points, UG = 1-page; Grad = 2-page); (5) participation, including end of semester self-evaluation questionnaire and meeting (10 points).

Synopsis of Student Learning Outcomes:

Students will gain a working understanding of the general subject matter and specific case studies in Indigenous Archaeology and Cultural Heritage, including independent and group developed topics through exercises, annotated bibliography, and personal statement. Student outcomes are aimed to provide experience in following topics:

- 1) Indigenous viewpoints from writings by Indigenous scholars and non-Indigenous scholars working in collaboration with Indigenous communities, including face-to-face interaction with Amazonian Indigenous leaders, while recognizing that Indigenous or indigeneity," is not a monolithic category and entails contention within and beyond communities.
- 2) Methods and concepts appropriate to Indigenous archaeology and cultural heritage, including a contextual, historical and critical perspective common to both that situates Indigenous histories and voices in broader discussions of identity and the politics of knowledge production, and approaches that promote Indigenous causes, work in collaboration with Indigenous groups, and particularly promoting the space of archaeology and heritage by Indigenous peoples.
- 3) How archaeology and heritage studies intersect the real-time challenges facing Indigenous communities, which are often opposed to non-Indigenous groups, whether colonists, scientists, NGO and government agencies, institutions, governance, and how they can promote inclusive methodologies and voice to these concerns, the intersection of sustainability and social justice, and partnerships that bridge Indigenous and non-Indigenous, scientific and humanistic, and critical perspectives.
- 4) Create a radar of relevant literature, including pillar readings assigned for the class that provide general principles and resources on Indigenous and indigeneity and diverse case materials from the Global South and, particularly, North and Latin America, and "gateway" contributions by individual participants developed from a discrete region or Indigenous community.
- 5) Understand the ethical dimensions of archaeology and heritage (codes of ethics, free, prior and informed consent, and institutional review boards) and governance bodies, notably local communities, nations, and nation-states globally and in the USA.

Weekly Outline (Note: subject to minor changes based on adjustments in invited speaker schedules)

Week 1 (Jan 10-12): Introduction

Question 1: What is Indigenous?

Indigenous has many meanings. In this course, we particularly focus on Indigenous groups with a demonstrable and intimate connection with the land, and the human right of

“first occupancy” (see UN Declaration). Indigeneity describes a gradient of Indigenous that includes groups voluntarily or involuntary displaced to other regions, cities, or even other countries, and their muted histories merit recognition. The specific examples focus here is on Indigenous peoples from North and South America, and the Global South, more broadly. We will consider basic definitions of Indigenous, including in the USA and internationally, in terms of self-determined and non-Indigenous designations in practice and law. We will consider how Indigenous peoples are self-organized regionally, nationally, or globally, addressing self-determination and practice at the community level and how this articulates (or not) with national and international institutions, such as US government or United Nations and international law or conventions.

Question 2: What is Archaeology and Heritage?

Archaeology means many things to different people. Theoretically, anthropological archaeology has been described as a “license to poach,” and one can arrive almost anywhere conceptually, viewpoints from local to global, scientific to humanist, from white lab coats, computer models, and remote sensing to deep immersion and contextualization. All must address, in some way or other, the question of “decolonizing” knowledge, education, and practice, aimed not only at critique within the Western paradigm but parity and partnerships to build better knowledge production techniques and dynamics. In other words, archaeology is about the past, the present and, most importantly here, the future. It promotes viewpoints that articulate a concrete conception of the past, based on visible footprints of past human actions, what is imagined in oral or written narratives, or how the past is created in the present, to counter uncritical bias, and a view to the future – the belief of most scientists and Indigenous peoples for a better, combined and connected future.

