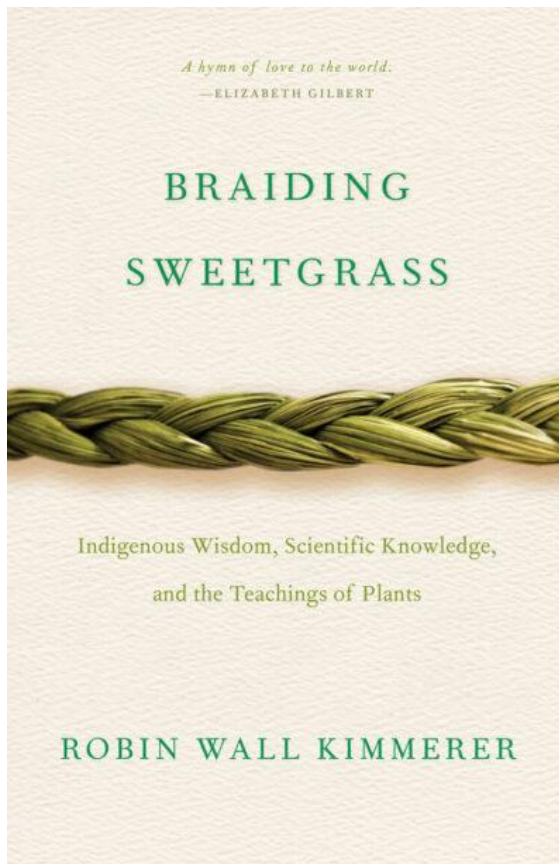


WSU COMMON READING TEACHING GUIDE 2022-2023



ABOUT THIS TEACHING GUIDE:

This teaching guide was created for WSU faculty and staff, and the broader WSU community, to increase students' interaction with the WSU Common Reading text. It was our aim to create a usable and accessible resource that includes key topics from the text and assignment ideas that can be used in various teaching environments. While many of the resources and activity ideas contained here are specific to this year's Common Reading book, our purpose is to provide users of this guide with ideas for how to incorporate any Common Reading into their teaching.

ABOUT *BRAIDING SWEETGRASS*:

This year's [Common Reading](#) was published in 2013 by Milkweed Press. It features scientific knowledge as well as indigenous lore and reflections on subjects such as the relationship between humans and the land, sacred traditions, agriculture and land use, environmental threat and regeneration, climate change, and more. It is divided into five sections: planting, tending, picking, braiding, and burning sweetgrass.

CREATED BY:

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A Message from the Director: The Purpose and Opportunity of a Common Reading

Welcome to our teaching guide for this year's Common Reading text, Robin Wall Kimmerer's *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants!* We are pleased to share ideas about how you might use the Common Reading to enhance your work with students, whether in a class, residence hall, advising, or other campus program.

WSU's Common Reading Program is an opportunity for the WSU community, across all its campuses, to share common intellectual ground with students. The concept of a Common Reading is related to that of a commons, which, whether in medieval agricultural practices or in the central gathering spaces of universities, is a space designed for the gathering of a community, a space where all are welcome. A commons is also a crossroad that invites and creates opportunities for the exchange of ideas and knowledge. The WSU Common Reading Program provides a shared space that invites ideas and knowledge from across the broad range of disciplines we encompass.

**WSU'S COMMON READING PROGRAM IS
AN OPPORTUNITY FOR THE WSU COMMUNITY,
ACROSS ALL ITS CAMPUSES, TO SHARE COMMON
INTELLECTUAL GROUND WITH STUDENTS.**

In providing a common space, the Common Reading program directly addresses and embodies [WSU's Learning Goals of Undergraduate Education](#), particularly the goal of developing students' depth, breadth, and integration of knowledge "by synthesizing multiple bodies of knowledge to address real-world problems and issues." In selecting a book each year, the cross-disciplinary selection committee seeks to identify books that can promote discussion of an issue of importance that can be addressed from perspectives across the university. Our Common Reading enacts the values of a broad education that are the foundation of [UCORE](#). The WSU learning goals serve as another shared WSU "commons" as we work together as a university to prepare students for their personal, professional, and civic responsibilities. The following guide suggests activities that encompass those learning goals.

In creating a shared common ground, the Common Reading Program each year hosts or partners with weekly events that address the topics relevant to the book from a wide array of disciplinary perspectives. In addition, we also encourage wide use of the book through university classes at all levels and in all disciplines. *Braiding Sweetgrass* is especially suited for class use because it is universally available to download for free from our library and because its short essay format allows

for the inclusion of small sections of the book. It is our hope that the ease of access to this text means students will encounter it in various ways this year. The value of the “common” experience of a shared intellectual focus would be heightened by seeing related topics raised in a variety of contexts and disciplines.

Finally, the Common Reading provides an opportunity to expose students to WSU’s vast array of resources and areas of excellence in research and scholarship. Every year, the chosen text enters into conversation with many areas of rich university activity and ongoing research about which students are likely unaware. The Common Reading serves as way of highlighting some of the unique opportunities, resources, and scholarship that define our university. You will find many suggestions incorporated into this guide for ways you might utilize these campus resources in your work with students. A full list of those resources is also included at the end of the guide.

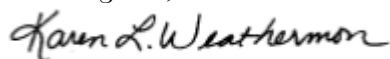
Vince Tinto, a leading theorist in higher education, notes that the ways in which universities can best promote the persistence of students through their educational careers is by creating conditions that reinforce students’ sense of belonging, their confidence in navigating the university and its resources, and the relevance of their studies to issues they care about. We hope that using *Braiding Sweetgrass* with your students creates opportunities to do just that.

**BRAIDING SWEETGRASS PROVIDES A LENS ON
THE MANY INITIATIVES, RESOURCES, AND AREAS OF
ACTIVITY THAT TOUCH UPON INDIGENOUS AND
ENVIRONMENTAL KNOWLEDGE.**

Each year, we curate a robust [calendar of events](#) related to the book on the [Common Reading website](#). Should you wish to incorporate attendance at Common Reading events into your course or program, we verify attendance at each and enter student attendance into Presence. If you have ideas about potential programs, or if your unit will be hosting a program that is relevant to this year’s book, please let us know! And if you would like to receive the weekly updates about Common Reading events, please email me at kweathermon@wsu.edu.

Thank you for your interest in introducing students to this year’s shared conversation! We hope that you find the book, this guide, and the year’s events to be a meaningful addition to the year!

Warm regards,



Karen Weathermon, Ph.D.
Director of First-Year Programs

Contributor Acknowledgements

GRANT FUNDING

This teaching guide was created as part of a 2022 Inclusion, Diversity, Equity, and Access (IDEA) Grant project funded by [WSU's Transformational Change Initiative \(TCI\)](#). We sincerely thank the Provost's Office and TCI for the opportunity to further the impact of the WSU Common Reading program and broaden the reach of Robin Wall Kimmerer's *Braiding Sweetgrass* through the receipt of this funding, which made it possible for us to create our first Common Reading Teaching Guide. This year's teaching guide will be the foundation for future years, as the guide will continue to be updated each year to serve as a resource for using the Common Reading.

TEACHING GUIDE AUTHORS

This guide was designed and created by a cross-disciplinary team of WSU faculty, who use the Common Reading text in different learning environments. Our shared goal was to increase access to, and use of, the Common Reading text by using our knowledge of resources and activities used in our respective positions. Here is a little more about the team of people who created this guide:

JULIAN ANKNEY

Julian Ankney is Nimiipuu (Nez Perce) and teaches Native American literature, creative writing fiction/nonfiction/poetry, English 101, and co-teaches a language revitalization class that focuses on reclamation, revitalization, and the importance of Nez Perce language and culture. Ankney is a scholar and social justice activist. Her work has significance for Indigenous language reclamation, social justice awareness for Missing and Murdered Indigenous People, gender equality, decolonization, sovereignty, and human rights for Indigenous people. Ankney is currently the co-fiction editor for *Blood Orange Review* and co-director of the Visiting Writers Series at WSU. Ankney is a voice on *The Old Mole* at Portland's *KBOO* radio, and her work is published in *Talking River*, *Yellow Medicine Review*, and *EcoArts on the Palouse*. Lastly, Ankney is a member of the Nimiipuu Luk'upsimey Writer's Collective and Nimiipuu Female Educators Talking Circle.

COREY JOHNSON

Corey works in the Research Services Unit of the WSU Libraries with the title Instruction and Assessment Librarian. He teaches classes for and facilitates other instructional liaison activities with Roots of Contemporary Issues, Honors College, and English Composition; designs and implements assessment projects related to evaluating undergraduate students' information literacy skills; and helps provide the library's reference service.

SAMANTHA L. SOLOMON

Samantha is a faculty member in First-Year Programs within the Division of Academic Engagement and Student Achievement (DAESA). Her primary role is teaching the First-Year Success Seminar (UNIV 104), but she also works with the First-Year Focus Living Learning Community Program and the Common Reading Program. Samantha came to First-Year Programs after almost 10 years of teaching in English departments, first at Seton Hall University, where she earned her MA in English Literature in 2012, then at WSU, where she earned her PhD in English 2018, and. Teaching and working in First-Year Programs has combined her passion for teaching and her goal of helping students with their transition to college.

KAREN WEATHERMON

Karen serves as the Director of First-Year Programs within the Division of Academic Engagement and Student Achievement (DAESA). In that role, she oversees the First-Year Focus Living Learning Community Program, the First-Year Success Seminar (UNIV 104), and the Common Reading Program. Karen's interdisciplinary interests were fueled by the interdisciplinary general education program she completed as an undergraduate at Pacific Lutheran University. She holds an MA in PhD in English from WSU and continues to delight in the new aspects of WSU research and activity she encounters each year through the Common Reading Program.

KARA WHITMAN

Kara is an Assistant Professor and Associate Director of Undergraduate Studies in the School of the Environment and is currently serving as the Chair of the WSU Teaching Academy. Kara has over 8 years of experience with First-Year Programs and the Common Reading Program. Kara also specializes in collaborative public policy process and teaches many courses in the School of the Environment including BSCI and CAPS UCORE classes. Kara holds a MS and PhD in Environmental and Natural Resource Science from Washington State University, and a BA in Landscape Architecture from the University of Idaho.

SPECIAL ACKNOWLEDGEMENTS:

We would like to offer our special thanks to Kristin Becker, the Curator of Education and Programs for the WSU Jordan Schnitzer Museum of Art, for her work providing information on the museum's temporary and permanent collections related to *Braiding Sweetgrass*. Thanks also to Julie Voelker-Morris, Director of the University of Oregon Common Reading Program, who graciously shared ideas from their campus's use of *Braiding Sweetgrass* in 2021-22. We also acknowledge the work of Keegan Livermore, Nii Mahliaire, Samantha Queeno, and Annalee Ring in creating UO's very impressive Teaching Guide. Some of the activities from that guide have inspired or been adapted for our own.

A NOTE ABOUT THIS LIVING DOCUMENT

We welcome the perspectives and expertise of users of this teaching guide, and we will be treating it as a living document, adding perspectives and ideas as people from different academic disciplines and campus and community programs read *Braiding Sweetgrass* and utilize it in their respective learning environments.

If you have suggestions about topics, activities, or resources to add to this teaching guide, please e-mail samantha.solomon@wsu.edu.

WSU Land Acknowledgement: Acknowledgement of America's First Peoples

WSU's Land Acknowledgement is reproduced below. You can read more about this acknowledgment, including a list of Tribes and Nations whose homelands are in Washington State, Idaho, and Oregon, on the [WSU Land Acknowledgement website](#). The site also includes links to the more specific information about the Morrill Act lands and revenues granted to and retained by WSU.

Washington State University acknowledges that its locations statewide are on the homelands of Native peoples, who have lived in this region from time immemorial. Currently, there are 42 tribes, 35 of which are federally recognized that share traditional homelands and waterways in what is now Washington State. Some of these are nations and confederacies that represents multiple tribes and bands. The University expresses its deepest respect for and gratitude towards these original and current caretakers of the region. As an academic community, we acknowledge our responsibility to establish and maintain relationships with these tribes and Native peoples, in support of tribal sovereignty and the inclusion of their voices in teaching, research and programming. Washington State University established the [Office of Tribal Relations](#) and [Native American Programs](#) to guide us in our relationship with tribes and service to Native American students and communities. We also pledge that these relationships will consist of mutual trust, respect, and reciprocity.

As a land grant institution, we also recognize that the Morrill Act of 1862 established land-grant institutions by providing each state with “public” and federal lands, which are traced back to the disposition of Indigenous lands. In 1890, Washington State received 90,081 acres of Indigenous Lands designated to establish Washington State University ([see data](#)). Washington State University retains the majority of these lands to this day. We acknowledge that the disposition of Indigenous lands was often taken by coercive and violent acts, and the disregard of treaties. For that, we extend our deepest apologies. We owe our deepest gratitude to the Native peoples of this region and maintain our commitment towards reconciliation.

Creating Community and a Sense of Belonging

Every Common Reading text presents possible points of connection for students and is one way of valuing the experiences students bring to your classes and programs. In the case of *Braiding Sweetgrass*, the book presents a broad focus on place and on the importance of the natural world to our well-being and identities. Included in this section are ways that you can improve students' sense of belonging and community in any teaching environment, with suggestions for activities using the Common Reading.

