

# **Indigenous Archaeology & Heritage (ANG 6186/ANT 4930)**

**Fall 2025**

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

TH | Period 8-10 (3:00 to 6:00 pm), Flint Hall (FLI), Room 113

Office Hours: TH | 12:00 to 3:00 pm, or by appointment.

## ***A. Course Description and Goals***

Indigenous archaeology is not simply archaeology by Indigenous peoples, nor is it simply a practical or conceptual toolkit employed by non-Indigenous archaeologists working for or with them. It is both, linking Indigenous peoples to practitioners, institutions, and a public from a Euro-American (Western) perspective. First, it is a state of mind, a recognition of the ethical foundations of scholarship and pedagogy and the fundamental human and cultural heritage rights of Indigenous peoples – their rights as first nations. Indigenous cultural heritage is also meeting places: nurturing a cross-cultural and trans-national 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. “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. As part of widely recognized cultural rights of self-determination among Indigenous groups, inclusion requires deference to Indigenous (First Nations) communities. This inversion or reverse polarity 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 point of departure, the ethical foundation, for Indigenous Archaeology and Heritage is recognition of the diversity of legitimate points of view (POV) and their positions

or “positionality” relative to one another within modern systems of knowledge. This highlights inequality within knowledge systems and, particularly, the historical bias against colonized and marginalized people and real-world impacts – the political ecology – of technology and development on Indigenous and local cultural values, social and economic security, and bio-social well-being. Some POV are indeed oppositional but if the task is to improve diversity, sustainability, and justice it takes all sides working together. In many cases, scientists and other scholars, Indigenous communities, and the public share common concerns, such as addressing environmental and biodiversity degradation, climate change, and human rights. Thus, rather than as critique or counterpoint to dominant “Western” modes of knowledge production, this course considers ways to move beyond epistemological antinomies and socio-cultural divides to promote hybrid knowledge and partnerships to address common interests and problems.

The general focus of this seminar is the interface between Indigenous and other worlds and the reach and impact of hybrid science toward common goals. Rather than an explicit conceptual or methodological framework, the course will consider “best practices” for archaeologists of all kinds, which prioritize consultation and free, prior, and informed consent from the outset. “Top down” approaches, such as STEM, within Western knowledge are useful and even essential, but require training in STEM sciences, big data, remote sensing, and the technologies associated with them. Within networks that include high-school and college educated Indigenous consumers and citizen participants, this requires a commitment to local capacities, applications, and communities in context-sensitive approaches – parity or equal footing in collaborative activities. Context-sensitivity and cross-cultural training does not dilute the commitment to scientific rigor or “objectivity” nor the application of powerful technologies of big data computation, remote sensing and fast or “salvage” science to address dynamic change from climate, political-economic fluctuations, and technology. It only requires that other legitimate views and knowledge, Indigenous “science,” are on equal footing and considered from the outset.

In short, the starting point for academics in the Western tradition is learning how to ask and to listen and then to align outside engagement with local Indigenous cultural values and realities in archaeological practice and heritage work – intrusive if not promoted from bottom-up. Two overlapping areas of Indigenous archaeology and heritage serve as structuring principles for this seminar: (1) opening new spaces for knowledge production alongside traditional Western colonial epistemologies and academics, notably the active voices of Indigenous peoples, and what that entails in conceptualization, practice and dialogic of dissemination and representation; and (2) what non-Indigenous archaeologists/heritage specialists and Indigenous people are able to do together to mobilize such knowledge for purposes important to Indigenous people.

Throughout the semester, we consider the question: 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. In this sense, Indigenous archaeology is as much about an archaeology of the future, as it is about the past. What does archaeology or heritage offer Indigenous peoples? 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.

The seminar focuses on the “Global South,” which here is extended to include Indigenous North America, also 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.

## ***B. 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 at providing experience in the following topics:

- A. 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.
- B. 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.
- C. 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.
- D. 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.
- E. 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.

## ***C. Format and Evaluation***

The course is broken into three parts: the first segment focuses on some general background, including Codes of Ethics, official UN and other Declarations, and FPIC

manual. The second segment focuses on North America and Latin America, and comparative cases from the Global South in Africa and Asia. The third segment focuses on individual and group presentations and related class discussion.