Like archaeology, heritage means different things to different people. We first consider what heritage is not: It is not history according to disciplinary or academic conventions. Instead, cultural heritage is about identity and identity politics, or POV, rather than a scientific or objective history in a disciplinary sense. We then consider what cultural heritage means, including tangible and intangible patrimony, and how this inspires and impacts what people do, or could do differently. This extends the notion of archaeology of the present and future with respect to museums and other venues that represent Indigenous cultural heritage. Basic definitions gloss over differences, notably that Indigenous POV or those advocating for them have very different starting premises, expectations, and methodologies, which means that translation, dialogue and parity, is the goal – a journey not a destination, a work in progress.

Question 3: What is Indigenous Archaeology and Heritage?

This question is the primary focus of week 2, but in week one we will consider some background on Indigenous archaeology and heritage – meaning for, by, and from Indigenous peoples, notably: human rights of first occupancy and displacement (e.g., UN charter), reparations (e.g., NAGPRA), and representation, including cultural appropriation, and property ownership of tangible and intangible heritage. We will discuss the materials (UN FAO) on Free, Prior and Informed Consent (FPIC) and exercises and assignments, including UF Institutional Review Board (IRB2-Informed Consent). These will be considered against the backdrop of archaeological codes of ethics.

Readings:

UN Declaration on the Rights of Indigenous Peoples ([UNDRIP E web.pdf](#));
<https://www.un.org/development/desa/indigenouspeoples/declaration-on-the-rights-of-indigenous-peoples.html>

UN FAO: Free, Prior Informed Consent ([Free, Prior and Informed Consent | Indigenous Peoples | Food and Agriculture Organization of the United Nations \(fao.org\)](#))

NAGPRA: <https://www.nps.gov/subjects/nagpra/index.htm>

Smith, Claire and Heather Burke. 2003 In the Spirit of the Code. In Ethical Issues in Archaeology. Edited by Larry J. Zimmerman, Karen D. Vitelli, and Julie Hollowell-Zimmer. Alta Mira Press. P. 177-200. ([PDF](#)) [In the spirit of the code \(researchgate.net\)](#).

Code of Ethics: consider relevant points to Indigenous cultural rights, what contrasts are there between them, and how do they resonate or not with materials above?

American Anthropological Association Code of Ethics.
<http://www.aaanet.org/committees/ethics/ethcode.htm>

Canadian Archaeological Association 2002 Statement of Principles for Ethical Conduct Pertaining to Aboriginal Peoples. <http://www.canadianarchaeology.com/ethicseng.html>

Society for American Archaeology 1996/2016 Principles of Archaeological Ethics.
<https://www.saa.org/career-practice/ethics-in-professional-archaeology>

Society for American Archaeology Task Force (2018): <https://www.saa.org/quick-nav/saa-media-room/news-article/2018/09/05/task-force-on-revisions-of-the-saa-principles-of-archaeological-ethics-stage-one>

World Archaeological Congress 1989 Vermillion Accord on Human Remains.
<http://www.wac.uct.ac.za/archive/content/vermillion.accord.html>

World Archaeological Congress 1991 First Code of Ethics.
<http://www.wac.uct.ac.za/archive/content/ethics.html>

Additional introductory material:

Ethics background: UF Anthropology Foundations (pdf)

Brief overview: <https://pages.vassar.edu/theirsorours/2015/05/05/understanding-indigenous-archaeology/>

UF Library Guide: [Indigenous Archaeology - American Indian and Indigenous Studies - Guides @ UF at University of Florida \(ufl.edu\)](#)

UF American Indian and Indigenous Studies minor program: [American Indian and Indigenous Studies – Just another CLAS Sites site \(ufl.edu\)](#)

Part I: Archaeology and Heritage: for, with and by Indigenous peoples

Week 2 (Jan 17-19): For Indigenous people – Communities and Practical Applications

This segment considers pragmatic and advocacy aspects of four-field anthropology in the Americas over the past century. It considers the current state of archaeology and heritage that advocates for Indigenous communities and human rights. We focus on three themes: (1) Multi-Vocality, Decolonization & Threatened Knowledge; (2) Scale, Perspective and Resolution: Democratization of Knowledge and Hybrids; and (3) Deference, Parity and “Mirroring,” which is where we begin – the heart of the matter – next week. Beyond the lecture, we will go over assignments in detail, and identify interest groups, e.g., archaeology and heritage, science and humanism, for or with Indigenous peoples. This will include a deeper dive into the practical trajectory of PAR, community-based, and hybrid engaged approaches and advocacy archaeology and heritage.