HELPING STUDENTS UNDERSTAND THEIR COMMUNITY

- As you start the semester or year, you might ask students what places in nature are meaningful to them? What significance do those places hold for them? Have they witnessed change in these places over time?
 - For those working in [Residence Life](#) or within other campus programs, you might want to encourage a connection with the natural world by doing a plant activity that brings something from nature into their living space.
- Another starter discussion could be students sharing the location they consider to be their home as part of a class introduction (written, video, class discussion), sharing a landscape feature (or piece of history, or agricultural products, or predominate business, or some other item related to your course topic) of that location. If you work in a residence hall or program office, you might post a map up where students can “pin” their home.
 - Engaging in such an activity could be further expanded by practicing place-based pedagogy, which would ask students to think more specifically about the place they are immersed in according to local culture, indigenous lands, and native ecology. Using the [Native Land Digital website](#) could offer a starting point for students to learn more about the land they grew up on, or about the Palouse through an Indigenous lens.
 - The essay “[In the Footsteps of Nanabozho: Becoming Indigenous to Place](#)” in *Braiding Sweetgrass* especially speaks to personal connections to place and would make a great companion reading for this activity.
- As students transition to this place, you might encourage activities that ask them to pay attention to the natural world around them. Phone apps can help identify plants and birdsong. Walks such those through the [WSU Arboretum](#), the [Bill Chipman Palouse Trail](#), and the [Missouri Flat Creek Restoration Project](#) provide outdoor experiences close to campus. The project includes interpretive signage that identifies native plants and includes images, QR codes for more information, and poems written by WSU students as part of the [EcoArts on the Palouse Plant Poems Project](#). There are also several good

websites about the native ecology of the Palouse, included in [our resource list below](#), and places where one can find native Palouse prairie.ws

- “[Council of Pecans](#)” is an essay in *Braiding Sweetgrass* that speaks powerfully about the ways in which the natural world operates as a community, in the case of pecan trees, communicating through fungal strands to distribute the necessary carbohydrates and synchronize their fruiting. The statement “All flourishing is mutual” might be an effective starting point for a discussion about classroom (or residence hall wing, or program) mutual expectations about respect and support.
- Transitioning from their home community to WSU is often very difficult for students and their families. Working to understand the changing relationship between child and parent as they leave home for the first time can help students begin to see college as a major life change for the whole family unit, and not just for themselves. Kimmerer’s essay “[A Mother’s Work](#)” is a powerful essay to pair with any discussion of going off to college, as it compares the space left behind by her own daughter moving to college to how water lilies grow when empty space allows exposure to oxygen. College is an opportunity for growth for both parent and child, made possible only by entering this new phase of life.
- In talking about her work, Robin Wall Kimmerer often speaks the importance of diversity to intellectual communities so that we do not become “intellectual monocultures.” Diversity, in nature and in our campus culture, allows for greater abilities to adapt to new circumstances and benefit from the strengths and abilities that all members bring to the community. This concept could be applied to early-semester conversations about class and community expectations for respect of the contributions of all and for the importance of civic (and civil) discourse. This idea could also be used to stress the value of [UCORE](#) and having a broad academic foundation.

HELPING STUDENTS ESTABLISH A SENSE OF SELF AND PURPOSE

- One of Kimmerer’s points in *Braiding Sweetgrass* is the importance of bringing one’s whole self to experiences such as university education (see, for example, “[Asters and Goldenrod](#)”), and of the importance of valuing students and their complex identities and perspectives. The book itself provides many metaphors that can be used in class, hall, or program activities to allow students to express these identities.
 - The central image of braiding is developed throughout Kimmerer’s book. You might borrow the metaphor of braiding to develop an activity or discussion around the identities, values, or strengths that are especially salient for students. How do those aspects of themselves intertwine to provide strength and resilience? How might they use WSU opportunities and their studies (in [UCORE](#), in their major, in electives) to augment or complement those aspects of self?
 - For those working in Residence Life or with student programs, a visual, tactile way for students to depict their “strands” would be to host a macrame

project. YouTube includes many videos on easy-to-make projects (simple wall hangings, plant hangers, key fobs, etc.)

- Another way to develop a sense of self is to teach the power of [storytelling](#): Kimmerer’s book is full of stories—of her own life as a daughter, mother, scientist, and Native person; of those inherited from her Potawatomi ancestors; of those she has learned from the natural world. Stories are one of the ways communities are bound together, and one of the ways we define ourselves. As your students read selections of *Braiding Sweetgrass*, what stories especially resonate with them? How do stories function in their own lives?
 - You might create an activity or discussion about the stories that have been foundational or influential for your students (novels, movies or television, histories, family stories, etc.) How have these stories influenced student’s relationship to the environment, and to others? Are there inherited stories that connect them with their ancestors?
 - Are there stories that have inspired their decision to study at WSU, to participate in a particular activity, or to study a particular field?
 - What does “storytelling” look like in your disciplinary field? What are the forms of presentation, the kinds of evidence, the tone and voice of the presentation of knowledge? What are some of the major “stories” that have shaped your field? And your own scholarly career?

Classroom Discussion Techniques

In this section, we highlight some classroom discussion techniques that can be used to get students talking in any learning environment. These activities can be used as a starting point for discussion while heightening the experience of the Common Reading as a relevant, shared academic space.

JIGSAW GROUPS/RECIPROCAL TEACHING

Incorporating a new reading into a curriculum can be challenging. Employing Jigsaw Groups is an easy technique to maximize student interaction with selected sections of the text in a limited amount of time, while also maximizing student engagement with the material through reciprocal teaching. The beauty of this technique is that each student is responsible for reading just one segment but is introduced through peers to several segments. This technique works especially well with a text that is either a collection of essays or that has several stand-alone segments. [The WSU Library Guide](#) includes a comprehensive list of the topics and themes of each section of the Common Reading book to help you identify what segments you might want to assign.

- To use this technique, create groups within your class and assign each group one of the readings/essays. After the groups have read their selection, use class time for each group to meet and to discuss what they feel the most salient points are in their reading: what do they think is most important for someone to know about this selection, and how might they best convey that point? The size of these groups doesn't matter as long as the class is evenly divided among the reading selections.
- After each "expert group" has had a chance to develop their approach to introducing this section to others, students reform into "jigsaw groups" composed of one person from each of the "expert groups." The size of these groups is determined by how many readings were selected; if you have chosen 5 essays, each group will have 5 students, one representing each selection. Each member of the jigsaw group is then responsible for introducing the others in the group to the material from their selection.
- To conclude the activity, you might introduce a discussion for students to share their observations about the connections and overarching themes they see among the selections, either in their jigsaw groups or as a whole-class activity.
- An alternative model of this activity would be to send students to explore a variety of campus resources or relevant primary/secondary texts and bring back their findings to teach peers.

CLASS QUOTATION OR RELEVANT NEWS BOARDS

Create an area in your Canvas space in which students can "pin" favorite or thought-provoking quotes to create a class response to a text. Alternatively, provide extra credit for students who post a link to a current news story that relates to the reading in some way. To use this activity in tandem with *Braiding Sweetgrass*, have students find news stories relating to Indigenous issues (Land Back,

sovereignty, access to higher education, health disparities, changing team mascots) and related environmental issues.

THE BELIEVING AND DOUBTING GAME/MULTIPLE PERSPECTIVES

Composition theorist Peter Elbow proposes teaching students ways to enter into the scholarly conversation of a field by simultaneously being open to “try on” the ideas of a text and being skeptical of a text’s weaknesses or possible objections. He calls this the “Believing and Doubting Game.” In the “believing game” students are asked to see the world through the author’s eyes and “try on” the new ideas presented. In contrast, the “doubting game” asks students to pose possible objections, weaknesses, or gaps in the text.

- Posed as a “game,” students may be more willing to explore perspectives that are new or challenging to them. These skills are, of course, key to a host of academic skills—from commenting in the margins of texts, to building a review of literature, to forming a complex argument. Exploratory writing prompts, small group tasks, creating pro and con grids, and in-class discussions or debates are all ways that can encourage students to see both the strengths and weaknesses in any author’s stance.
- This activity also need not be set as being pro/con; setting it up to encourage multiple perspectives may be an even more effective approach. For example, a discussion or activity could focus on exploring the views of multiple stakeholders in an issue, with students “trying on” a role (maybe even drawing or being assigned one randomly) and brainstorming what the issue might look like from that perspective. Having students then shift roles can be an effective way of expanding students’ abilities to consider multiple perspectives rather than becoming entrenched in one view.

Use of the Common Reading for WSU Learning Goals

Using a Common Reading text in your course or other learning environments is best done when you pre-identify the skills, topics/themes, or course outcomes that the text will help you teach. In other words, the Common Reading will be most effective if it is used as a tool to support or expand the content you are already teaching.

Below, you will find several ways that you can identify how incorporating the Common Reading text can benefit your class – by aiding in the teaching of [WSU’s UCORE Learning Goals](#), by teaching a specific skill, or by having your students use a specific campus resource.

This section is organized by WSU Learning Goal, with tables under each that suggest a skill that can be taught connected to that learning goal, each including ideas for campus resources to use (linked to our resources page for longer descriptions of each), potential in-class activities, and specific references to sections or topics to use within this year’s Common Reading, *Braiding Sweetgrass*. We hope that you will find many productive options for bringing the text into your class!

CRITICAL & CREATIVE THINKING

<p>SYSTEMS THINKING – PERSPECTIVES</p> <hr/> <p>How do we perceive the world around us? Are our assumptions limiting our understanding and our ability to find solutions?</p> <p>Systems thinking is valuable for telling compelling stories about how the world and its many systems work. Building skills of a system thinker can help students understand the bigger picture and resist</p>	<p>CLASS ACTIVITY</p>	<p>Discuss “Habits of a Systems Thinker” and how this can foster the development of creative solutions.</p> <p>For example, in an introductory Environmental Science BSCI course, the instructors use many Systems thinking activities to help students to understand the big picture, while exploring complex cause and effect relationships as well as changing perspective to increase understanding.</p> <p>Circles in the air activity: to show how a system can look different when viewed from different perspectives (draw circle in the air going clockwise with a pen, looking up at it. Slowly drop the pen down continuing to draw circles and then view from above. the pen should now appear to be spinning counter-clockwise.</p>
	<p>CAMPUS RESOURCE(S)</p>	<p>See our comprehensive list of resources below for resources that may work for your course.</p>

<p>the urge to jump to conclusions, see systems from different perspectives and help them to understand how things change over time by better understanding the structure and cause and effect relationships that lead to that behavior, and help to identify critical leverage points for action. Systems thinking can help students test their assumptions and mental models.</p>	<p>USING BRAIDING SWEETGRASS</p>	<p>A general introduction to shifting perspective to increase understanding as illustrated in the “circles in the air” activity could be followed by an activity where students are asked to do a think, pair, share activity where students first write down a list of the 10 biggest challenges and opportunities they perceive, based on their knowledge and/or personal experience with one of the topic areas discussed an essay in <i>Braiding Sweetgrass</i>. Then students would pair up and share what they wrote and work to identify a list together, and then share that out to the full class. Instructors could also use a word cloud generator to combine a full class of ideas.</p>
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<p>SYSTEMS THINKING - FRAMING</p> <hr/> <p>How do we better understand how systems work?</p> <p>Systems thinking is valuable for telling compelling stories about how the world and its many systems work. Building skills of a system thinker can help students understand the bigger picture and resist the urge to jump to conclusions, see systems from different perspectives and help them to understand how things change over time by better understanding the structure and cause and effect relationships that lead to that behavior, and help to</p>	<p>CLASS ACTIVITY</p>	<p>Ask students to look at a system from frames and test their assumptions by finding different “answers.”</p> <p>Example Framing Activity: Kara Whitman uses an activity in a CAPS course (SOE 447, Conflict Resolution) to get students to gain and understanding of the importance of different perspectives. This activity sends students out to find something (as a group) and to then take 14 different pictures of that thing. This requires that they get creative to find different "answers," which they post in a shared Padlet. Here is a Sample Padlet Project from Spring 2022. This could be used to get students to connect to their local environment and to each other.</p>
	<p>CAMPUS RESOURCE(S)</p>	<p>The directions for what kind of subject the student groups are directed to find could vary by course topic. It could be a completely free choice, or students could be directed to find a subject in the natural world, or in the built environment, or something of cultural significance—as would best fit the course topic. For this activity, the campus and surrounding environment is the main resource.</p> <p>See our comprehensive list of resources below for resources that may work for your course.</p>

<p>identify critical leverage points for action. Systems thinking can help students test their assumptions and mental models.</p>	<p>USING <i>BRAIDING SWEETGRASS</i></p>	<p>This activity could be paired with any of several essays in <i>Braiding Sweetgrass</i>, as they frequently bring a reader to awareness of new perspectives on a particular environment. “The Sacred and the Superfund” is an essay that explicitly presents various views of Onondaga Lake, for example.</p>
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<p>ANALYZING ART:</p> <p>Use the Common Reading text to have students engage with art as a means of approach complex issues. How do various arts address the topics of a Common Reading, whether that is inequality, the environment, technology, or food? How do we think about art and its function in society?</p>	<p>CLASS ACTIVITY</p>	<p>In the case of <i>Braiding Sweetgrass</i>, what perspective on the role of art and artmaking does Kimmerer present? How does the book intersect with the work of Indigenous visual artists? Or with the work of eco artists? The WSU Museum of Art holds a wealth of possibilities, both in its temporary and permanent collections. Online resources with images of art also abound.</p>
	<p>CAMPUS RESOURCE(S)</p>	<p>Jordan Schintzer Museum of Art WSU</p> <p>See the WSU Museum Guide below. Class tours to current collections or to special access to work from the permanent collection can be arranged by contacting Kristin Becker at Kristin.carlson@wsu.edu</p>
	<p>USING <i>BRAIDING SWEETGRASS</i></p>	<p>“Wisgaak Gokpenager: A Black Ash Basket” is a good starting point to consider the purposes of art and of artmaking; seeing art as a cultural connection and as a way of forming one’s identity.</p>

QUANTITATIVE REASONING

<p>UNDERSTANDING AND PRESENTING DATA IN QUANTITATIVE FORMATS</p> <p>Some Common Reading texts offer explicit quantitative analysis and information, but topics</p>	<p>CLASS ACTIVITY</p>	<p>Asking students to convert ideas from a text, or from relevant other resources or research, into graphs, charts, and equations can help introduce the centrality of quantitative reasoning.</p> <p>In an introductory Environmental Science BSCI course, students identify themes/topics from the Common Reading as the basis for a system dynamics exploration, looking at the parts of a system, how they are connected and how the structure impacts the behavior of that system over time.</p>
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in any text can be the basis of quantitative analysis.	CAMPUS RESOURCE(S)	See our comprehensive list of resources below for resources that may work for your course.
	USING <i>BRAIDING SWEETGRASS</i>	Virtually any topic can be used as the basis for quantitative communication. For example, students could graphically represent the difference in aspects of soil health (biome diversity) between native habitats (or no-till/regenerative agricultural practices) and land cultivated with agricultural practices relying on frequent till and agrochemical application. Or they might translate research about the effects of interaction with nature on mental health. Or they might create diagrams that show the interrelationship of concepts or processes.