Each week's class will be broken into two segments: (1) general lecture, including occasional guest lectures and (2) discussion of "pillar" readings, weekly activities, and individual projects and specific "gateway" readings based on graduate student focus areas (who will co-moderate and guide discussion with the instructor). The general outline of topics is provided in the weekly outline below.

Attendance and participation are required: two absences are allowed. Beyond these two, 5 points will be taken from final grade (reduced from 100 points), unless these have been addressed through discussion with the instructor.

Exercises (50%): There are a total of six exercises (each worth 5-10 points). During weeks 2-6, there will be three exercises (worth 25 points total) 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 a public audience, including Indigenous leaders. In weeks 7 to 11, there will be two exercises (worth 25 points total) that include FPIC will be developed into a specific proposed project, including steps and pathways, which address 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. These are graded as satisfactory or unsatisfactory, the latter of which can be revised for credit.

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).

Annotated Bibliography: Students will also develop an annotated bibliography focused on a general theme (e.g., intangible heritage, museums, graves) and/or from a

specific region or Indigenous group. The bibliography will include brief annotation of independently selected readings (8 sources for undergrads: 15 for grads).

PowerPoint presentation (30 points): The final PowerPoint presentation will summarize the final products of exercises and provide an overview of general significance, as reflected in bibliography (undergrads minimum 5 slides/5 minute; grads minimum 10 slides/10 minute.) Graduate students will submit a poster or narrative text (publishable quality) summarizing their project. Graduate student will also present summaries of group FPIC draft.

In summary, evaluation is based on: (1) six exercises worth 50 points aim to familiarize students with notions of positionality and knowledge maps within research units, basic ethical standards, community consultation and FPIC, within standard ethical guidelines outlined in UN Online and Code of Ethics (regional, national and international), including UF IRB2 review protocols; (2) an annotated bibliography worth 20 points includes 8 (UG)/15 (grad) sources (grads will select one reading and moderate for class discussion; and additional ten will be annotated for bibliography); (3) PowerPoint presentation worth 30 point (graduate students will present a summary of group FPIC and either poster or narrative paper (5 pages maximum) of their projects.

**D. WEEKLY OUTLINE** (subject to minor changes, depending on group composition and interests, guest lecture availability, and other factors)

**Week 1 (8/21) | Introduction: What is “Indigenous Archaeology” or “cultural heritage,” and why this matters to academia and the public sphere?**

In week 1, we will discuss the meaning of the term Indigenous. Oxford’s simple definition states: “belonging to a particular place rather than coming to it from somewhere else.” In this sense, “*indigenous*” can mean people born there, endemic plants and animals native (endemic) to a place, or anything from a particular place. The capitalized term “*Indigenous*” is a proper pronoun, like African or Asian Americans, Latin American, European. It usually refers specifically to “first nations” across the globe, the original peoples in areas where colonial populations expanded and continue to do so (roughly 5% of humanity). In broad terms, humans – except for the oldest ancestors in Africa – all came from somewhere else. We will also consider the notion of “*indigeneity*,” as a concept describes a gradient that includes the adjective “indigenous,” as a locational or even a

biogeographical aspect, the positional and identity-focused aspect imbued in the proper noun “Indigenous,” as well as diverse groups voluntarily or involuntary displaced to other regions, cities, or even other countries, people who may choose an Indigenous identity, or other subaltern or marginalized groups who exist alongside dominant colonist populations. In this course, we particularly focus on Indigenous groups with an intimate connection to the land and the human right of “first occupancy,” viz à viz the dominant political economic positions of non-Indigenous peoples (see UN Declaration).

**Objectives:** Creating atmosphere and brief storyline or emplotment for the course, food for thought to consider why Indigenous knowledge, participation and dialogue (w/Western science and society, in this case), and partnerships matter. We’ll begin introducing characters and case material next week, starting with each of you. This week and the next are meant to meet each other, as well as introduce the general course content: who are you and why are you here? Who am I and why am I here. We will discuss Word clouds and knowledge maps, as an introduction to initial assignments, mapping out what is important to each student and creating a synthetic work plan and all.