Readings:

Nicholas, G and C Smith. 2020. Considering the denigration and destruction of Indigenous Heritage as Violence, pp. 131-154. In Apaydan, V. (ed.). 2020, *Critical Perspectives on Cultural Memory and Heritage, Part III: Indigenous Heritage and Destruction*

Harrison, R., and J Schofield. 2009. Archaeo-Ethnography and Auto-Archaeology: Introducing Archaeologies of the Contemporary Past. *Archaeologies: Journal of the World Archaeology Congress*, pp. 185-210.

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

Said, Spivak and Butler: Background: Said and Orientalism (watch animated short video), post-coloniality (read Spivak “Can the Subaltern Speak”) and post-Western humanism (from citationality to performance, positionality, and materiality, skim: Butler *Bodies that Matter* (1993) and *Psychic Life of Violence* (2002).

Sterling, C, and R Harrison. 2020. Introduction: Of Territories and Temporalities. In *Deterritorializing the Future: Heritage in, of and after the Anthropocene*, R Harrison and C. Sterling, eds., pp. 56-95. Open Humanities Press: London.

Voice from another world, Indigenous Amazonia:

Kopenawa, D, and B Albert. 2013. *The Falling Sky* (excerpts)

Week 3 (Jan 24-26): With Indigenous – Participatory Action/Advocacy Research

The week we consider archaeology conducted with Indigenous communities, highlighting the difference between top-down versus bottom-up approaches and articulations between the two. In many areas that are “off the beaten track,” it is simply impossible to work without local participation. At

a minimum, this provides economic and educational opportunities. Today, full collaboration is the goal, a process that begins with engagement and participation. How Indigenous archaeology varies across the globe and how cultural heritage and patrimony issues have been incorporated into archaeological practice and law. This is followed next week by reading works by Native American archaeologists. The second focus, the Global South, is introduced through the case example of Amazonia and, specifically, the Kuikuro, and their history. This week we will consider what it is about you, your institution or community that is relevant to about other people, institutions or communities – what exactly does it mean to “them” why would “they buy in to it, recognizing the baseline condition of self-determination that extends beyond government registered Indigenous groups. You’ve heard plenty about me, how I think, what I do, which is highlighted in subsequent weeks on the Amazon, but what is it about you, us, we, the deictic relations (indexicality), flagged to pronouns, that creates strategic interactions – a meeting place – between them which reflects or is indexed to positions, of which pronouns are flags. What is the social life of research (invite, ask, dialogue, resonance, and consensus, and how does that differ from the approaches of STEM science and Western philosophy. Amazon/Xingu and discussion of sources for FPIC exercise 1 (due: W-1/25)

Readings:

Atalay, Sonya. 2020. Indigenous Science for a World in Crisis. *Public Archaeology* 1-16.

Colwell-Channahan and TJ Ferguson. 2007. Introduction, in *Collaboration in Archaeological Practice: Engaging Descendant Communities*. Altamira: MD.

Green, LF, DR Green, EG Neves. 2003. Indigenous knowledge and archaeological science: The challenges of public archaeology in the Reserva Uacá. *Journal of Social Archaeology* 3 (3), 366-398

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

----. 2007. Entering the Agora: Archaeology, Conservation, and Indigenous Peoples in the Amazon. In *Collaboration in Archaeological Practice: Engaging Descendant Communities*, eds. Colwell-Chanthaphonh, C., and Ferguson, T. J., pp. 243-72. Lanham MD: AltaMira Press.