SCIENTIFIC LITERACY

<p>STUDYING NATIVE ECOLOGY:</p> <p>Analyzing the native Palouse ecology gives students an opportunity to identify local scientific issues relating to the</p>	<p>CLASS ACTIVITY</p>	<p>Ask students to go out and explore the local native ecology of the Palouse by learning about local plants and crops and their various uses. While we live in an environment surrounded by plants, very little of the native ecology of the Palouse remains. According to the Palouse Land Trust, “with less than 1% of the original habitat remaining, the native Palouse Prairie is the most endangered ecosystem in the continental United States.”</p> <p><i>Braiding Sweetgrass</i> opens an opportunity to explore both what the native ecology of our region entails, and, more generally, what the benefits are of preserving native ecosystems. What are the effects of replacing diverse native ecosystems with the monoculture agriculture that now dominates our region? Class activities could include sending students out to areas that include native plants or researching about the local organizations that are working to preserve and restore native plants. Cell phone apps now provide a way to take a picture of a plant you want to identify and learn more about the plant. On the iPhone, for example, you can swipe up on an image of a plant, click on the information icon, and have the software identify it. The Center for Civic Engagement sponsors many</p>
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<p>environment. While not all of our Common Readings deal directly with environmental concerns, many do, and using them in connection with issues in their local communities can bring global environmental concerns to the local level.</p>		<p>projects that provide students the opportunity to do hands-on work with native plant restoration.</p>
	<p>CAMPUS RESOURCE(S)</p>	<p>WSU Center for Civic Engagement (CCE)</p> <p>Missouri Flats Creek Restoration Project</p> <p>School of the Environment Virtual Ecology Project</p> <p>Phoenix Conservancy Plants of the Palouse</p> <p>Whitman County Parks and Recreation</p> <p>WSU Manuscript, Archives, and Special Collections (MASC) -MASC includes archival images of the Palouse</p>
	<p>USING BRAIDING SWEETGRASS</p>	<p><i>Braiding Sweetgrass</i> can be used to discuss the topic of conservation through the Indigenous perspective. Choosing any essay in the text and comparing it to our own perspective on conservation can raise some interesting questions such as: How are we tied to nature? If this disappears, how are we affected?</p> <p>This is also a great opportunity to bring in the WSU Land Grant mission and discuss the origins of the land you are studying on? Discussion topics could include various perspectives on Conservation, both through the Indigenous perspective and from students’ own perspectives. How are our identities tied to nature, and what happens as areas of significance are threatened or disappear?</p> <p>Kimmerer takes her class out into the environment (see especially “Sitting in a Circle”) and they slowly begin to see the interconnectedness and complexity of that environment. What happens when you immerse yourself in nature?</p> <p>How do you bring nature into an urban setting? Ecology vs. Native Ecology - what is “natural” and what is manmade/put there by humans even though it appears natural (crops); how is change to the ecosystem—whether through urbanization, agricultural practices, or climate change—a form of “slow violence”?</p>

<p>WILDLIFE BIOLOGY AND ECOLOGY:</p> <hr/> <p>Consider the ecological and biological connection of human well-being to the natural environment.</p>	<p>CLASS ACTIVITY</p>	<p>Have students watch “Salmon’s Agreement” And listen to “Salmon’s Agreement” podcast</p> <p>Have students create a newspaper or newsletter featuring realistic fiction about the relationship between the salmon and the Peoples of the Columbia River Basin.</p>
	<p>CAMPUS RESOURCE(S)</p>	<p>CDSC Confluence Project</p>
	<p>USING <i>BRAIDING SWEETGRASS</i></p>	<p>Have students read the essay "Burning Cascade Head” alongside the activity explained above for another perspective about Indigenous ceremonies surrounding Salmon, and Kimmerer’s connection to the modern treatment of rivers.</p>

<p>NATURAL RESOURCES AND THOUGHTFUL CONSUMPTION:</p> <hr/> <p>We often neglect to think about the ethics of the materials and resources we consume. In today’s world, where students are becoming increasingly concerned about climate change, unethical manufacturing practices, and pollution, and increasingly advocate for things like secondhand shopping, asking them to interrogate their own consumption can be a way to further spark this interest.</p>	<p>CLASS ACTIVITY</p>	<p><i>Braiding Sweetgrass</i> offers an opportunity for students to become more aware of their daily consumption of natural resources. For example, students could research one item in their possession (in their room, in their backpack, on their person, or in the classroom) for answer the following: What material(s) is the object composed of? Where is this material sourced? Where is the material manufactured? Where does the manufacturing take place? What peoples or communities contribute to the manufacturing of this item? How is it shipped and distributed? What happens to this object at the end of its life (single-use, multiple-use, recyclable, compostable, landfill)? Would you characterize the product as ethically sourced and produced? Has the manufacturer considered what happens at the end of the object’s use (cradle-to-cradle manufacturing)?</p> <p>The above discussion could be paired with an activity or reflection about mindful consumption, consumer responsibility, and sustainability, or they could review sources on How to Be a Mindful Consumer.</p> <p>In a Business, Architecture, Construction, or AMDT course, related discussion topics could</p>
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		include ways to design products and projects with greater sustainability.
	CAMPUS RESOURCE(S)	WSU Waste Management The WSU Waste Management Facility does class tours of their facilities, which include impressive work with composting, recycling (including electronic waste), and making items available for reuse (Surplus Sales). To arrange for a tour or presentation, contact Rick Finch, finchr@wsu.edu Past and Current Sustainability Projects Cougar Green Fund Projects Students also can both fund and propose projects that enhance research, education, and outreach regarding waste management, green buildings, organic agriculture, transportation, water and energy conservation, and other sustainability programs.
	USING BRAIDING SWEETGRASS	Several essays in Kimmerer’s text would pair nicely with this discussion, including “ The Gift of Strawberries ,” “ The Honorable Harvest ,” and “ Defeating Windigo .”

INFORMATION LITERACY

<p>ANALYZING AN AUTHOR’S USE OF PRIMARY AND SECONDARY SOURCES:</p> <hr/> <p>Building foundational skills for working with outside sources is something that a Common Reading text can help with by offering an example of how an author uses sources, and how they may do so</p>	CLASS ACTIVITY	Use the Common Reading text as a means for students to analyze how the author uses and incorporates primary and secondary sources into a text. Have students look at how the author introduces and comments on a source. The analysis can be extended by having the class use the bibliography or references to locate the original source to analyze how whether and how the author effectively conveys the source’s information and perspective.
	CAMPUS RESOURCE(S)	WSU Libraries WSU Manuscript, Archives, and Special Collections (MASC)
	USING BRAIDING SWEETGRASS	An example activity would be to have students read the essay “ A Mother’s Work ,” noting how Kimmerer weaves in the work of Paula Gunn Allen. Students could then explore Gunn Allen’s

differently than other texts students are using.		work, especially <i>Grandmothers of the Light</i> , to trace the original source and its context.
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<p>INTRODUCTION TO PRIMARY SOURCES:</p> <hr/> <p>Use the Common Reading text to introduce students to being primary researchers themselves, and how to identify where writers are using primary sources, and what effect those have on the information being presented.</p>	<p>CLASS ACTIVITY</p>	<p>Common Reading texts are selected in part because their topics overlap with areas of strength within WSU, which gives opportunities for students to directly interact with primary sources. Interaction with WSU programs, resources, and personnel thus provide opportunities for students to interact directly with primary sources through attendance at Common Reading talks, interviews, observations, visits to resources (such as MASC), or analysis of websites. The value of this process is two-fold: to encourage students to view themselves as researchers who can interact with and respond to primary sources, and to acquaint students with the research and creative activity of WSU.</p>
	<p>CAMPUS RESOURCE(S)</p>	<p>WSU Libraries</p> <p>WSU Manuscript, Archives, and Special Collections (MASC)</p> <p>WSU Common Reading Calendar</p>
	<p>USING <i>BRAIDING SWEETGRASS</i></p>	<p>Kimmerer mainly mostly primary sources in her book. In particular, traditional oral storytelling and her own life experiences serve as the main source of support. After reading selections in <i>Braiding Sweetgrass</i>, students could practice weaving in information they have gathered from primary sources into their own work.</p>

<p>SUMMARY AND RESPONSE SKILLS:</p> <hr/> <p>Working with any supplemental text,</p>	<p>CLASS ACTIVITY</p>	<p>Leslie Jo Sena, who used the Common Reading in English 101 for several years, introduced summary and response assignments as being a building block to incorporating sources into academic discourse. She built attending two Common Reading events into her course, asking students to write a summary of the event’s main takeaways as well as their own response to the event. These became building blocks for practicing how to introduce other voices into a paper, summarizing the author/speaker’s point, and commenting on it to connect the source to the student’s</p>
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including a Common Reading, is a great way to have students practice summarizing and responding with their own thoughts and research.		argument. They are also the key skills for building an annotated bibliography.
	CAMPUS RESOURCE(S)	WSU Libraries WSU Manuscript, Archives, and Special Collections (MASC) WSU Common Reading Program
	USING <i>BRAIDING SWEETGRASS</i>	This same activity can also be used by having students summarize and respond to a portion of the Common Reading text, then eventually moving to putting Kimmerer’s ideas in conversation with other primary or secondary sources.

COMMUNICATION

<p>PRACTICING GRATITUDE:</p> <p>Appreciating the opportunity of a college education is something that can benefit all students. Common Reading texts often present diverse perspectives and experiences outside of what students have experienced, offering a great opportunity to reflect on the experiences that have led them to college, their own reasons for attending college, gratitude for those who support them.</p>	CLASS ACTIVITY	<p>Class activities to encourage gratitude could be to reflect, in writing or discussion, on the concepts of gratitude. What do they consider to be significant gifts they have received? These could encompass objects, experiences, actions, values, and opportunities. What gifts have they received from being part of their home communities? From being part of the WSU community? How do they “gift” themselves to others. What is a “gift” they could give back to a community of significance that is not a gift requiring money? How might that “gift” contribute to the flourishing of the community? To the flourishing of the giver?</p> <p>Another related assignment could be for students to write to a person of significance expressing their gratitude, particularly as it relates to those helping them attend college. Send students to the Bookie or to CougPrints to pick up a WSU or Pullman-themed postcard. Have them mail it to a loved one with a brief message of gratitude or an update on how their semester is going.</p>
	CAMPUS RESOURCE(S)	WSU Center for Civic Engagement (CCE)
	USING <i>BRAIDING SWEETGRASS</i>	A central theme in <i>Braiding Sweetgrass</i> is cultivating gratitude—toward the environment, toward one’s ancestors, and toward one’s

		<p>communities. Many essays apply, including “Allegiance to Gratitude,” “The Council of Pecans,” “The Gift of Strawberries,” and “The Honorable Harvest.” In “Allegiance to Gratitude”, Kimmerer writes that the Onondaga Thanksgiving Address (The Words That Come Before All Else) asks us to consider that the questions “What is our responsibility?” and “What is our gift?” are the same question. Considering that statement could be a good starting point for a conversation about the connections between gratitude and responsibility.</p>
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<p>STORYTELLING AND THE SELF:</p> <p>Stories are one of the ways communities are bound together, and one of the ways we define ourselves. We can help students see themselves as part of their larger identity communities and the WSU campus community by asking them how stories function in their own lives.</p>	<p>CLASS ACTIVITY</p> <p>You might create an activity or discussion about the stories that have been foundational or influential for your students (novels, movies or television, histories, family stories, etc.) How have these stories influenced student’s relationship to the environment, and to others? Are there inherited stories that connect them with their ancestors?</p> <p>Are there stories that have inspired their decision to study at WSU, to participate in a particular activity, or to study a particular field?</p> <p>Students could also be introduced to the various ways in which academia encodes stories. For example, students could research how the stories of objects are recorded in the campus resources below noticing what is included, and what might differ from family or personal storytelling. How do research articles tell a story? Or quantitative analysis (graphs, statistics)? What stories are foundational to your own field of study? What stories are foundational to your own study and scholarship?</p>	
	<p>CAMPUS RESOURCE(S)</p>	<p>WSU Libraries</p> <p>WSU Manuscript, Archives, and Special Collections (MASC)</p> <p>WSU Museum of Anthropology</p> <p>WSU Charles R. Connor Museum</p>

		WSU Jacklin Collection Museum
	USING BRAIDING SWEETGRASS	As your students read selections of <i>Braiding Sweetgrass</i> , what stories especially resonate with them? Ask students to read an essay in <i>Braiding Sweetgrass</i> , such as “ Skywoman Falling ” and analyze how Kimmerer weaves various elements of storytelling—personal history, Indigenous wisdom, oral tradition, etc., into the narrative. You may also have students watch an example of Indigenous storytelling by a local tribe, such as the Story of the Seven Devils Mountains, as told by the Nez Perce .

<p>SCIENTIFIC COMMUNICATION:</p> <p>The common reading text often includes research from a variety of sources, including scientific research, that is being communicated to a general, non-specialized audience. Texts like this offer a great opportunity to have students learn to communicate complex specialized topics to non-experts.</p>	CLASS ACTIVITY	You may consider how you can engage students in topics from the Common Reading that allow them to practice their written communication, especially for a non-expert audience. Have students explore different writing genres to increase comprehension of a concept. For example, how could you explain a scientific concept as a recipe or as a children's story? Here is an example of using different genres to communicate scientific concepts. Kara Whitman has students in SoE 285 (the Science and Policy of Climate Change) create a dating profile for different climate phenomena. Students post their profile in a shared Padlet, like this one , that can be viewed by all the students.
	CAMPUS RESOURCE(S)	See our comprehensive list of resources below for resources that may work for your course.
	USING BRAIDING SWEETGRASS	Perform an analysis of the techniques through which Kimmerer presents the scientific process for a general audience. For a STEM course, students could research the scientific literature on one of the botanical, soil, or environmental topics she presents. How do the scientific literature and Kimmerer’s presentation each complement or enlarge the other?