**Assignment:** Compose 18 words, phrases, or sentences (<20 words) on the following six questions, divided into two parts. **Part 1:** why you are here: (1) personal, gender, community, associations/ interest group background (give me three in rank order); (2) major and minor interests (three in rank order); and (3) what topics draw your attention (poverty, casinos, cultural and human rights, anthropogenic landscapes, dynamics of socio-ecological systems, Indigenous ontologies, as just a few). **Part 2:** (1) What area of the world would or have you examined that you would consider specializing in for this class (three in rank order); (2) three Indigenous groups or areas that spark (or might spark) your interest (ranked three); and (3) related to one or more of these, what types of topics are most important (ranked three). **Part 3:** In addition to these 18 responses, provide a brief statement (max. 150 words) on how the two parts might fit together for you in developing interests/studies through the semester (to be discussed in week 3).

Background Readings (to discuss in week 2):

1. 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)); <https://www.un.org/development/desa/indigenouspeoples/declaration-on-the-rights-of-indigenous-peoples.html>
2. Burra Charter: <https://australia.icomos.org/publications/burra-charter-practice-notes/>
3. NAGPRA: <https://www.nps.gov/subjects/nagpra/index.htm>

Readings (for week 2):

Petorelli, N, et al. 2025. Six actions for ecologists in times of planetary crisis. *Nature Ecology and Evolution*.

Mervis, J, and R Perez Ortega. 2024. Study on braiding Indigenous and Western knowledge collapses amid acrimony after dispute over “co-production.” *Science* news story.

Moutinho, S. July 2025. “AI challenge to find lost Amazonian civilizations draws critics.” *Science* new story.

## **PART I: UNDERPINNINGS: THEORY, PERSPECTIVE & PRACTICE**

### **Week 2 (8/28) | Post-colonial Studies/Critical Theory 101: Indigenous People, Colonists & the Global South.**

In *God is Red: A Native American View of Religion* (1972), Vine Deloria Jr. frames Western and Indigenous conceptions and values regarding heritage and the past as opposing realities, noting the latter are traditionally ignored, devalued, and delegitimized in modernist science and philosophy. Indeed, one gets the impression that anthropologists, generally, are self-interested and culturally arrogant, while at the same time being intensely naïve and invasive. The view resonates with the broader critical framework from the Global South, such as Franz Fanon’s *The Wretched of the Earth* (1963), or Edward Said’s *Orientalism* (1978). Paulo Freire’s *Pedagogy of the Oppressed* (1968), which also problematized Indigenous and subaltern identities and lived worlds in the face of colonialism, including displaced peoples of the African diaspora and others, noting the need for community-based and bottom-up strategies that seek linkages, bridges, and partnerships with Western science and protagonists. As Freire notes in *The Pedagogy of Hope* (1994), critical theory is like water to fish, but by focusing on hope recognizes the need to bridge systems of knowledge production and create for more inclusive and democratic pedagogies.

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 development of training, engagement mechanisms and design authority for Indigenous peoples as full participants, designers, and architects – as well as stewards – of hybrid knowledge and its products. In the Global South, this involves two levels of Indigenous “engagement,” with 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, such as Brazilian and other Latin American and global partners we discuss below.



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 Participant Action Research (PAR) and community-based, and hybrid engaged approaches and advocacy archaeology and heritage.

#### Readings:

##### Group 1 Readings: a world in crisis, two epistemologies, one hope

Re-read: Petorelli, N, et al. 2025. Six actions for ecologists in times of planetary crisis. *Nature Ecology and Evolution*.

Read (G1)/skim (all): Atalay, S. 2020. Indigenous Science for a World in Crisis. *Public Archaeology* 1-16.

##### Group 2 Readings: A seat at the adult’s table?

Re-read: Mervis, J, and R Perez Ortega. 2024. Study on braiding Indigenous and Western knowledge collapses amid acrimony after dispute over “co-production.” *Science* news story.

Read (G2)/skim (all): Levis, et al., 2024. Contribution of human cultures to biodiversity and ecosystem conservation. *Nature Ecology and Evolution*.

##### Group 3 Readings: e- (WRECT’ed) knowledge: TEK, IKS, and IT/AI

Re-read: Moutinho, S. July 2025. “AI challenge to find lost Amazonian civilizations draws critics.” *Science* new story.

Read (G3)/skim (all): Heckenberger, M. 2004. Archaeology as Indigenous Advocacy in Amazonia. *Practicing Anthropology*.