-----. 2009. Mapping Indigenous Histories: Collaboration, Cultural Heritage and Conservation in the Amazon. *Collaborative Anthropologies*

Krenak, A. 2020. *Ideas to Postpone the End of the World* (select chapters)

Week 4 (Jan 31-2): By Indigenous – community, heritage and inverting the “top-down” program

This week we will focus on activities done by Indigenous scholars and communities. In North America, this has typically framed in terms of opposing Indigenous and Western conceptions and values regarding heritage and the past. Today this also promotes linkages, bridges, and partnerships, which is also a primary goal of Indigenous directed initiatives. Archaeology and heritage practice is necessarily tied to questions of self-determination, but this is often not simply a matter of passing the direction to local communities or tribal groups but the training, engagement mechanisms and design authority for Indigenous peoples to be full participants. In the Global South, this involves two levels of Indigenous,

non-Western Indigenous peoples themselves, which like North America is often opposed to the academic knowledge institutions of the “first world,” and national societies (Global South) and subgroups within them, in this case Brazilian partners.

Readings:

North America: Indigenous Voices close to home (USA/Canada)

Atalay, Sonia (2012) *Community-based Archaeology: Research with, by, and for Indigenous and Local Communities*. University of California Press, Berkeley (selected chapters).

Joe Watkins (2001), *Indigenous Archaeology: Native American Values and Scientific Practice*. Altamira Press, MD (selected chapters).

Global South: Indigenous Voices away from “home”

Johnston, D. Addressing Australia’s Indigenous Cultural Heritage Site Management Crisis: Stop the Destruction (PowerPoint @ [Getting Indigenous voices heard on issues of heritage – the ochre card \(aiatsis.gov.au\)](#))

Ugwuanyi, JK. 2020. Human-Nature Offspringing: Indigenous thoughts on Posthuman Heritage. In *Deterritorializing the Future: Heritage in, of and after the Anthropocene*, R Harrison and C. Sterling, eds., pp. 56-95. Open Humanities Press: London.

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

Watch: [\(292\) Tyson Yunkaporta discusses Sand Talk: How Indigenous Thinking Can Save the World - YouTube](#)

Part II: Amazonia and Latin America

Week 5 (Feb 7-9): Kuikuro (Amazon), a case-study from local to global Indigeneity

In anticipation of Chief Afukaka and other Kuikuro leaders next week, readings will address aspects of collaborative research project and how that has evolved from participation to collaboration and broader networks. The Kuikuro are an extremely traditional Indigenous community with a dynamic in-situ cultural heritage that extends over two millennia. Cross-scale and cross-cultural, which includes non-Indigenous, public, and global, but that does not create other inequalities, such as “watering down” Indigenous claims in relation, for instance, to ethics questions discussed in prior weeks. At the other end of the pole, we will discuss the idea of “indigeneity,” tied to Latin American Studies guest lecture (2/9).

Readings:

Xingu Firewall story-map, Part 1 – Linear narrative and geo-spatial; Garden Cities

Heckenberger, M., A. Kuikuro, U. Kuikuro ... 2003. Amazonia 1492: Pristine Forest or Cultural Parkland, *Science*.

Heckenberger, M. ... A. Kuikuro, et al. 2008. Pre-Columbian Urbanism, *Anthropogenic Landscapes, and the Future of the Amazon*. *Science*.

(Skim/Read Conclusions) Heckenberger, M. 2020. Xingu Garden Cities: Amazonian Urbanism, or What? Landscapes of Pre-Industrial Urbanism. Dumbarton Oaks, DC.

Guest Latin American Studies speaker (Judith Friedlander). Indigeneity: An historical reflection on a very European idea. (TH, 2/9, 4-6 pm, Smathers Library 100in USA/Latin America.

Week 6 (Feb 14-16): Kuikuro visit (no readings, FPIC 1 statement)

This week has several activities planned with respect to the visit by Kuikuro leaders: (1) class visit, public lectures, and films by Takuma Kuikuro, an award-winning Indigenous filmmaker and founder of the International Festival of Indigenous Film. This aims to highlight their views on archaeology and heritage, contemporary knowledge and values, and common futures. There will be Brazilian colleagues who will also present their views in class with Kuikuro.