<p>COMMUNICATING TO DIFFERENT AUDIENCES</p>	CLASS ACTIVITY	Most Common Reading texts are written for a general audience, but the topics themselves are covered in a wide range of information sources aimed at a variety of audiences. Class discussion topics could include analyzing the rhetorical
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<p>Information and knowledge can be presented in many forms. Those forms impact how that information and knowledge is understood and engaged with.</p>		<p>choices made by the Common Reading author to address the book’s audience, and successes and shortcomings in doing so. Students could also be directed to find other information sources on the same or similar topics, aimed at different audiences and for different purpose (scholarly articles, various websites, information for an “insider” audience, information from differing perspectives) to analyze the rhetorical choices made for those audiences.</p>
	<p>CAMPUS RESOURCE(S)</p>	<p>The WSU Library Guide offers an introduction to finding a vast array of related sources that could be examined as part of this activity.</p>
	<p>USING BRAIDING SWEETGRASS</p>	<p>“Miskos Kenomagwen: The Teachings of Grass” is an essay that uses the headings of a scientific paper to convey both the research project and to critique the traditional exclusion of indigenous wisdom. This could be used as a starting point for discussion of rhetorical formats, of the role of evidence, and of value of widening the range of data and knowledge accepted within a community of practice.</p>

DIVERSITY

<p>TEACHING SOCIAL POSITIONALITY:</p> <p>Asking students to interrogate their own social positionality in relation to others is a main component of</p>	<p>CLASS ACTIVITY</p>	<p>Which positions are you most aware of in your everyday life? Which slip past your awareness? Why might this be the case? Which are inherited or applied by society, and over which do you feel more ownership? Which positions are changeable, and which are more stable? Which categories are more marginalized in our society, and which are more valued? In which ways have your positionalities influenced your relationship to the environment? With your family, or community?</p>
	<p>CAMPUS RESOURCE(S)</p>	<p>Native American Programs</p> <p>Office of Outreach and Education</p> <p>Access Center</p>

teaching cross-cultural understanding and communication. The Common Reading text, through its highlighting of diverse peoples and topics often can provide a starting point for discussing these issues.		MSS Centers [DIVR] UCORE courses GEISORC
	USING <i>BRAIDING SWEETGRASS</i>	How might your positionalities influence your reading of <i>Braiding Sweetgrass</i> ? What positionalities do you share with the author? Which differ? In what ways does reading a text like <i>Braiding Sweetgrass</i> enlarge the reader’s awareness of different perspectives and positionalities?

<p>ISSUES OF SOCIAL INJUSTICE:</p> <hr/> <p>Current work on WSU’s Strategic Plan prioritizes inclusion, diversity, equity, and access. Most Common Readings also address these topics in some way and provide a point of access to address these topics as they are presented in the book and as they are connected to the focus of a class.</p>	CLASS ACTIVITY	<p>Virtually any course is related to issues of social injustice, exclusion, power, and privilege. Including discussion of these issues across all disciplines is important to furthering our strategic commitment to the values and practices of inclusion, diversity, equity, and access. This might include topics such as ways your discipline has participated in perpetrating and/or counteracting injustices, or ways that your discipline helps us understand better issues of inequality, power, and privilege. <i>Braiding Sweetgrass</i> provides opportunities to talk about environmental injustice and racism, as well as the historical and contemporary injustices faced by Indigenous peoples in our region, in our country, and globally.</p>
	CAMPUS RESOURCE(S)	Native American Programs Office of Outreach and Education Access Center MSS Centers [DIVR] UCORE courses GEISORC
	USING <i>BRAIDING SWEETGRASS</i>	Consider activities in class that discuss how indigenous knowledge is/is not used in decision making. Assign a reading that prompts student to explore how indigenous and/or diverse and local knowledge can contribute to sustainable and more

		inclusive and equitable decision making. Alternatively, consider class activities that explore how inequalities of various kinds (environmental, medical, educational, financial, legal, etc, as pertinent to your field) affect well-being.
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<p>SEEING AND ACKNOWLEDGING DIVERSE HISTORIES IN LOCAL CONTEXT:</p> <p>At a Land Grant Institution such as WSU, it becomes even more important than it already is to acknowledge that we are living and working on the homelands of Native peoples. The Common Reading also presents opportunities to explore the histories of our local spaces and connect them to larger global issues.</p>	CLASS ACTIVITY	Create a class project in which students create information that highlights key points of interest related to Native American and Indigenous history on their own WSU campus or in their own local community. Or ask students to propose ways of acknowledging the human and natural history of their locale and of providing education to others in the community.
	CAMPUS RESOURCE(S)	<p>Native American Programs</p> <p>The William D. Ruckelshaus Center - Fostering collaborative public policy in the Northwest</p> <p>Any of the many available campus maps or descriptions of campus could be a starting point for how our campus and region are currently described in university communications and publications.</p>
	USING BRAIDING SWEETGRASS	<p>For <i>Braiding Sweetgrass</i>, the history of forced relocations, land allotment, federal boarding schools, as well as the contemporary Land Back Movement, campaigns for tribal sovereignty and natural resource management, as well reparations movements are all applicable topics</p> <p>Example created by students at the University of Oregon as part of their campus’s use of <i>Braiding Sweetgrass</i>: https://map.uoregon.edu/indigenous</p> <p>This may also be a good opportunity to look at the WSU Land Acknowledgement and the accompanying resources that WSU provides and discuss the origins of the land we are studying and working on. Native Land Digital is also a great interactive resource for discussing this issue in connection with <i>Braiding Sweetgrass</i>.</p>

DEPTH, BREADTH, AND INTEGRATION OF LEARNING

<p>UTILIZING COMMON READING PROGRAMMING TO EXPLORE DISCIPLINARY PERSPECTIVES</p> <p>The Common Reading Program intentionally hosts speakers and events from across a range of disciplines. The Common Reading text is also chosen intentionally to connect with a variety of disciplines.</p>	<p>CLASS ACTIVITY</p>	<p>Send students to a variety of CR event/activities or resources throughout the semester and have them respond to a prompt that requires them to address how the activities/resources speak to each other. Likewise, you could introduce a discussion or assignment in which students are asked to make connections between the Common Reading text and what they are learning about in not only your course, but in others they are taking.</p>
	<p>CAMPUS RESOURCE(S)</p>	<p>WSU Common Reading Calendar</p> <p>WSU Events Page</p> <p>WSU Resource Page</p>
	<p>USING BRAIDING SWEETGRASS</p>	<p>Assign a common question prompt that students address via a jigsaw group reading of the Common Reading text, or by exploring a variety of campus resources or set of related primary/secondary texts. Have students present their findings/reflection on the common question to either a small group or to the class with oral or written presentation (such as discussion boards in Canvas). If your class is doing a public presentation, you can also request that it be added to the Common Reading calendar so that other students can attend. For example, SOE 110's final poster presentations have been used as Common Reading events for several years.</p>

Campus and Community Resources

In this section, you will find supplemental resources to use alongside *Braiding Sweetgrass*, including movies, documentaries, websites, and organizations. This section also includes a key focus on Indigenous resources.

WSU RESOURCES

UNIVERSITY ACKNOWLEDGEMENT OF AMERICA'S FIRST PEOPLES

<https://strategicplan.wsu.edu/acknowledgement-of-americas-first-peoples-4/>

This site provides the university's official land acknowledgement, plus a list of Tribe and Nations whose homelands are in Washington State. The linked article "Land-Grab Universities" by Robert Lee and Tristan Ahtone (*High Country News*, April 2020) also provides more information about the remaining Morrill Act lands and revenues retained by WSU and other land grant institutions. This article includes information on, and a map of, the indigenous land granted to the university by the federal government: the Tribal Nations whose land was ceded in the 984 individual Indigenous land parcels, totaling over 90,000 acres; the size of these individual parcels; and the revenues generated by their sale or lease.

NATIVE AMERICAN STUDENT CENTER

<https://native.wsu.edu/>

TRIBAL NATION BUILDING LEADERSHIP PROGRAM

<https://native.wsu.edu/leadership-program/>

This program teaches and mentor students in a cohort-based model to develop leadership skills and knowledge grounded on cultural principles, practices, and values. Implemented in fall 2013 in consultation with the Native American Advisory Board, the program offers numerous opportunities for student leadership and development at WSU and includes financial assistance, credit-bearing courses, Native American guest speakers, senior capstone projects, and numerous special opportunities.

CAHNRS MINI-GRANT AWARD

<https://iarec.wsu.edu/article/three-spring-2022-dei-mini-grant-award-winners/>

Read about the 2022 award winning "Developing Capacity for WSU Partnerships with Local Tribes to Initiate Projects that Merge Science and Indigenous Knowledge."
Collaborators: Laura Bartley (Institute of Biological Chemistry), Maren Friesen (Crop and Soil Sciences/Plant Pathology), Tarah Sullivan (Crop and Soil Sciences; Center for Native American Research and Collaboration), Ken Lokensgard (Center for Native American Research and Collaboration).

WSU VISITING WRITERS SERIES (2022)

<https://english.wsu.edu/visiting-writers/>

<https://www.youtube.com/channel/UCygXs6jV-AIXJkJmfSkfA9g>

The WSU Department of English's 2022 Visiting Writers Series included talks by several Indigenous writers, whose presentations are archived in the links above.

CULTURALLY RESPONSIBLE INDIGENOUS SCIENCE (CRIS) PROJECT

<https://cris.libraries.wsu.edu/>

The NSF-funded Culturally Responsive Indigenous Science (CRIS) Project is a collaboration with three tribal communities in the Northwest, the Project catalyzes new approaches to Indigenous science teaching and learning through land-based science curriculum and hands-on enrichment programs that weave Indigenous knowledges and languages with western science with multimodal technologies and digital tools to increase Native American students' learning, engagement and achievement across the sciences. Through a community-based approach to curriculum design, the project team collaborates to develop land-based science curriculum that weaves together traditional ecological knowledge, language, technology and western science in ways that address national science standards while honoring tribal culture, language, and sovereignty. Maintained by the Center for Digital Scholarship and Curation in partnership with the College of Education. Collaborators: Kim Christen, Zoe Higheagle Strong, Francene Watson, Landon Charlo, Sandra Lario, Lotus Norton-Wisla.

PARTNERSHIPS FOR NATIVE HEALTH

<https://ireach.wsu.edu/p4nh/>

Part of IREACH, this is one of the world's largest research programs on American Indian and Alaskan Native health. This site includes 21 short video stories.

WSU SPOKANE CENTER FOR NATIVE AMERICAN HEALTH

<https://spokane.wsu.edu/about/story-center-native-american-health-opens-january-2021/>

A new center on the WSU Spokane campus to serve and support Native American students in the College of Medicine, College of Pharmacy, and College of Nursing.

WSU CLEARINGHOUSE ON NATIVE TEACHING AND LEARNING

<https://education.wsu.edu/students/clearinghouse/>

Part of WSU's College of Education, the Clearinghouse mission is to help connect teachers to high-quality resources and professional development to improve the PreK-12 curriculum about American Indians and Alaska Natives.

CENTER FOR NATIVE AMERICAN RESEARCH AND COLLABORATION

<https://native.wsu.edu/cnrc/>

This branch of WSU's Native American Programs "is committed to facilitating, promoting, and supporting a vibrant and active Affiliates and Associates group comprised of tribal members, faculty, and staff that are dedicated to community-based research that is embedded in tribal sovereignty, values and knowledge systems. We are committed to promoting ethical research and tribal protocols that honor our MOU agreement with tribal governments and the sovereign rights of all Native American tribes and peoples."

WSU MUSEUM OF ANTHROPOLOGY

<https://archaeology.wsu.edu/>

Located in College Hall, the Museum of Anthropology rehabilitates and curates archaeological and ethnographic collections. It is an official repository for archaeological collections generated by the work of Federal, State, and County agencies in Eastern Washington and houses a collection of objects representative of the culture of Native American tribes in the Inland Northwest since contact with Europeans. The website also includes links to information and photos of major archaeological sites in the regions.

INDIGENOUS RESOURCES

NEZ PERCE TRIBE WEBSITE

<https://nezperce.org/>

NEZ PERCE TRIBE CULTURAL RESOURCE PROGRAM

<https://www.nezpercecultural.org/>

NATIVE LAND DIGITAL

<https://native-land.ca/>

This site allows you to view a map of Indigenous territories, treaties, and languages to represent place in a non-colonial way.

NEZ PERCE LANGAUGE PROGRAM

<https://www.nimiipuutimt.org/>

This site includes learning tools and elder knowledge surrounding the Nez Perce language.

NEZ PERCE RELIGIOUS TRADITIONS

[Nez Perce Religious Traditions](#)

This site includes learning tools and elder knowledge surrounding the Nez Perce language.

THE STORY OF THE SEVEN DEVIL'S MOUNTAINS

<https://www.ktvb.com/article/news/local/208/the-story-of-the-seven-devils-mountains>

This is a story of Idaho's Seven Devil's Mountains, as told by the Nez Perce Tribe.

CAMAS: SACRED FOOD OF THE NEZ PERCE (NIMIIPUU) (29 MIN, 2022, FILMMAKER SACHA WELLS)

https://www.youtube.com/watch?v=esOuz0_73tg

Listen to the heartbeat of the Nimiipuu people as tribal interpreters explain their intimate relationship with the land and the significant place Camas has in their culture. This documentary explores the resilience of Nimiipuu gatherers as they face disturbing human and environmental barriers in their quest for gathering “sacred foods.” “Indigenous populations carry humanity’s ability to have a sensitive relationship with the landscape. If humanity is going to survive it’s going to be because they have a sensitive relationship with the landscape,” Josiah Pinkham Nez Perce ethnographer.

CREATIVE HEARTS AND MINDS OF THE NEZ PERCE
(23 MIN, 2020, FILMMAKER BRANDON MCHONE)

<https://www.youtube.com/watch?v=yH5qeKyXZGw>

This short documentary takes the viewer on an educational adventure. Learn from the Nimiipuu historian/storyteller Nakia Williams about the deep relationship the Nimiipuu have with the land in North Central Idaho. Take a trip up Hells Canyon with Stacia Morfin: storyteller, dancer and founder of Nez Perce tourism. Listen to Roger Amerman and learn about traditional horse masks with the Appaloosas Pisasqu and Mioxat. Watch as Mikailah Thompson, a young bead artist skillfully shares her contemporary and traditional vision of this art. Follow high schooler Brandon McHone as he begins his pilgrimage as a modern storyteller by using the medium of film. Take a journey, watch an eagle soar, follow the Middle fork of the Clearwater River. Creative Hearts and Minds of the Nez Perce.

THE NIMIIPUU
(22 MIN, 2017, PRODUCED BY LCSC AND DAN KANE)

<https://www.youtube.com/watch?v=aTSNXhhqvOs>

Narrated by Josiah Pinkham

NEZ PERCE HORSES
(2011, 6 MIN, SMITHSONIAN INSTITUTE)

<https://www.youtube.com/watch?v=LYU4KUjDsH0&t=10s>

This short video, incorporated into a museum exhibit at the National Museum of the American Indian at the Smithsonian Institution in Washington D.C., focuses on Nez Perce horse culture, including the Young Horseman program and interviews with tribal members.

THE NEZ PERCE: A PEOPLE IN EXILE
(2007, 5:34, SPOKESMAN REVIEW)

<https://www.youtube.com/watch?v=luqsmigAl5Y>

Short history on the Nimiipuu-Nez Perce of the Chief Joseph Band that reside on the Colville Indian Reservation in Nespelem, WA., focusing on the importance of language preservation.