Read (G3)/Skim (all): Atalay, S. 2021. Indigenous Studies Working Group (SETI). *American Indian Culture and Research Journal*.

### **Additional Materials:**

Watch: Orientalism (3 minutes)

Scan: Xingu Firewall/Amazon Hope ([The Xingu Firewall](#))

Skim: Ethics background (MH for UF Anthropology Foundations ([PDF](#)))

### **Further background readings: Codes of Ethics**

Code of Ethics: skim the following consider relevant points to Indigenous cultural or heritage rights, what contrasts are there between them, and how do they resonate or not with materials above? What other stakeholders are critically important in considerations of cultural heritage and rights?

Museums Code of Ethics ([pdf](#))

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>

### **Week 3 (9/4) | Indigenous/Subaltern Studies in post-collapse DEI – bent not broken!**

As noted in week 2, archaeology is political, its legacy colonial, but it is also based on local “indigenous” things, objects, beings, places, part of the “skin of the land,” and dwelling in these landscapes. It is also more a credo and shared methodology, than a paradigm or theoretically oriented discipline. Archaeologists and heritage practitioners is

necessarily tied to questions of self-determination, but this is often not simply a matter of passing the direction of research, pedagogy and dissemination to local communities or tribal groups, the other side of the oppositional frame of mind, but requires the development of hybrid training, engagement mechanisms and design authority for Indigenous peoples as full participants, designers, and architects – as well as stewards – of hybrid knowledge and its products. This week we will introduce topics that resonate across the semester, such as subjugated knowledge and practices, hybridity, dialogic approaches, and “braiding” knowledge. In the Global South, this involves two levels of Indigenous engagement with 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, such as Latin American and global partners we discuss below.

This week we will discuss, archaeology’s loss of innocence ... archaeology and heritage means both historiography by other means and the social reality and politics identity, including tangible and intangible. Self-aware, self-critical, what David Clarke (1974), and his student Christopher Tilley ... the loss of isolation.” The early 21<sup>st</sup> century expansion of archaeology to include ... Anthropological “Others” and the “Other within.” The focus will be on the emergence of Indigenous Archaeology and cultural heritage studies in the 21<sup>st</sup> century.

Begin reading: UN FAO Free, Prior, Informed Consent Manual.

Begin reading: Principles of FAIR and CARE

### **Skim:**

Clarke D. 1973. Archaeology: the loss of innocence. *Antiquity*, 47(185):6-18.  
doi:10.1017/S0003598X0003461X

Tilley C. 1998. Archaeology: the loss of isolation. *Antiquity*, 72(277):691-693.  
doi:10.1017/S0003598X00087123

### **Read:**

Colwell-Chanaphon, C. and T.J. Ferguson. 2007. Introduction, in *Collaboration in Archaeological Practice: Engaging Descendant Communities*. Altamira: MD.

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

Nicholas, G. 2010. Seeking the end of Indigenous Archaeology. In *Bridging the Divide: Indigenous Communities and Archaeology into the 21st Century*, edited by Caroline Phillips and Harry Allen, pp. 233-252. Left Coast Press: Walnut Creek.

#### **Week 4 (9/11) | Heritage Worlds: Locality, Regions of Interest, and Consent.**

Indigenous Cultural Heritage, Historical Preservation, and “History.” 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 week we build upon our reading works by Native American archaeologists to consider more broadly the theme of collaboration, by whom, for whom and to what ends, including the Global South. This week we will consider what it is about you, your institution, or discipline, your knowledge community, which might be relevant to an Indigenous person, institution, or communities – what exactly does it mean to “them” and why would they buy in to it. This week we will also introduce activities done by Indigenous scholars and communities in North America and consider how this articulates with notions of self-determinacy and knowledge sovereignty.

Continue: UN FAO Free, Prior, Informed Consent Manual.

Continue: Principles of FAIR and CARE

#### **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*

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.

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

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

Harrison, R. 2010. "Chapter 1: "What is Heritage" and "Chapter 2: Critical Approaches to Heritage," in *Understanding the Politics of Heritage*, R. Harrison ed.