Required activities: Xingu Firewall story map, Part II, videography, and two Takuma Kuikuro films (London as a Village and Hyper-Women ["Amazons']): FPIC draft by class time on Tuesday 2/14.

Week 7 (Feb 21-23): Latin America - Guests: Dr. Pugliese (T/Brazil) and Dr. Prieto (TH/Andes)

This week we expand on our discussion of Latin America, specifically, in areas to the west of the Xingu and Kuikuro area, along the southern margins of the Amazon and in Andean South America. Francisco Pugliese will described his long-term engagement with Indigenous peoples in the SW Amazon, including their collaborative project to conduct Lidar remote sensing in their territories to define cultural heritage that is critical to their territorial integrity today. Gabriel Prieto will be talking about his experiences conducting archaeological fieldwork in communities from his home of Trujillo, Peru, including engagement of local participants and school kids. This Andean fishing community has roots back to the ancient civilizations of northern Peru, the earliest and ultimately some of the largest Native American states, yet these histories, including human sacrifice, are not seen as enduring heritage, although they impinge on local communities, the past is important to these communities. We will also discuss participation and partnerships, as we consider how to apply the FPIC exercises over the past few weeks for your chosen Indigenous group as we transform generic templates into self-designed projects.

Readings:

Readings from guest speakers: tba

Fernandez-Osco, M. Bolivian Archaeology: Another link in the chain of coloniality? In *Indigenous Peoples and Archaeology in Latin America*, edited by C. Gnecco and P. Ayala (Left Coast Press).

Gnecco, C, and P. Ayala. 2011. Introduction: What is to be done? Elements for discussion, In *Indigenous Peoples and Archaeology in Latin America*.

Herrera, A. 2011. Indigenous Archaeology ... in Peru? In *Indigenous Peoples and Archaeology in Latin America*.

Montgomery Ramirez, P. 2020. Indigenous Latino Heritage: destruction, invisibility, appropriation, revival, survivance, pp. 155-168. In Apaydan, V. (ed.). 2020, *Critical Perspectives on Cultural Memory and Heritage*.

Rocha, B. 2020. 'Rescuing' the ground from under their feet: contract archaeology and human rights violations in the Brazilian Amazon, pp. 169-189. In Apaydan, V. (ed.). 2020, *Critical Perspectives on Cultural Memory and Heritage*.

Verdesio, G. 2022. Rethinking Indigenous and Collaborative Archaeologies. Interventions: *International Journal of Post-Colonial Studies*. 24: 208-230,

Week 8 (Feb 28-Mar 2): Roundtable I: Amazonia/Latin America wrap-up and FPIC (as if to Kuikuro).

Required readings as selected by students in Mid-semester Bibliography, including moderated discussion by grad students of one selected reading each.

Part II: Global South & North America

Week 9 (Mar 7-9; Mar 14-16 = spring break): Africa, Asia & Pacific

Continuing our discussion of the Global South, one thing is clear about Indigenous archaeology and heritage: neither are depersonalized or "arm-chair" (or computer), driven by paradigms within Western knowledge systems, nor decontextualized methods that can be applied the same anywhere, "all things being equal." This week we look at Indigenous Africa, SE Asia and the Pacific regions, which again underscore that things and peoples need to be contextualized through grounded methods, grounded theory, and always in dialogue with the Indigenous people who live there and whose heritage it is, in one way or another, the original land and property owners. Australian Aboriginal populations, for instance, trace their heritage from the buried bodies and art from the 65,000-year-old Lake Mungo localities to the complex water management systems of Budj Bim World Heritage site, which are today managed for tourism, extraction of resources and ecosystem services by the local Indigenous descendants. The week Kate Grillo will describe her long-term experience with Indigenous communities and their deep and rich heritage in East Africa, the cradle of humanity. John Krigbaum will discuss the intersection of biological and archaeological anthropology, Indigenous peoples, states and international bodies in relation of nomination of a World Heritage site in the Malay Peninsula of SE Asia, against the backdrop of ancient human footprints, extending deep into the Pleistocene, and biocultural diversity.