LANDSCAPE OF HISTORY: THE NEZ PERCE NATIONAL HISTORIC TRAIL
(20 MIN, 1994, US FOREST SERVICE)

<https://www.youtube.com/watch?v=PMEVav1Mixw>

See also: <https://fs.usda.gov/npnht>

This program takes you on the 1,170-mile journey taken by the Nez Perce tribe in 1877. Pursued by the United States Army, 750 Nez Perce men, women, and children made a heroic yet futile flight seeking freedom and peace far from their homeland. The program highlights the need to preserve and interpret this landscape of history.

WALKING ON SACRED GROUND
(17 MIN, 2004, US FOREST SERVICE)

<https://www.youtube.com/watch?v=iyoHIfVkc4A&t=7s>

A US Forest Service film about the Lolo Trail National Historic Landmark. Many who travel this rugged route today may not be aware that the natural and cultural resources

along the Lolo Trail are deceptively delicate. Walking on Sacred Ground explains why this landscape—from its cultural importance to modern Nez Perce people, to its sensitive mountain habitats—is so remarkable. Narrated by Nakia Williamson.

**DIG FOR THE TRUTH
(2019, 8 MIN, NEZ PERCE TRIBE)**

<https://www.facebook.com/watch/?v=469849600242059>

A video by the Nez Perce Tribe about some of the negative impacts that could occur if the Stibnite Gold Project is approved. Midas Gold, a Canadian company, is seeking federal approval to mine gold in the headwaters of the East Fork of the South Salmon River near McCall, Idaho—a project opposed by the Nez Perce Tribe. Interviews include Emmit Taylor (Director of Nez Perce Tribal Fisheries Watershed Division), Shannon Wheeler (Nez Perce Chairman), McCoy Oatman (Nez Perce Vice Chairman), and Nakia Williamson (Nez Perce Cultural Resources Program Director). Includes explanation of Nez Perce beliefs about the connection of all elements in the natural world.

LEWIS AND CLARK AMONG THE NEZ PERCE: STRANGERS IN THE LAND OF THE NIMIIPUU

(67 MIN, 2016, MONTANA HISTORICAL SOCIETY):

<https://www.youtube.com/watch?v=PHpoahfu-pM>

In this recorded lecture, Nez Perce historians Allen V. Pinkham and Steven Ross Evans have examined the journals of Lewis and Clark with painstaking care to tease out new insights from what the explorers wrote about their Nez Perce hosts. Pinkham and Evans evaluate both what Lewis and Clark understood and what they misunderstood in the Nez Perce (Nimiipuu) lifeway and political structure. More particularly they have re-examined the journals for clues about how the Nez Perce reacted to the bearded strangers. They have also gathered and put into print for the first time the strands of a surprisingly rich Nez Perce oral tradition. Presence of the Past Program Series, May 12, 2016.

**THE LOST JOURNALS OF SACAJEWEA
BY DEBRA MAGPIE EARLING (2023)**

<https://milkweed.org/book/the-lost-journals-of-sacajewea>

A novel that puts Sacajewea at the center of her own story. This book is forthcoming on May 9th, 2023.

**YELLOW WOLF: HIS OWN STORY
BY L.V. MCWHORTER (2020)**

<https://www.discovernw.org/yellow-wolf-his-own-story>

The story of Yellow Wolf, a survivor of the Nez Perce War.

**THE BEADWORKERS
BY BETH BIATOTE (2020)**

<https://www.counterpointpress.com/dd-product/the-beadworkers/>

<https://everybody-reads.org/>

Stories of live in the Native Northwest and of Native American Life by a Nez Perce Author. *The Beadworkers* is the Fall 2022 book for the [Everybody Reads](https://everybody-reads.org/) program in the

Palouse region. She will be speaking at WSU on November 2nd, 2022, and at libraries around the Palouse region in the same week.

NEZ PERCE COYOTE TALES: THE MYTH CYCLE BY DEWARD E. WALKER AND DANIEL N. MATTHEWS (1998)

<https://www.oupres.com/9780806130323/nez-perce-coyote-tales/>

A collection of stories translated from Native languages about the mythical Coyote character.

FOLLOW THE RIVER: PORTRAITS OF THE COLUMBIA PLATEAU (WSU JORDAN SCHNITZER MUSEUM OF ART, 2021, 20 MIN)

https://www.youtube.com/watch?v=_MX_zELCc7s

In this film, WSU Fine Arts professor Michael Holloman (Confederate Tribes of the Colville Reservation) describes his motivations for curating the *Follow the River* exhibit, which reframed the museum's Worth D. Griffin Collection of Native portraiture alongside cultural materials from Plateau tribes. The Griffin portraits were commissioned in the mid-1930s by former WSC President Ernest O. Holland and are part the WSU art museum's permanent collection. In addition to highlighting some of the exhibits' portraits, the interview provides the context and cultural value of the collection.

PROJECT 562

<http://www.project562.com/>

Created by Matika Wilbur, Project 562 is a multi-year national photography project dedicated to photographing over 562 federally recognized tribes in The United States resulting in an unprecedented repository of imagery and oral histories that accurately portrays contemporary Native Americans. This creative, consciousness-shifting work will be widely distributed through national curricula, artistic publications, exhibitions, and online portals. Site includes a gallery of photos and biographies of the subjects, as well as a series of short films. Of particular interest are a blog post and collection of films chronicling the 2017 Tribal Canoe Journey along Coast Salish ancestral highways in the PNW, and a video interview with Regis Cook of the Onandoga on the importance of language preservation.

NIMIIPUU PROTECTING THE ENVIRONMENT

<https://www.nimiipuuprotecting.org/what-we-do>

An organization dedicated to practicing sustainable environmental practices in the tradition of the Nimiipuu and passing that knowledge down to others.

PALOUSE NATIVE ECOLOGY RESOURCES:

THE PHOENIX CONSERVANCY, PALOUSE PRAIRIE PROJECTS

<https://phoenixconservancy.org/palouse-prairie-conservation/>

Founded in Pullman in 2016, the Phoenix Conservancy's mission is to restore endangered ecosystems globally for the communities that depend on them and the conservation of biodiversity. Their work falls into the broad categories of direct environmental restoration, education/outreach, and research.

PALOUSE LAND TRUST

<https://www.palouselandtrust.org/palouse-prairie-landing>

According to the Palouse Land Trust, “with less than 1% of the original habitat remaining, the native Palouse Prairie is the most endangered ecosystem in the continental United States.” Learn more about this issue on the Palouse Land Trust website.

THE PALOUSE PRAIRIE FOUNDATION

<http://www.palouseprairie.org/display/>

This site includes images and maps comparing historical and contemporary vegetation.

PALOUSE–CLEARWATER ENVIRONMENTAL INSTITUTE

<https://pcei.org/>

PALOUSE CONVERSATION DISTRICT

<https://www.palousecd.org/>

Host programs to help landowners meet their conservation goals through voluntary, incentive-based programs, including conservation agriculture, habitat restoration, salmon restoration, and monitoring water quality.

ROSE CREEK NATURE PRESERVE

<https://pcei.org/rose-creek/>

Located 7.5 miles northwest of Pullman, this 22-acre preserve provides many examples of native Palouse plants.

IDAHO NATIVE PLANT SOCIETY

<https://idahonativeplants.org/>

WSU ARBORETUM & WILDLIFE CONSERVATION CENTER

<http://www.arboretum.wsu.edu/index.html>

Includes information on campus projects and Palouse Prairie Conservation and Restoration (Magpie Forest and Kramer Prairie).

ECOARTS ON THE PALOUSE

<https://www.ecoartsonthepalouse.com/home>

EcoArts on the Palouse is a student-and-community-centric project founded on the belief that situated creative making can influence the way we understand our relationship to the land, water, and other species, and that this work is a crucial part of transformation toward a more ecologically sustainable and just society. Through visual and literary artworks by Washington State University students, faculty, and the larger community, we provide a lens onto the wild edge spaces in the grassy Palouse biome. Their projects include The Plant Poems Project, which has contributed poetry to signage about native plants found along the Missouri Flats Creek walkway (along Grand Avenue, behind Cougar Country, running from the Train Depot to Stadium Way).

MOVIES ON INDIGENOUS SUBJECTS (KANOPY)

GATHER

(74 MIN, 2020, DIR. SANJAY RAWAL)

<https://www.kanopy.com/en/wsu/video/10847002>

Gather follows the stories of natives on the frontlines of a growing movement to reconnect with spiritual and cultural identities that were devastated by genocide. An indigenous chef embarks on an ambitious project to reclaim ancient food ways on the Apache reservation; in South Dakota a gifted Lakota high school student is proving her tribe's native wisdom through her passion for science; and a group of young men from the Yurok tribe in Northern California are struggling to keep their culture alive and rehabilitate the habitat of their sacred salmon. All these stories combine to show how the reclaiming and recovery of ancient food ways is a way forward for native Americans to bring back health and vitality to their people.

THE THICK DARK FOG: RECLAIMING NATIVE AMERICAN IDENTITY

(56 MIN, 2012, DIR. RANDY VASQUEZ, JONATHAN SKURNIK)

<https://www.kanopy.com/en/wsu/video/191421>

Walter Littlemoon is a 69-year-old Lakota man born and raised in Wounded Knee, South Dakota. At the age of five, he was removed from his family to attend a federal government boarding school where his culture, language, and spirituality were suppressed. This documentary profiles Walter's journey to heal himself and his community while reclaiming his heritage.

BEYOND RECOGNITION: WOMEN PRESERVING NATIVE CULTURE

(24 MIN, 2014, DIR. MICHELLE GRACE STEINBERG)

<https://www.kanopy.com/en/wsu/video/173916>

After decades struggling to protect her ancestors' burial places, now engulfed by San Francisco's sprawl, a Native woman from a federally unrecognized tribe and her allies occupy a development site to prevent desecration of sacred ground. When this fails to stop the development, they vow to follow a new path: to establish the first women-led urban Indigenous land trust. This documentary tells the inspiring story of women creating opportunities to preserve Native culture and homeland in a society bent on erasing them. Through *cinéma vérité*, interviews, and stunning footage of the land, the film introduces Corrina Gould, Johnella LaRose, and Indian People Organizing for Change as they embark on an incredible journey to transform the way we see cities. The film invites viewers to examine their own relationship to place, revealing histories that have been buried by shifting landscapes.

BADGER CREEK: A PORTRAIT OF RESILIENCE ON THE BLACKFEET RESERVATION

(26 MIN, 2017, DIR. RANDY BASQUEZ, JONATHAN SKURNIK)

<https://www.kanopy.com/en/wsu/video/553331>

A documentary portrait of a Blackfeet (Pikuni) family, the Mombergs, who live on the lower Blackfeet Reservation in Montana near the banks of Badger Creek. In addition to running a prosperous ranching business, they practice a traditional Blackfeet cultural lifestyle that sustains and nourishes them, including sending their children to a

Blackfeet language immersion school, participating in Blackfeet spiritual ceremonies and maintaining a Blackfeet worldview. The film takes us through a year in the life of the family, and through four seasons of the magnificent and traditional territory of the Pikuni Nation.

BAD SUGAR

(30 MIN, 2008, DIR. LARRY ADELMAN)

<https://www.kanopy.com/en/wsu/video/62775>

The Pima and Tohono O'odham Indians of southern Arizona have arguably the highest diabetes rates in the world - half of all adults are afflicted. But a century ago, diabetes was virtually unknown here. Researchers have poked and prodded the Pima for decades in search of a biological - or more recently, genetic - explanation for their high rates of disease. Meanwhile, medical-only interventions have failed to stem the rising tide not just among Native Americans, but globally. What happened to the health of the Pima? **BAD SUGAR** explores this topic.

IN WHOSE HONOR?: AMERICAN INDIAN MASCOTS IN SPORTS

(81 MIN, 1997, DIR. JAY ROSENSTEIN):

<https://www.kanopy.com/en/wsu/video/157323>

This documentary takes a critical look at the long-running practice of "honoring" American Indians as mascots and nicknames in sports. It follows the story of Native American mother Charlene Teters, and her transformation into the leader some are calling the "Rosa Parks of American Indians" as she struggles to protect her cultural symbols and identity. **IN WHOSE HONOR?** looks at the issues of racism, stereotypes, minority representation and the powerful effects of mass-media imagery, and the extent to which one university will go to defend and justify its mascot.

SMOKE SIGNALS

(89 MIN, 1998, DIR. CHRIS EYRE):

Available at Holland Terrell Library (DVD33) and Vancouver Library (PN1997.S565 1999)

Based on WSU alumnus Sherman Alexie's book *The Lone Ranger and Tonto Fistfight in Heaven* and filmed in Worley, Idaho, this feature film tells the story of two young Native American men, Thomas and Victor, who go on a road trip to recover and acknowledge part of their family history.

Collection and Exhibit Resources: WSU Jordan Schnitzer Museum of Art

This section highlights resources and opportunities at [Jordan Schnitzer Museum of Art WSU](#) that relate to the common reading book, *Braiding Sweetgrass*.

COLLECTION STUDY CENTER RESOURCES

Faculty/classes may view works from the museum's permanent collection in the [Collection Study Center](#) (CSC), located in the Fine Arts building (Room 5092) next door to the Crimson Cube museum structure. The CSC is open by appointment only. Please email the Curator of Education and Programs (Kristin Becker: kristin.carlson@wsu.edu) and the Collection Manager (Ann Saberi: amsaberi@wsu.edu) to schedule a visit to the CSC.

NOTE: You can search the museum's permanent collection here, but there are not yet images for all entries: <https://wsuart.pastperfectonline.com/> This tool is most effective if you are looking for a specific artist.

These are some examples from the permanent collection that may be of interest in relation to *Braiding Sweetgrass*:

WORTH D. GRIFFIN COLLECTION OF NATIVE PORTRAITURE

In the summer of 1936, Washington State College (WSC) Fine Arts Department Chair Worth D. Griffin (with the support of WSC President E. O. Holland and the Board of Regents) began an ambitious series of oil on canvas portraits of "Indians of the Northwest tribes and other historic characters." This commissioned project focused on prominent pioneers and tribal leaders from the Inland Northwest. It was recommended that Griffin take note of the mid-nineteenth century Pacific Railroad Survey Reports, particularly their illustrations and ethnographic descriptions of American Indians of the West. Griffin expanded upon these resources with his artistic expertise in portraiture, while dutifully engaging the ongoing and erroneous public perception of Native Americans as a vanishing race. Viewing Griffin's work today is quite telling in regard to what he accomplished artistically, as well as what was glaringly absent in his portrayal of regional tribal members.