## **Week 5 (9/18) | CB-PAR & What is Free, Prior, Informed Consent**

Participant action research (PAR), which recognizes diverse positions, positionality, within specific contexts of application, which may not be replicable or relevant to other times or places. This week we will focus on activities done by Indigenous scholars and communities in North America and consider how this articulates with notions of self-determinacy and knowledge sovereignty. North America: Indigenous Voices close to home (USA/Canada). This week will begin discussing FPIC and FAIR/CARE principles.

Activity and Discussion: FAIR and CARE (w/leads)

Activity and Discussion: UN FAO Free, Prior, Informed Consent Manual (w/leads).

Readings:

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

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

Watkins, J. (2005). THROUGH WARY EYES: Indigenous Perspectives on Archaeology. *Annual Review of Anthropology*.

<https://doi.org/10.1146/ANNUREV.ANTHRO.34.081804.120540>

## **PART II: REGIONS**

### **Week 6 (9/25) | Native America I: North America.**

Guest lecture and moderator: Kenneth Sassaman, UF Anthropology

Dr. Sassaman's guest class will explore two main topics. First, in *Other Ways of Knowing Indigenous North America*, he will explore how 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 for 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.

The second focus is on “Indigenous Prerogatives & 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.

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).

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.

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

## **Week 7 (10/2) | NAGPRA & Libraries and Heritage Repositories**

This lecture follows up on Dr. Sassaman's class on Native North America, but with broad relevance globally. It addresses questions of stewardship, collaboration and heritage, related to libraries and other archives, including museums.

Guest lecture: Dr. Ginessa Mahar, UF Libraries

Discussion (1): read:

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

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

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).

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>

## **Week 8 (10/9) | Native America II: Mesoamerica.**

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 17<sup>th</sup> 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 have roots deep in the Mayan past. While the Indigenous state and elite structure collapsed, many local communities show remarkable resilience across five centuries and are flourishing – despite continued neglect and “of the silencing” of Indigenous values and voices.

Guest speaker: Dr. Whit Schroeder (UF Anthropology) will discuss community aspects of his LiDAR and other remote sensing among Maya groups along the border of Mexico and Guatemala with one or two selected readings TBA.

#### 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

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*.

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

#### **Week 9 (10/16) | Native America III: Andes.**

This week we expand on our discussion of Latin America, focusing specifically on South America, including the Amazon and Andes and how these inform Indigenous



archaeology. Dr. 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.

Guest speakers: Dr. Augusto Oyuela-Caycedo and Dr. Gabriel Prieto, UF Anthropology will discuss Indigenous engaged archaeology and heritage in the Andes.

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*.

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

## **Week 10 (10/23) | Native America IV: Amazon.**

Week 10 is aimed to be a deep dive into the Indigenous group, region or country or topic that characterizes the instructor's specific contributions. This year we will have a collective period-long discussion with Kuikuro Indigenous leaders from the Brazilian Amazon. This will be followed up in week 6 with the Brazilian team from the Museu Goeldi. Readings address different aspects of the long-running UF-sponsored collaborative research project over the past 25 years and how the project has evolved from participation to collaboration and broader networks. This week we also take a careful look at the instructor's point of view and how it developed in dialogue with Chief Afukaka and Kuikuro community, Dr. Helena Lima, and Dr. Juliana Machado.

The Kuikuro are an extremely traditional Indigenous community, one end of the spectrum of indigeneity globally in the 21<sup>st</sup> century. They have lived in the region in demonstrably recognizable form for over a millennium with evidence of deeper continuity

in core socio-cultural systems extending more than 2200 years ago, which are the earliest recognizable archaeological occupations of the region they continue to live in, the core areas of the Xingu River headwaters about the size of Belgium or Vermont. As discussed in week 9, the deep history of archaeology not only is defined by dynamic in-situ cultural heritage that extends over two millennia but which cross-references the important place of local memory and place. How are these peoples navigating the contemporary world, living between worlds as a young Kuikuro leader Kalutata puts it, and what does this mean in terms of engagement or collaboration, from their point of view, including the long-running commitment to collaborative UF research by his grandfather, Chief Afukaka.

This week we will have these Kuikuro leaders on Zoom with the Brazilian team. We will also feature films by Takuma Kuikuro, an award-winning Indigenous filmmaker and founder of the International Festival of Indigenous Film, as well as meet with him remotely.