Readings:

Johnston, D (review PowerPoint from week 4, additional readings and Budj Bim World Heritage site, Australia)

Greer, S, R Harrison, and S McIntyre-Tamwoy. 2002. Community-based archaeology in Australia. *World Archaeology* 34: 265-287

McGiven, I, and S. Russell. 2008. Toward a Post-colonial Archaeology of Australia. In *Handbook of Archaeological Theories*, pp. 423-443.

Ichumbaki, EG. 2020. Musicalizing heritage and heritagizing music for enhancing community awareness of preserving world heritage sites in Africa. *International Journal of Heritage Studies*, 26: 215-232.

Ichumbaki, EB, and E Pollard. 2019. Valuing Swahili cultural heritage: a maritime cultural ecosystem services study for Kilwa, Tanzania. *Conservation and Management of Archaeological Sites*, 21: 230-255

Archaeology News Story: [The Maasai legend behind ancient hominin footprints in Tanzania \(theconversation.com\)](https://theconversation.com/the-maasai-legend-behind-ancient-hominin-footprints-in-tanzania)

Mire, S. 2015. Mapping the archaeology of Somaliland: Religion, art, script, time, urbanism, trade and empire. *African Archaeology Review* 32:111-136.

----. 2014. Cultural Heritage a Basic Human Need (Ted talk)
(<https://www.youtube.com/watch?v=V4UQYem6Dvc>)

Week 10 (Mar 21-23):

This week we turn our attention to Mexico and Central America. Like the Andean South American, Indigenous hegemony and autonomous sovereignty were truncated early in the colonial period, largely dissolved by the early 17th century. Today, marginalized Maya and other groups continue their traditional lifeways today within the nation state, including small enclaves in remote areas, multi-ethnic rural communities and urban neighborhoods. One example is from the Peten Itza region of Guatemala, where traditional practices and beliefs in hybrid systems, the ethnogenesis that occurred in the early colonial period and persists, persist and in many respects flourish, despite the civil wars in the 1970s and 1980s that involved genocidal state terror against them. From the rural perspective, and those marginalized by the state, state violence and coercion has roots deep in the Mayan past. While the state and elite structure were brittle, local communities show remarkable resilience across five centuries and are flourishing – despite continued neglect and “of the silencing” of Indigenous values and voices. This week we focus on the long-running socio-ecological field school in the Yucatan, presented by Mark Brenner (Geology), co-founder and director for over 20 years, which highlights the intersection of science and humanism and interaction of UF students, academic institutions in Mexico and the local communities, including Yucatec and Itza communities from the two case studies.

Readings:

Hamam, B. 2002. The social life of pre-Sunrise things: Indigenous Mesoamerican Archaeology. *Current Anthropology* 43: 351-382.

Lopez Aguilar, F. 2011. Vindication of a Mesoamerican marginal group: the Otomies from the Valley of Mezquital. In *Indigenous Peoples and Archaeology in Latin America*.

McAnany, P. 2020. Imaging a Maya archaeology that is anthropological and attuned to Indigenous cultural heritage. *Heritage* 3: 318-330

Watch (1 min): Itza: <https://www.unesco.org/archives/multimedia/document-1784>

Week 11 (Mar 28-30): Other Ways of Knowing Indigenous North America

How do Indigenous people narrate the past—or conceive of the “past” as something worth narrating—and how does this compare to the canon of Western historiography that characterizes the dominant narratives of Indigenous history? The methods of Indigenous scholarship in North America begin with a critique of Western historiography, which privileges literary forms of knowledge, notably those crafted by Western scholars. Oral tradition, ritual performance, and “myth” are often denigrated by Westerners as imaginary and subjective, seemingly lacking in the sort of empirical credibility attributed to the written record. Indigenous scholarship reveals the implicit biases of Western historiography and opens dialogue to consider that oral and performative forms of “history,” as well as the places in which history is made, embody narratives about the past that supersede and even subvert the literary narratives that have so far so long validated colonialism, land dispossession, and related forms of subjugation. We will also look at how Indigenous people of nineteenth-century North America took advantage of Western language and literary tools to further their own interests and visit with UF researchers working to preserve oral histories of Native Americans within the parameters of FPIC.