See exhibition archive page for [Follow the River: Portraits of the Columbia Plateau](#) from 2021. Many of the Worth Griffin portraits were included in this exhibition. *Follow the River* was guest curated by WSU Fine Arts Professor Michael Holloman, an enrolled member of the Confederated Tribes of the Colville Reservation. Holloman is also [Coordinator of Native Arts Outreach and Education in the College of Arts and Sciences](#).

In advance of a visit to the CSC to see the Worth Griffin Collection, students might watch this 20-minute video of guest curator Michael Holloman discussing these paintings:

https://youtu.be/MX_zELCc7s

Additional video resources:

[Portraits of the Columbia Plateau with Curator Michael Holloman](#), March 10, 2021, YouTube Live Lecture

[Into the Archives: Photography from the Colville Reservation](#), March 18, 2021, Recorded Zoom Webinar

WORKS BY CONTEMPORARY INDIGENOUS ARTISTS

The museum owns work by the following contemporary indigenous artists. It is often useful to view some of these works alongside the portraits from the Worth D. Griffin Collection mentioned above:

- **Rick Bartow** (See also *Things You Know But Cannot Explain* exhibition: <https://museum.wsu.edu/events/exhibit/2017-winter-rick-bartow/>)
- **Joe Feddersen**: <https://wsuart.pastperfectonline.com/webobject/46FD0A65-0AFF-410E-A1A2-436341222420>
- **James Lavadour**: <https://wsuart.pastperfectonline.com/webobject/B6C7CEA6-2FC8-40D3-88D1-277667865290>
- **Jaune Quick-to-See Smith**: <https://wsuart.pastperfectonline.com/webobject/1036D90C-F647-4F19-93F8-062838630249>
- **Marie Watt**: <https://wsuart.pastperfectonline.com/webobject/D60FA7A1-7B35-4826-98B9-451836186628>

MUSEUM PROGRAMS FOR 2022-23

For upcoming programs related to the exhibitions listed below, visit this link.

Programs for Fall 2022 will be listed here in August:

<https://museum.wsu.edu/events/calendar/>

MUSEUM EXHIBITIONS FOR 2022-23:

Groups may visit the museum during regular open hours (Tues-Fri, 1-4pm and Sat 10am-4pm), or email the Curator of Education and Programs (Kristin Becker: kristin.carlson@wsu.edu) to schedule a special class visit outside of open hours.

Please verify museum hours and exhibition and program dates on our website before you visit:

<https://museum.wsu.edu/>

[*Our Stories, Our Lives: Irwin Nash Photographs of Yakima Valley Migrant Labor*](#)

May 24, 2022 – Spring 2023 (will close sometime in March 2023)
Reception and Panel Discussion will be held September/October 2022

The bounty and diversity of Washington State’s agriculture is possible because of the labor of agricultural workers. However, this work, and the individuals who perform it, are often hidden from view. In 1967, Irwin Nash visited the Yakima Valley to take photographs for a freelance magazine piece on valley agriculture. After completing this assignment, he nevertheless returned to the farming communities around Yakima each season until 1976 to document the lives of these workers. In the process, he created a compelling archive of more than 9,400 photographs. These images capture the moments of daily life—children playing, Chicano student meetings, family scenes, asparagus harvests—as well as chronicle an era of rising labor and protest movements, strikes, and social awareness that swept across Washington state and the nation.

In collaboration with WSU Libraries’ [Manuscripts, Archives, and Special Collections](#), the Jordan Schnitzer Museum of Art WSU will exhibit a selection of 50 photographs from the Irwin Nash Yakima Valley Migrant Labor Collection. This important collection, which until recently was largely unknown, documents the histories, experiences, stories, and perspectives of the Yakima Valley migrant labor community. These photographs have inspired the community to share their stories and help us document previously undocumented histories.

For Common Reading/ *Braiding Sweetgrass*: This exhibition may tie in with discussions of agriculture. It is also important to note: Mexican-Americans are most often the subjects of these photographs, but indigenous people from the Pacific Northwest also worked heavily in the farm industry before/during/after this period.

[Keiko Hara: Four Decades of Paintings and Prints](#)

May 24, 2022 – December 2022

Reception, Artist’s Talk, and Book Release on Wednesday, November 16, 2022, tentative time: 4-6pm

Keiko Hara’s exploration of her relationship to her surrounding environment has been continually formulated through the artist’s ongoing series titled, *Topophilia*. Meaning “a strong love of place,” the term *topophilia*, with its connection to humanistic geography, also represents a universal desire to hold onto ephemeral moments of beauty and sadness as related to conceptions of place—even if unattainable. This mini-survey exhibition chronicles Hara’s unwavering commitment to painting and her unique form of *Mokuhanga*, Japanese woodblock printmaking, over a 40-year period. Her abstract compositions are at once immensely sensitive yet executed in vibrant color with references to water, fire, skies, and verdant lands, offering rich metaphorical imagery. Hara’s longtime home in Walla Walla, Washington, situated in an expansive valley flanked by the Blue Mountains, figures centrally within her work as does a more internal investigation into the poetics of space. Tactility of things, their reference to nature, and how we perceive, feel, and understand the universe that we inhabit are all conditions of Hara’s visual enterprise.

Hara was born in North Korea to Japanese parents, raised in Japan, and moved to the United States in 1971. She studied printmaking at Cranbrook Academy of Art in Michigan earning an MFA in 1976. Hara taught for many years at Whitman College in Walla Walla, Washington, retiring in 2006. With numerous one-person exhibitions to her credit since 1976, Hara has also been included in invitational group exhibitions throughout the United States. Among museums that include Hara's work in their permanent collections are the National Gallery, the Art Institute of Chicago, the Milwaukee Art Museum, the Racine Art Museum, and the Detroit Institute of Arts.

For Common Reading/ *Braiding Sweetgrass*: This exhibition ties in well with the theme of strong relationships between humans and the land.

Juventino Aranda: Esperé Mucho Tiempo Pa Ver (I Have Waited a Long Time to See)

August 23, 2022 - March 11, 2023

Reception and Artist's Talk will be held September/October 2022

Juventino Aranda's work expresses a search for identity at the intersection of Mexico and America. As the artist has stated, "I am Mexican and second generation 'American.' I am not Hispanic, Latino, and definitely not Spanish—even though I live everyday with the consequences of their conquest." Aranda's sharp-witted art navigates this cultural borderland, drawing from pre-Columbian sources as well as current affairs related to the social, political, and economic struggles of late capitalism and notions of the American dream. His art and activist practices are influenced by the grassroots movements of Cesar Chavez and Dolores Huerta, while at the heart of his enterprise lie poignant themes of social aspiration and reflections of personal vulnerability veiled in a tenderness and humor meant to disarm.

The exhibition, *Esperé Mucho Tiempo Pa Ver (I Have Waited a Long Time to See)* presents new and past work from this burgeoning artist, marking Aranda's first museum exhibition in eastern Washington. Born to Mexican immigrants in Walla Walla, Washington, much of his recent work draws on his family history and particularities of his childhood that speak to foreignness in his native land. Not unlike his personal experience of never fully ascribing to one cultural category, his artwork also blends and manipulates the categories of paintings and sculpture, craft and high art, and manufacturing and the handmade, as well as the formal and conceptual strategies of post-minimalist artists.

Hostile Terrain 94 (Tentative):

Exhibition will run January 2023 to March 2023

Fall 2022: We will be looking for groups, classes, faculty, community members to help fill out 3,200 toe tags that represent people who died attempting to cross the Sonoran Desert of Arizona between the mid-1990s and 2019

Hostile Terrain 94 (HT94) is a participatory art project sponsored and organized by the [Undocumented Migration Project \(UMP\)](#), a non-profit research-art-education-media collective,

directed by anthropologist [Jason De León](#). The exhibition is composed of over 3,200 handwritten toe tags that represent migrants who have died trying to cross the Sonoran Desert of Arizona between the mid-1990s and 2019. These tags are geolocated on a wall [map](#) of the desert showing the exact locations where remains were found. This installation will simultaneously take place at a large number of institutions, both nationally and globally.

Exhibition of work by the Artist Jeffrey Gibson (Tentative):

We are in the process of exploring this exhibition option, which would feature work recently acquired by the Jordan Schnitzer Family Foundation. Jeffrey Gibson is an interdisciplinary artist based in Hudson, NY. His artworks make reference to various aesthetic and material histories rooted in Indigenous cultures of the Americas, and in modern and contemporary subcultures.

MASC and CDSC Resources

Part of the WSU Libraries system, the [Manuscripts, Archives, and Special Collections \(MASC\)](#) and the [Center for Digital Scholarship and Curation \(CDSC\)](#) offer many resources for students to study primary sources and to research ongoing projects related to Indigenous Studies. Used alongside *Braiding Sweetgrass*, these resources can help students draw connections between the topics in the Common Reading and issues of importance to local Indigenous Peoples of the Palouse.

MANUSCRIPTS, ARCHIVES, AND SPECIAL COLLECTIONS

MASC MANUSCRIPTS

<https://libraries.wsu.edu/masc/collections-subject/>

See “Native American” paper collections (24 collections) (Gayle O’Hara)

MASC ARCHIVES

<https://libraries.wsu.edu/masc/university-archives/>

See “N” section for two Native American Studies Program records (Mark O’English)

MASC PHOTOGRAPHS

<https://libraries.wsu.edu/masc/photographs/#ref2>

See “Native Americans” photograph collections (Greg Matthews)

MASC DIGITAL COLLECTIONS

<https://content.libraries.wsu.edu/digital/custom/collections>

See “Toppenish Roundup Photographs,” “Cull White Photo Collection,” “Pacific Northwest Missionary Collection,” “Nez Perce Photographs Collection,” “National Park Service Historic Nez Perce Images Collection,” “L.V. McWhorter Artifact Collection,” “Wallis and Marilyn Kimble Northwest History Database,”

MASC: ARCHIVES WEST

<https://archiveswest.orbiscascade.org/>

Can search “By Subject” and “Native Americans” (1261 finding aids for collections from ID, MT, OR, UT, WA, WY)

MASC/CDSC: PORTAL PEOPLES’ WEB PORTAL

<https://plateauportal.libraries.wsu.edu/>

Materials accessible by “Tribal Path,” “Categories” (e.g., language, education, ceremony), “Collections,” and “Curriculum” (organized by Native Nation)

- <https://plateauportal.libraries.wsu.edu/collection/confluence-story-gathering-collection> - about 75 short interviews with Columbia River Native Americans
- <https://plateauportal.libraries.wsu.edu/curriculum>

- <https://plateauportal.libraries.wsu.edu/collection/wetxuuwitin-formerly-spalding-allen-collection-nez-perce> - photos of the many artifacts in the collection
- <https://plateauportal.libraries.wsu.edu/collection/ethnomathematics-schitsuumsh-coeur-dalene-curriculum> - mathematics lesson
- <https://plateauportal.libraries.wsu.edu/digital-heritage/panel-senior-water-rights-and-protection-sacred-salmon-warm-springs-treaty> - water rights lesson

CENTER FOR DIGITAL SCHOLARSHIP AND CURATION

CDSC SERVICES

<https://cdsc.libraries.wsu.edu/space/resources-and-equipment/>;

<https://cdsc.libraries.wsu.edu/space/calendar-and-booking/>

CDSC: TRIBAL DIGITAL STEWARDSHIP COHORT PROGRAM

<https://cdsc.libraries.wsu.edu/tribal-digital-stewardship-cohort-program/>

This program trains Native Americans to collect and manage cultural heritage materials

CDSC: THE CULTURALLY RESPONSIVE INDIGENOUS SCIENCE (CRIS) PROJECT

<https://cadrek12.org/projects/culturally-responsive-indigenous-science-connecting-land-language-and-culture>

<https://vimeo.com/425645989>

<https://news.wsu.edu/press-release/2017/05/24/2-5m-nsf-grant-for-indigenous-stem-education/>

<https://cris.libraries.wsu.edu/about>

THE CONFLUENCE PROJECT

<https://www.confluenceproject.org/>

This includes curriculum for visits to six Columbia River parks, also includes interview collection from Columbia River Indigenous voices.

THE SUSTAINABLE HERITAGE NETWORK

<https://sustainableheritagenetwork.org/>

Library Resource Guide

The [Common Reading Library Resource](#) Guide is also available on the LibGuides area of the WSU Libraries website, alongside many other helpful resources. The *Braiding Sweetgrass* Library Resource Guide is reproduced below:

This guide will introduce you to a variety of resources related to *Braiding Sweetgrass* by Robin Wall Kimmerer. The WSU Libraries have an unlimited simultaneous users' electronic copy of the book available for browser reading and download. There are also 2 print copies available on reserve at Holland and Terrell Libraries.

For more details, see the Search It record for the book:

https://searchit.libraries.wsu.edu/permalink/01ALLIANCE_WSU/lvmk9j/cdi_askewsholts_vlebooks_9781571318718

and the Library Guide to aid in accessing and reading the book:

<https://libguides.libraries.wsu.edu/AccessBraidedSweetgrass>

LIBRARY OF CONGRESS SUBJECT HEADINGS

Subject headings will lead you to helpful human-indexed materials related to *Braiding Sweetgrass*. You can search for these subject headings in Search It (searchit.libraries.wsu.edu) by clicking on “Browse Search,” and selecting “By subject” from the list to browse. Examples are:

[Botany](#)

[Botany - Philosophy](#)

[Environmental Justice](#)

[Human ecology](#)

[Human-plant relationships](#)

[Indian philosophy](#)

[Indigenous peoples](#)

[Nature](#)

[Philosophy of nature](#)

[Potawatomi Indians](#)

REFERENCE SOURCES – SEARCH IT

To find reference resources, go to Search It from the Libraries homepage (libraries.wsu.edu), click on the “advanced search” button, type in a keyword or two that describes your topic, enter (encyclo* OR diction*) in the second search box and limit to “in the title,” then click Search.