It is required to watch Xingu Firewall story map and two Takuma Kuikuro films (London as a Village and Hyper-Women [“Amazons”]). There are no additional required readings, but we will discuss “gateway” readings selected by students from exercises and distributed in week 9.

Guest speaker: Dr. Helena Lima, Museu Goeldi: “LiDAR from the Bottom Up in Indigenous Amazonia,” followed by discussion co-moderated by Brazilian partner Dr. Juliana Machado (Univ. Federal de Santa Catarina, Brazil).

#### Readings:

----. 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*

-----. 2014. Bio-historical Heritage. *Anuario Antropologico*

-----. 2025. The Archaeology of Hope. *Proceedings of SAB: Centro-West*.

Heckenberger, M., A. Kuikuro, U. Kuikuro ... B. Franchetto. 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*.

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*.

Schmidt, M, ... 2023. The Intentional Creation of Amazonian Dark Earth in Amazonia. *Science Advances*.

## **Week 11 (10/30) | Global South, Africa, Asia and Australia.**

This week we look at Indigenous Africa, SE Asia, and the Pacific, which again underscore that things and peoples need to be contextualized through grounded methods and in dialogue with the Indigenous people who live there and whose heritage it is, the original land and property owners. This week Kate Grillo will describe her long-term projects alongside Indigenous communities and their deep and rich heritage in East Africa, the cradle of humanity. We also focus on Australian Aboriginal populations, who 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.

Readings (to be divided into groups for class discussion).

### Africa:

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.

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.

Watch: (1) *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)* and (2) Mire, S. 2014. Cultural Heritage a Basic Human Need (Ted talk) (<https://www.youtube.com/watch?v=V4UQYem6Dvc>)

### Australia:

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 \(aiatsis.gov.au\)](https://aiatsis.gov.au/getting-indigenous-voices-heard-on-issues-of-heritage-the-ochre-card)).

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

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

#### Asia/Pacific:

Acabado, A, Martin, M, et al. 2024. It's Time to Replace "Prehistory" With "Deep History." *Sapiens*. <https://www.sapiens.org/archaeology/prehistory-deep-history-southeast-asia/>

Paluga, MD. 2023. Review: *Indigenous Archaeology in the Philippines: Decolonizing Ifugao History* (2022), by Stephen B. Acabado and Marlon M. Martin. *Journal of Humanities and Social Sciences of Southeast Asia*.  
[https://brill.com/view/journals/bki/179/3-4/article-p417\\_4.xml](https://brill.com/view/journals/bki/179/3-4/article-p417_4.xml)

Lilley, I. (2023). Review of Acabado, S.; Martin, M. (2022) Indigenous archaeology in the Philippines: decolonizing Ifugao history. *American Antiquity*, 88(2), 274–275.  
doi:10.1017/aaq.2022.99  
<https://scholarlypublications.universiteitleiden.nl/access/item%3A3704739/view>

### **PART III. INDIVIDUAL & GROUP PRESENTATIONS**

Individual projects by group/region/topic (6). Group FPIC projects (2). General Discussion based on one reading selected by student to parallel the presentation. These include several parts: Describe Yourself (as affected during course in relation to exercises 1 and 2. Describe your "Other," Indigenous Group, demarcated area, within region of interest, and specialization. Describe an imagined hybrid, with Codes/Declarations in mind, and which resonates with group/regions of interest FPIC exercise.

**Week 12 (11/6) | TBD, Groups 1-2**

**Week 13 (11/13) | TBD, Groups 3-4**

**Week 14 (11/20) | TBD, Groups 5-6 & Conclusions.**

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>).

## ***F. 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>

#### **ACCOMMODATION FOR STUDENTS:**

Students with disabilities requesting accommodations should first register with the Disability Resource Center (352-3928565, [www.dso.ufl.edu/drc/](http://www.dso.ufl.edu/drc/)) by providing appropriate documentation. Once registered, students will receive an accommodation letter 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](mailto:umatter@ufl.edu) or 352 392-1575 so that a team member can reach out to the student.

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

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

**IMPORTANT ACADEMIC RESOURCES:**

E-learning technical support, 352-392-4357 (select option 2) or e-mail to Learning-support@ufl.edu. <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/>