Readings:

Budhwa, Rick. 2021. Witnessing Catastrophe: Correlations between Catastrophic Paleoenvironmental 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.

Deloria, Philip J. 2021. Red Earth, White Lies, Sapiens, and the Deep Politics of Knowledge. In *Decolonizing “Prehistory”: Deep Time and Indigenous Knowledges in North America*, edited by Gesa Mackenthun and Christen Mucher, pp. 231-248. University of Arizona Press, Tucson.

Gage, Justin. 2020. *We Do Not Want the Gates Closed Between Us: Native Networks and the Spread of the Ghost Dance*. University of Oklahoma Press, Norman (selected passages).

Steeves, Paulette. 2021. *The Indigenous Paleolithic of the Western Hemisphere*. University of Nebraska Press, Lincoln. (Selected passages).

Week 12 (Apr 4-6): Indigenous Prerogatives & Initiatives: Heritage Management of North American Archaeology

Over the past few decades, federal laws and regulations have trended towards greater autonomy, if not the full authority, of Native America tribes and First Nations to determine when and how archaeology will be conducted on lands that factor into their history, as well as the repatriation of human remains, and associated belongings of ancestral persons curated at museums and other repositories across the world. For lack of funding, Tribes and First Nations are not always able to benefit from changes in law and policy, but those with the means have built robust capacity for compliance

archaeology. Even for those with thriving Tribal Historic Preservation Offices (THPO), keeping pace with growing demand for consultation is challenging, especially considering that for most tribes throughout North America, their geographic roots and reach involve land from which they were long ago deported. What challenges the non-indigenous legacy of cultural resource management (CRM) in the U.S. and Canada is not only the need to rethink the geography of patrimony, but also incorporate Indigenous ways of knowing into assessments of site significance, or the need to preserve places deemed significant to Indigenous people. We will ask staff of the THPO of the Seminole Tribe of Florida how they navigate the landscape of CRM to protect and promote tribal interests, and we will be joined by the NAGPRA coordinator at the Florida Museum to learn how productive tribal consultations are established in the legally mandated process of repatriation.

Readings:

Backhouse, Paul N., Brent R. Weisman, and Mary B. Rosebrough (editors). 2017/ *We Come for Good: Archaeology and Tribal Historic Preservation at the Seminole Tribe of Florida*. University Press of Florida, Gainesville (selected chapters).

Chari, Sangita, and Jaime M. N. Lavalee (editors). 2013. *Accomplishing NAGPRA: Perspectives of the Intent, Impact, and Future of the Native American Graves Protection and Repatriation Act*. Oregon State University Press, Corvallis. (selected chapters).

Week 13 (Apr 11-13): Representing/Consuming Native American Heritage & Ecological Knowledge

Are there lessons to be learned from Indigenous experiences in the long-term that have value to all people going forward? Many would like to think so, but first we have dismantled the tropes of history that characterize non-Western people as subjects of fate alone—that they had neither the desire nor the capacity to influence their own futures. We start with a critical evaluation of the South Florida exhibit at the Florida Museum and ongoing consultations to refresh the exhibit with input from Indigenous people. We will then spend time with Dr. Peter Collings, an ethnographer of the Inuit of Canada and Alaska to explore the intersection of identity and ecology in the context of climate change. We ask Dr. Collings how Inuit gendered experiences, situated in places with relationships to other places, produces intangible heritage, notably what is often called “traditional ecological knowledge.”

Readings:

Atalay, Sonya. 2006. No Sense of the Struggle: Creating a Context for Survivance at the NMAI. *American Indian Quarterly* 30(4):597-618.