RESOURCE EXAMPLES:

[A Handbook of Native American Herbs](#)

by Alma R. Hutchens
(Spokane Academic Library E98 .B7 H87 1992)

[Native American Food Plants: An Ethnobotanical Dictionary](#)

By Daniel E. Moerman
(Spokane Academic Library, QK98.5 .N57 M64 2010)

[Native American Sovereignty on Trial: A Handbook with Cases, Laws, and Documents](#)

By Bryan H. Wildenthal
(Holland and Terrell Libraries, KF8205 .Z9 W55 2003)

[Native American Issues: A Reference Handbook](#)

By William Norman Thompson
(Holland and Terrell Libraries, E98 .T77 T56 2005 and ebook)

[Encyclopedia of Native American Tribes](#)

By Carl Waldman
(Holland and Terrell Libraries Reference, E76.2 .W35 2006)

[Handbook of Indigenous Religion\(s\)](#)

Edited by Greg Johnson, Siv Ellen Kraft
(ebook)

BOOK SOURCES – SEARCH IT

Search It features a single user-friendly interface to search across WSU resources, Summit (a group catalog of resources from 35+ academic libraries across the Pacific Northwest) and WorldCat (a collection of more than 150 million library items). Search It has books, articles, media items and much more. You can explore Search It from the WSU Libraries homepage (libraries.wsu.edu).

BOOK SOURCE EXAMPLES:

[The Ecological Indian: Myth and History](#)

By Shepar Krech III
(Holland and Terrell, E98.P5 K74 1999)

[Defending Mother Earth: Native American Perspectives on Environmental Justice](#)

Edited by Jace Weaver
(Holland and Terrell Libraries, E98.S67 D44 1996)

[Cultural Plant Harvests on Federal Lands: Perspectives from Members of the Northwest Native American Basketweavers Association](#)

By Rebecca Dobkins

(Owen Science and Engineering Library, SD1 .U5 PNW no.608 2016)

[Native American Ethnobotany](#)

By Daniel E. Moerman

(Owen Science and Engineering Library, E98.B7 M66 1998)

[Environmental Clashes on Native American Land: Framing Environmental and Scientific Disputes](#)

By Cynthia-Lou Coleman

(Ebook)

[An Integrated View of Health and Well-being Bridging Indian and Western Knowledge](#)

Edited by Antonio Morandi, A.N.Narayanan Nambi.

(Ebook)

JOURNALS

The following are key journal titles for which WSU subscribes in the field of Native American and Indigenous Studies.

[American Indian Culture and Research Journal](#) - microfilm, print, online; 1974-present

[American Indian Quarterly](#) - online; 1974-present

[NAIS Journal \(Native American and Indigenous Studies Association\)](#) - online; 2014-present (does not include most recent four years)

[Native Studies Review](#) - online; 2004-2013

[American Indian Law Review](#) - online; 1973-present

[Cultural Survival Quarterly](#) - online; 1981-present

[Journal of Indigenous Wellbeing](#) - online; 2016-present

ARTICLES (NEWSPAPER, MAGAZINE, JOURNAL)

To find database resources, click on the “Databases” crimson button on the Libraries homepage (libraries.wsu.edu). From this page, one can browse via the A-Z listings of databases or do a keyword search across database titles and brief descriptions.

For Native American and Plant Sciences specific resources, use the A to Z listing to find these databases:

[American Indian Experience](#) - The American Indian Experience (AIE) offers access to an online library, featuring more than 150 volumes of scholarship and reference content, hundreds of primary documents, and thousands of images.

[American Indian Histories and Cultures](#) - American Indian Histories and Cultures: Sources from the Edward E. Ayer Collection at the Newberry Library, Chicago; a digitized collection providing

insight into interactions between American Indians and Europeans from earliest contact up to civil rights movement of the mid-twentieth century.

[Native Plant Finder](#) - Provides information about which native plants in the United States are best at supporting butterfly and moth species. The database includes searchability by zip code.

[Index to American Botanical Literature](#) - Contains citations to the literature dealing with various aspects of extant and fossil American plants and fungi, including systematics and floristics, morphology, and ecology, as well as economic botany and general botany.

[Native Health Database](#) - The Native Health Database contains bibliographic information and abstracts of health-related articles, reports, surveys, and other resource documents pertaining to the health and health care of American Indians, Alaska Natives, and Canadian First Nations. The database provides information for the benefit, use, and education of organizations and individuals with an interest in health-related issues, programs, and initiatives regarding North American Indigenous peoples.

[Ethnic Newswatch](#) - An interdisciplinary, bilingual (English and Spanish) and comprehensive full text database of newspapers, magazines and journals from ethnic, minority and Native presses. Articles date from 1960 to the present.

For humanities and social science scholarly journal articles, use the A to Z listing to find these databases:

[Worldwide Political Science Abstracts](#) (political science)

[NCJRS Database](#) (criminology)

[America: History and Life](#) (history)

[Sociological Abstracts](#) (sociology)

[APA PsycINFO](#) (psychology)

For science scholarly journal articles, use the A to Z listing to find these databases:

[Scifinder Scholar](#), [Web of Science](#) and [Academic Search Complete](#) (all sciences)

[GreenFILE](#) (environmental issues)

[AGRICOLA](#) (agricultural sciences)

[PubMed](#) (human health)

For newspaper articles, use the A to Z listing to find these databases:

[ProQuest Global Newsstream](#)

[Nexis Uni](#)

[Chronicling America: Historic American Newspapers](#)

For magazine articles, use the A to Z listing to find these databases:

[Academic Search Complete](#)

[Reader's Guide Retrospective](#)

* [Search It](#) has articles as well as books and other library materials.

* Use the FindIt!@WSU button to help you locate the full-text articles.

MEDIA—SEARCH IT

Most video media resources are available through streaming format (see AVON and Kanopy below). Physical media items (DVD, VHS, CD, records, etc.) are available in the Current Journals and Newspapers room, in Holland and Terrell Libraries (Ground Floor). One can order most physical media items for home delivery. First, explore Search It at <http://searchit.libraries.wsu.edu/> by entering your query. You can then limit your search to media items in the “Type” section on the left side of the page (note that you might need to click on “Show More” to see DVDs, CDs, etc.)

[Academic Video Online \(AVON\)](#) - Academic Video Online is the most comprehensive video subscription available to libraries. It delivers more than 66,000 titles spanning the widest range of subject areas including anthropology, business, counseling, film, health, history, music, and more.

[Kanopy Streaming Video](#) - Kanopy has more than 26,000 films covering a broad range of subject areas, including documentaries, training films and feature films.

PHYSICAL MEDIA RESOURCE EXAMPLES:

[Creating a Future for People and Salmon](#)

Shared Strategy for Puget Sound; Dan Kowalski, Director
(Owen Science and Engineering Library, DVD, SH222 .W2 C74 2004)

[Our Spirits Don't Speak English: Indian Boarding School](#)

Rich-Heape Films; Chip Richie, Director
(WSU Vancouver Library Media, DVD, E97.5 .O97 2008)

[Trail of Tears: A Native American Documentary Collection](#)

Octapixx Worldwide Distribution; Chip Richie and Steven R. Heape, Producers
(Holland and Terrell Libraries, Media DVD 4233)

Braiding Sweetgrass List of Topics

Below is a non-comprehensive list of topics to be found in each essay of *Braiding Sweetgrass*, briefly summarized for your quick reference. Because the text does not need to be read linearly or completely, you may find this section helpful for identifying topics or themes that fit your specific course or learning environment. This resource is also available on the WSU Libraries LibGuides Website for [this year's Common Reading](#).

PREFACE

- Sweetgrass: “Hierochloa odorata” or “wiingaashk” (the sweet-smelling hair of Mother Earth)
- Explains how to braid it and the significance of braiding

PLANTING SWEETGRASS

SKYWOMAN FALLING - 3

- Creation story of Skywoman, the origins of Turtle Island, humans as immigrant to earth
- Kimmerer polling of college students – they say humans and nature are a bad mix, they cannot think of any beneficial relationships between people and the environment
- Comparisons between Skywoman and Eve
- Original Instructions – humans are the younger brothers of creation
- Plants make food and medicine from light and water, then give it away

THE COUNCIL OF PECANS – 11

- Pecans (pigan or nuts) – mast fruiting (produce in a boom/bust cycles), trees fruit as a collective; ways pecan crop affects populations of squirrels, hawks and foxes (predator-satiation hypothesis); trees communicate via pheromones and intertwined root systems
- Northeast Indigenous Nations (including nine bands of Potawatomi) – Trail of Death – removed to west to many places, ultimately to Oklahoma on promise of individual land rights; use Pecan trees to survive; in lean years government Indian Agents round up Native American children for boarding schools; land as a gift, not a commodity; U.S. Constitution and land rights; how indigenous peoples lost their land; Potawatomi Gathering of Nations
- Honorable Harvest – take only what is given, be grateful for the gift, reciprocate the gift

THE GIFT OF STRAWBERRIES – 22

- Evon Peter – Chief of Arctic Village, environmental activist, “boy raised by a river”
- Strawberries (ode min, the “heart berry”) – June and the “Strawberry Moon;” culture of homemade gifts; Strawberry Shortcake for Father’s Day; tending to strawberry patches; strawberry sales as a business

- Gift (exchange or economy) and commodity (exchange or market economy); why sweetgrass is gifted and not sold; “Indian giver;” Andes market is gift-based; Lewis Hyde research on gift economies; don’t participate in an economy where produced items were crafted by damaging the environment

AN OFFERING - 33

- Kimmerer’s nuclear family camps (with canoes) often in the summer in the Adirondacks; father begins each morning with by pouring out the first bit of coffee – an offering to the gods of Tahawus (highest peak in the Adirondacks); the first bit had grounds in it; way to marry the mundane with the sacred, it invokes the power of ceremony, helps to create a sense of the gifts of nature and a home
- Kimmerer’s mother always makes them clean the campsite, so it is spotless for the next campers, they also always leave campfire wood for the next campers

ASTERS AND GOLDENROD – 39

- Kimmerer loves plants decides to major in Botany; wants to study why Goldenrod and Asters grow together (why some stems are good for baskets, why berries can be used as medicine, why some plants are edible), her professor says these are not scientific questions; plants are treated as objects, not subjects
- Science teaches distinguishing between perception and physical reality, atomize complexity into smallest components, honor the process of evidence and logic
- Kimmerer letter from advisor says, “She’s done remarkably well for an Indian girl.”
- Louis Vieux and Navajo woman led her to complement scientific training with native plant knowledge
- Ways color is interpreted by the eyes – color afterimage – Asters and Goldenrod: a color contrast which attracts bees
- Native scholar Greg Cajete says to understand something you must do it with four aspects of our being: mind, body, emotion, and spirit

LEARNING THE GRAMMAR OF ANIMACY – 48

- Listen to the languages of wild places; science/botany is not the language of plants
- Anishinaabe ethno-botanist Keewaydinoquay in treatise on fungi writes about “puhpowee” the force which causes mushrooms to push up from the earth overnight
- Only nine elderly speakers of Potawatomi (an Anishinaabe language) left; power of assimilation and boarding schools contribute to decline; one speaker’s mother hid him away when the Indian agents came
- Language is the heart of culture; 70% of world’s people know/use English
- Ways English (Romance languages) and Potawatomi are different – Potawatomi has no name for please, has much higher percentage of verbs compared to nouns, does not assign gender to objects, assigns animacy to a wide variety of things/places
- Ethicist Michael Nelson and ecotheologian Thomas Berry, “the universe is a communion of subjects, not a collection of objects.” Plants are “who” not “it,” the living land is “natural resources”
- The “Beaver People” can teach and guide humans and be holders of knowledge

- Not until we learn to speak the grammar of animacy, can we be home

TENDING SWEETGRASS

MAPLE SUGAR MOON – 63

- Nanabozho, the Anishinaabe Original Man, and story of diluting the sweetness of sap in Maples so the people would understand both possibility (distilling the sweetness) and responsibility (hard work)
- Process of making maple syrup; maples follow the Original Instructions by caring for the people
- How maple buds become branches; two large maples in her front yard

WITCH HAZEL – 72

- Witch Hazel – yellow late fall flowers Kimmerer’s daughter named after family friend Hazel Barnett
- Hazel and Robin’s families are neighbors, both women are strong/capable, able to live off the land; a long friendship develops
- Robin’s family prepares a special Christmas party Hazel at her old and treasured home, friendship is good medicine

A MOTHER’S WORK - 82

- Robin’s family moves to seven-acre farm in upstate New York, with a great pond
- Story of the ducks raised at the pond
- Pond is victim of eutrophication; Kimmerer attempts to remove algae; Spirogyra, Volvox and Cladophora grow in the water, along with tadpoles; hydrodictyon
- Women as “keepers of the water”
- Paula Gunn Allen’s book “Grandmothers of the Light,” older women walk the Way of the Teacher, serve as role models for other women, influence women outside their homes, create a home where all of life’s beings can flourish

THE CONSOLIDATION OF WATER LILIES - 98

- The bittersweet nature of parenting, holding children close and letting them go
- Pond ecology, aerenchyma; kayaking – Mother Earth comforts and feeds us
- Kimmerer receives gifts from friends

ALLEGIANCE TO GRATITUDE - 105

- Story of Larkin refusing to stand and say the Pledge of Allegiance which focuses on the flag and not promises to each other and the land (literarily the country itself)
- Onondaga Thanksgiving Address or Words That Come Before All Else or Greetings and Thanks to the Natural World – an invocation of gratitude and an inventory of the Natural World, if what we aspire to is justice for all, then let justice be for all creation

- Thanksgiving Address reminds you that you have enough, to be content, to come together with one mind; Haudenosaunee decision-making proceeds from consensus not majority rule
- Thanksgiving Address asks us “What is our responsibility?” and “What is our gift?”

