

Guiding Questions

- 1) What constitutes a landscape? Where do our understandings of landscape come from? Does the concept of landscape suggest a particular perspective of and relationship with land and the making of our livelihoods within it?
- 2) What are the various biophysical and social forces that contribute to forming, maintaining, altering, and transforming landscapes? How have these forces changed over time?
- 3) How do landscapes also affect people's lives, the choices they have, and ultimately make? To what extent are the needs of humans and other living things being met within the landscapes we are studying? Have people's needs changed according to changing landscapes?
- 4) How do power relations within society (e.g., between genders, races, classes, etc.) become manifested in the landscape and in our stories, myths, and scholarship involving landscape? In what ways might alterations in power relations in any given society result in altered landscapes?
- 5) How are people's relationships to land, place or nation revealed in the many ways in which they portray themselves and the landscape?
- 6) Do you believe this society's power structures have been designed in your best interest? The interests of your family? Your community? Your land base? What do these structures protect? How do you want to live?
- 7) How can we study and learn from other peoples and cultures in respectful, non-exploitative, non-dominating ways?

North America

In America

right now you are standing
on stolen land no matter
where you are reading this poem
i promise below you is stolen
land was lakota was navajo
was creek was
and was and is and is and
this fact does not change
because you do not think
about it or you thought
the last Indian died before you were
born or you were born 1/15 Apache
this poem is not blaming you but
allowing you an opportunity to do
something start by saying something and
from where you are standing look North
South look West look East and see
the theft the occupation happening now
and do something start by
saying something

--Suheir Hammad
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The starting-point of critical elaboration is the consciousness of what one really is, and is 'knowing thyself' as product of the historical process to date which has deposited in you an infinity of traces, without leaving an inventory. Such an inventory must therefore be made at the outset.