Collings, P. Reading to be selected.

National Park Service. 2021. Protection of Tribal/Indigenous Knowledge. Select online videos of NPS collection of resources on protecting TEK: <https://www.nps.gov/subjects/tek/protection-knowledge.htm>

Lonetree, Amy. 2012. *Decolonizing Museums: Representing Native America in National and Tribal Museums*. University of North Carolina Press, Chapel Hill (selected passages).

Week 14/15 (Apr 18-25): Presentations, Open Discussion and Overview (no readings)

Evaluation/Assignments Description (detailed instructions will be provided when exercise is published in Canvas but a brief overview is provided here to gauge work flow and effort).

1. Participation (10 points):

Plan to participate enthusiastically in class. Attendance is required. Three unexcused absences will be permitted, however a total of five absences, including excused absences will be permitted. Points will be deducted (up to 3 points for each missed class) or additional materials assigned, at the discretion of the instructor. includes exit questionnaire and interview evaluation with each student).

2. Exercises (50 points):

Exercise 1 (due week 3; 5 points graduate/undergraduate): construct a problem, question or engagement you would like to do or see useful in doing. Review UN FAO: Free, prior and informed consent materials and conform to these in responding to activity questionnaire (link in published assignment). Select two independent sources: what are interesting questions and who says so, and what is FPIC?

Exercise 2 (due week 5; 10 points): create a FPIC template, addressing issues discussed in class and UN FAO. Two more sources: place, problems, peoples where similar or contrasting approaches were used.

Exercise 3 (due week 7; 10 points): create a FPIC agreement to be presented to foreign Indigenous people, Kuikuro, for instance, based on your proposed specialization, genetics, oral history, material culture, museum studies, etc. Two more sources: local voices, hearing and asking, resume or prospect.

Exercise 4 (due week 9; 10 points): Deeper dive into ethical, legal and practical issues related to your final FPIC, if it were to be conducted in the USA. Two sources: North American examples that resonate with your problem.

Exercise 5 (due week 11; 10 points): North American case material (two sources) and other sources for revised FPIC.

Exercise 6 (due week 13; 5 points): IRB2-Informed Consent form

3. Annotated Bibliography (20 points):

Undergraduate will minimally provide annotated summary of the required two sources per/exercise (10). Grad students will annotate 20 sources.

4. In-class presentation of final project concept statement, including FPIC (15 points):

This assignment will be published mid-semester (10-15 minutes for grad; 5-10 for UG).

5. Exit statement (5 points):

Write a cover letter, proposal concept statement or statement of purpose (graduate students are expected to identify an appropriate job market and provide links).

Summary: Evaluation and Assignments (total = 100 points)

1. Participation: 10%
2. Exercises: 50%
3. Annotated Bibliography: 20%
4. Presentation: 15%
5. Career statement of purpose: 5%

Overall Grades assigned as (total of 100 points):

A	95-100%	C	73-76.9%
A-	90-94.9%	C-	70-72.9%
B+	87-89.9%	D+	67-69.9%
B	83-86.9%	D	63-66.9%
B-	80-82.9%	D-	60-62.9%
C+	77-79.9%	E	0-59.9%

Please note that policies for calculating grade point averages. See <http://www.registrar.ufl.edu/catalog/policies/regulationgrades.html> for details. Also note that a grade of C- does not count for credit in major, minor, Gen Ed, Gordon Rule, or college basic distribution credit (for further information regarding minus grades go to: <http://www.isis.ufl.edu/minusgrades.html>).

Additional Materials**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 specifies behaviors that are in violation of this code and the possible sanctions (<http://www.dso.ufl.edu/sccr/process/student-conduct-honor-code/>). 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 three classes will negatively affect your participation grade. For each unexcused absence beyond the third, a student will lose up to 2.5 points from their final number grade from the course.

Requirements for class attendance and make-up assignments, and other make-up work from excused absences 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 encouraged 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/>