PICKING SWEETGRASS

EPIPHANY IN THE BEANS - 121

- Each month of the year, Mother Earth provides outdoor activities
- Lists a set of loving behaviors and challenges us to love humans and our environment in such ways
- We prune, irrigate, fertilize, and weed on behalf of fruits and vegetables we love, so this food also domesticates us
- Many claim to love the earth, we also need to focus on the ways the earth loves us back
- Urban gardening
- Best idea for restoring relationship between people and the land is to plant a garden, good for the health of people and the earth

THE THREE SISTERS - 128

- Three sisters - corn, beans, and squash - complimentary to the soil and the diet, yields are higher if grown together
- How three vegetable sisters are like three human sisters in terms of roles as oldest, middle child and youngest
- Role of nitrogen and Rhizobium bacteria in the growth of beans
- Connections between human/animal reproduction and plant reproduction
- Three Sisters potluck
- Indigenous agriculture - modify plants to fit the land, create polycultures (fields with many species of plants); modern agriculture - modify the land to fit the plants (use of fertilizers (ammonium nitrate) and other herbicides and pesticides)
- Humans are the 4th sister who the Three Sisters rely on for care

WISGAAK GOKPENAGEN: A BLACK ASH BASKET - 141

- Pigeon family of Potawatomi basket makers
- Baskets made of black ash trees; important of understanding growth rings and cambium
- Practice of not taking trees, but of making requests to trees to be taken
- The process of cutting and stripping the tree
- Honorable Harvest - take only what you need and use everything you take; “use it up, wear it out, make it do, or do without”
- Threat of the Emerald Ash Borer
- Steps in assembling the basket - the lessons of the first three rows
- How we might live with a heightened sensitivity to the lives given for ours? (e.g., consider the tree in the Kleenex); it is difficult to muster such a reflective moment for plastic

MISHKOS KENOMAGWEN: THE TEACHINGS OF GRASS - 156

- Rules for taking sweetgrass (Wiingaashk) - ask the plant, do not disturb the roots, take only what you need, never more than half
- Connections between scientific theory/thinking and technical writing of the academy (Introduction through References Cited) and indigenous ways of learning about plant life
- Laurie wants to know about the relationship between harvesting sweetgrass and the overall health of a sweetgrass population in an ecosystem
- Experiments are like a conversation with the plants, we ask and must listen
- Challenging atmosphere for women scientists
- Question the “unblinking assumption that science has cornered the market on truth” (p 160)
- Laurie found that the way of harvesting in the experiment enhanced the grass’ health, based largely on compensatory growth, an absence of harvesting plants causes competition, a loss vigor, and increased mortality; people need sweetgrass and sweetgrass needs people
- Western science view - set humans outside nature, their interactions with nature are largely negative, best way to save dwindling species is to leave them alone
- Relationship between sweetgrass and buffalo
- Sweetgrass is the first plant sown by Skywoman on Turtle Island

MAPLE NATION: A CITIZENSHIP GUIDE - 167

- Pompey Mall - general store in Kimmerer’s small community, typical small town gathering place
- Maple Sugar Moon (Zizibaskwet Giizis); northeast Native Peoples are Maple Nation, they count trees as “standing people”
- Kimmerer lists 11 “services” trees provide
- How maple syrup is created
- Bill of Rights vs Bill of Responsibilities
- Impacts of global warming on the sugar maples of New England
- Cheap gas now or maples for future generations?

THE HONORABLE HARVEST - 175

- Digging wild leeks, determining when to harvest
- Heterotroph - humans are feeders on the carbon transmitted by others, cannot photosynthesize
- Do we consume in a way that does justice to the lives we take?
- Anishinaabe elder Basil Johnson tells story of Nanabozho and overfishing
- Honorable Harvest - never take more than half, leave food (rice in the case of this essay) for reseeding and for other animals to consume; white settlers thought Native Americans did not completely take a full harvest because of laziness; 13 rules of Honorable Harvest
- What if hunting and fishing licenses had rules of Honorable Harvest, dictates of the democracy of species, the laws of Mother Nature
- Treat gifts of natural world like those from your grandmother
- Oren’s story of hunting for the “right” deer and only carrying one bullet
- Clean energy sources and the Honorable Harvest

- Thanksgiving Address of the Haudenosaunee
- Corn Spirit leaves the ungrateful humans
- Turkish girl talks of grandmother who utilizes the Honorable Harvest and says greatest U.S. culture shock element is American wastefulness
- Carol Crowe, Algonquin ecologist, on sustainability
- Lionel, Metis Nation, living in Quebec; jobs as a trapper, logger, and miner (in all had issues with the unsustainable way of harvesting), ultimately traps martens in a sustainable way (honors the giver and the taker)
- Kimmerer’s experiment to see if mall shopping can reflect the Honorable Harvest
- Differences between forest-grown on former agricultural land and not

BRAIDING SWEETGRASS

IN THE FOOTSTEPS OF NANABOZHO: BECOMING INDIGENOUS TO PLACE – 205

- The Creator gave Nanabozho (Original Man) a set of Original Instructions – walk in such a way that each step is a greeting to Mother Earth (story told by Anishinaabe elder Eddie Benton-Banai); role is not to change or control the earth, but learn from the world how to be human
- Time is not a river to the sea; it is the sea (it is circular)
- Role of sema (tobacco)
- Bozho names plants/animals (Linnaeus, Swedish botanist and zoologist)
- Nanabozho is an immigrant to the world which was already populated with living beings
- Ways elder brothers and sisters (animals and plants) showed Bozho how to survive
- Bozho learns of medicine teachers and the power of fire
- Plantain – plant that is an immigrant, that becomes “naturalized,” fits in well everywhere does not damage native species

THE SOUND OF SILVERBELLS - 216

- Kimmerer takes ecology (biologist Paul Ehrlich calls it the “subversive science” because it puts human in their place in the natural world) class into the southern (North Carolina) woods for a camping/field trip
- Composer Aaron Copland – an Appalachian spring is music for dancing
- Importance of moss spiders
- Students make connection to Mother Earth

SITTING IN A CIRCLE - 223

- Cranberry Lake Biological Station trip
- Today students lack first-hand experience with nature, instead get it from cable television natural channels
- How do plants take care of human needs? Hard question for students to answer
- Harvesting cattail (*Typha latifolia*) in the marsh (Wal Mart of the outdoors) - can be used for rope, bedding, insulation, light, food, heat, rain gear, shoes, tools, and medicine

- Herbalists say, “the cure grows near the cause”
- Digging white spruce root (watap) - used by indigenous peoples of Great Lakes, ties together bark canoes and wigwams, and for baskets
- Elements of soil and humus
- How can we give back to the plants? Beyond basic gratitude, to reciprocity? Students name about ten ways (most relate to environmental/political action)

BURNING CASCADE HEAD - 241

- Harvesting salmon ritual/ceremony at Cascade Head
- Description of the geography and beauty of the headlands, white brought diseases and drained the estuaries (which were key place where salmon switched from salt water to freshwater intake); they set up industrial fisheries/canneries, built dams, grazed cattle, and cut down forests, all of which negatively affected the salmon
- We love people and to celebrate, often through ceremonial rites of personal transition (e.g., birthdays, weddings, graduations), but we need ceremonies (like First Salmon Ceremony) because these ceremonies focus and unify people, acts of reverence that have pragmatic purposes
- Extend bonds of celebration/support beyond humans and make sure community creates ceremony, as well as ceremonies creating community
- Since 1976, there have been estuary restoration projects, but serious impediments to renewing salmon runs exist

PUTTING DOWN ROOTS - 254

- Treatment of the Mohawk people by settlers; Carlisle School
- Tom Porter, leads efforts to create Kanatsiohareke, a new Mohawk community focusing on teaching the traditional ways/language
- Language is the dwelling place of ideas that do not exist anywhere else
- Sweetgrass is planted at new school
- Skywoman’s twin grandsons and the choice between life and death
- Stories of Carlisle School attendees and the ceremonies of remembrance and reconciliation
- Kimmerer finds diamond

UMBILICARIA: THE BELLY BUTTON OF THE WORLD - 268

- Anorthosite (ancient rock) and lichen (umbilicaria americana, rock tripe, oakleaf lichen), the algae and fungi partnership (symbiosis), in the harshest of climate conditions the algae and fungi work best together, rock tripe is also known as starvation food for humans
- Native American wedding traditions
- Air pollution kills lichen, while global warming has exposed new habitats for lichen

OLD-GROWTH CHILDREN - 277

- Pacific northwest forests, largest trees in the world
- The many uses of cedars
- Great Potlatch tradition

- Franz Dolp’s work to create a 40-acre old growth forest, the Spring Creek Project
- Shake-bolting - old fallen cedars into shakes, new idea of taking cedar boards from a living tree
- Ways forest ecosystems deal with massive disturbances
- Way cedars reseed themselves; Franz and Dawn’s massive tree planting project

WITNESS TO THE RAIN - 293

- Sites and sounds of heavy rain in an Oregon rain forest
- How water gathers and falls differently on/from various plants
- Meaning of time to humans versus other parts of the natural world

BURNING SWEETGRASS

WINDIGO FOOTPRINTS - 303

- Winter blizzard noises
- Description of the Windigo, monster of Anishinaabe people and the winter hunger time or Hunger Moon
- Windigo stories reinforce taboo of cannibalism; he is doomed to never enter the spirit world, but wandering in constant hunger
- Stewart King (Anishinaabe elder) - understand the light and dark side of everything, resist the desire to do evil
- Writer Steve Pitt - Windigo is devoted to selfishness to the point where satisfaction is no longer possible
- Ojibwe Scholar Basil Johnston - overindulgent habits and additions are the way of Windigo
- Windigo excesses and our market/consumer economy, fabricated demand and compulsive overconsumption
- Dangers of thoughts of infinite growth on a finite planet

THE SACRED AND THE SUPERFUND - 310

- Description of the watershed of the Haudenosaunee Confederacy
- Waters place in the Thanksgiving Address
- Creation of the Haudenosaunee Confederacy by the Peacemaker, with lookout eagle at the top of the Great Tree
- Lake Onondaga polluted by industrial chemical companies producing Solvay waste
- Leachate and how the lake was polluted
- Mercury damage to the lake
- How lake in 1880s was major tourist and resort destination
- U.S. government breaks treaties with people of the Onondaga territories
- Five ways Onondaga Nations sought compensation for stolen land
- Gayanashagowa - the Great Law of Peace
- Honeywell Corporation efforts to clean up Lake Onondaga

- Neighbors of the Onondaga Nation (non-native allies) and Onondaga Nation bring lawsuit which stipulated a full cleanup of the lake, the action was dismissed in 2010
- Kimmerer sees “haunted house” scenes in the shallows of Lake Onondaga
- Definitions of waste, waste beds, and wasteland
- Dr. Norm Richards grows HELP message in the waste beds
- Environmentalists must keep hope and not despair
- Stations at Kimmerer’s environmental “haunted hayride” - Seven Stops:
 - Land as Capital
 - Land as Property - AstroTurf strategy; Aldo Leopold; Bill Jordan and the Society for Ecological Restoration
 - Land as Machine - should look at the ecosystem as a community of sovereign beings, subject rather than objects; the power of willows
 - Land as Teacher, Land as Healer - Restoration Ecologists - Mother Earth and Father Time - many projects creating lake health improvements
 - Land as Responsibility - Professor Don Leopold and students doing research to clean the lake; writer Freeman House; Indigenous Environmental Network; Onondaga Nation Vision for a Clean Onondaga Lake - follows the principles of bioculture and reciprocal restoration
 - Land as Sacred, Land as Community - Naturalist E.O. Wilson, Joanna Macy and the Great Turning
 - Land as Home - last stop, not realized yet, lake back to full health

PEOPLE OF CORN, PEOPLE OF LIGHT - 341

- Mayan Creation Story from Popul Vuh (sacred text)
 - 1st - People of Mud - not capable of dancing or singing praises of the gods
 - 2nd - People of Wood - not grateful
 - 3rd - People of Light - thought they were the gods
 - 4th - People of Corn - were respectful and grateful
- David Suzuki - The Wisdom of the Elders
- Importance of understanding photosynthesis and respiration (scientific knowledge/worldview) when it is coupled with caring (ecological compassion)
- Through science, we are often too tied to the notions of the People of Wood or of Light, too much separation of knowledge from responsibility
- People of Corn learned humility; we are the younger brothers to plants and animals
- Language is our gift and responsibility; we need to tell stories

COLLATERAL DAMAGE - 348

- Collateral damage in human war (e.g., Iraq War) and for mating salamanders crossing a highway
- Salamander (*Ambystoma maculata*) mating process, roles of females and males
- Magnetic and chemical signals which drive the salamanders
- How climate change particularly affects amphibians
- Description of the salamander research project - roadkill monitoring (James Gibbs)
- Species loneliness

SHKITAGEN: PEOPLE OF THE SEVENTH FIRE - 360

- Firewood warms you twice
- One-match fires; uses of a campfire
- Fire as a tool for health and destruction
- Potawatomi are People of the Fire, the creator gave them the fire stick
- Shkitagen - birch wood fungus - unique heat holding properties
- Seventh Fire Prophecy - Anishinaabe elder Eddie Benton-Banai
 - First Fire - Anishinaabe people living at the dawn of lands on the Atlantic shore; prophet foretold they must move west for survival, they move to present day Montreal
 - Second Fire - they move further west to shores of Lake Huron near Detroit; break into Ojibwe, Odawa, and Potawatomi
 - Third Fire - reunite as Three Fires Confederacy, live in land of wild rice, lived in care of maple, birches, beaver, eagle and loon
 - Fourth Fire - two prophets foretell coming of white people, zaaganaash, one saying they would bring great knowledge and brotherhood, the other saying they would bring death, ultimately the latter was deemed true and the white were called “chimokman, the long-knife people
 - Fifth Fire - the people’s way of life was destroyed, they could not practice their religion, could not speak their language, the people lose their way of life
 - Sixth Fire - the cup of life becomes the cup of grief;
 - Seventh Fire - retrace the steps of the ancestors, rekindle the flames of the sacred fire, begin the rebirth of a nation; we are at a crossroads, we will choose the soft and green path, or that of the cinder path of death
- Ecologists estimate we would need seven planets to sustain the lifeways we have created
- The land and the non-human people stand ready to help
- Natural gas explosion near Kimmerer’s home, climate refugees
- List of current world environmental problems
- Still have time to come together to forge the eighth and final fire of peace and brotherhood
- How to start a fire

DEFEATING WINDIGO - 374

- Kimmerer neighbor clear cuts his land
- Basil Johnston tells story of Nanabozho defeating the Windigo
- Anthropologist Marshall Sahlins modern capitalist societies feed on scarcity
- Teaching of “One Bowl and One Spoon,” gratitude plants the seed for abundance
- Kimmerer teaches Windigo by giving him buck horn tea (laxative) and then good soup (medicines) - she melts Windigo’s cold heart

EPILOGUE: RETURNING THE GIFT

- Niibin, the Potawatomi word for summer “the time of plenty”
- Niibin is the time of powwows and ceremony - dancing

- Minidewak, traditional giveaway, the gift of berries, is the honored one gives the gifts, who piles gifts high on the blanket to share good fortune with everyone in the circle
- Generosity is both a moral and material imperative; hoarding creates constipation
- Berries are eaten out of one big bowl with one big spoon
- Emingoyak - land, which has been given to us
- The earth gives power in wind, sun and water, but instead we break the earth open for fossil fuels; we needed to have reciprocated the gift, but now we have an environmental crisis