



AH 522
POLITICAL ECOLOGIES:
PERSPECTIVES ON NATURE, PLACE, AND HERITAGE
(Issues in Architecture, Design and Urbanism)

University of Illinois at Chicago ~ School of Art and Art History ~ Spring 2017

A course with Ömür Harmanşah, Associate Professor of Art History
Meets Thursdays 3-6 pm in Henry Hall 303
Office Hours: Tuesdays 1:00-3:00 pm (and by appointment)
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"What is to be done with political ecology? Nothing. What is to be done? Political Ecology!"

Bruno Latour (*Politics of Nature* 2004: 1)

"Gravel—an aggregate formed by water— became the likely inspiration for this book, a collage of concerns about the ways intersect with nature in the arid Southwest. The humble gravel pit offers an entrance to the strata of place, suggesting some fissures in the capitalist narrative into which art can flow."

Lucy Lippard (*Undermining*, 1-2)

SEMINAR DESCRIPTION

We live in very unusual, disturbing times. Debates on the onset of the Anthropocene (the new proposed geological epoch), climate change, and the global environmental crisis have brought to attention that we are at an important turning point in history of the planet earth, while in many places communities are increasingly denied basic rights to their environment, including access to water, land, clean air, biodiversity, and heritage. The social movements of ecological resistance experienced at the Dakota Access Pipeline, or during the privatization of water in Cochabamba, Bolivia, or the construction of the Merowe High Dam in the Northern Sudan, or the Sardinian resistance to the construction of a national environmental preserve speak to us as various local ecologies where the interests of global capitalism, nation states, and the indigenous communities come into conflict. Political ecology is a rapidly growing field of research and political platform concerning the place-based activism in coming to terms with

development projects, extreme resource extraction, military conflict, and the other effects of globalization and late capitalist world order. This graduate seminar will investigate key contemporary debates in and fieldwork methodologies of political ecology through the perspective of humanities and the arts, with a special focus on nature, place, and heritage. These three concepts remain at the core of artistic, literary, and architectural engagements with the environment in recent history and will form the main threads of discussion within the seminar. Case studies will feature examples of threats over architectural and natural heritage at sites of dam construction and resource extraction, destruction of archaeological and cultural heritage at sites of military conflict, genealogies of places and landscapes, debates on deep past and deep future, and ecologically conscious art practice.

The primary objective of this seminar is to build collectively a new and innovative way of approaching the politics of ecology from the specific, creative perspective of the humanities and the arts. What is the challenge of ecology and global ecological crisis and local politics of the environment to the humanities and the arts? Political ecology has long been a cross-disciplinary field, and derived its strength from the multiplicity of fields taking part in it, such as political science, environmental sciences, human geography, anthropology of social movements, etc. But what would an explicitly humanities and arts approach to ecology look like? Moreover, political ecology also aims to create platforms of debate not restricted to academic discourse, but are open to dialogue to other stakeholders outside academia. How would one address the challenges of ecological conflicts in various places in the world through an arts and humanities initiative? These are the core questions we will attempt to address in this seminar.

BOOKS ORDERED AT THE UIC BOOKSTORE:

The following books are available for your purchase at UIC Bookstore. You are not required to purchase them, since all the readings will be posted as pdfs on Blackboard (see below) but we will read substantial portions of these books, so it may be simply easier to have them in your library.

- Lippard, Lucy R.; 2014. *Undermining: A Wild Ride through Land Use, Politics, and Art in the Changing West*. New York and London: The New Press.
- Latour Bruno; 2004. *Politics of Nature: How to Bring Sciences into Democracy*. Cambridge MA and London: Harvard University Press.
- Harrison, Rodney; 2013. *Heritage: Critical Approaches*. Oxon and New York: Routledge.
- Meskell, Lynn (ed.); 2015. *Global Heritage: A Reader*. Malden MA: Blackwell Wiley.

Also, the Journal of Political Ecology is an open access journal. Please make sure to browse through what people are writing these days in the field:

<http://jpe.library.arizona.edu/>

COURSE REQUIREMENTS

- **Class Participation** The format of this course is a graduate seminar and it requires the active participation of everyone in the class whether they are taking the class for credit or auditing. The collaborative character of this seminar in particular is then fully dependent on our ability to share the work, collaborate in projects, co-author texts, and produce results in a collective effort. Needless to mention, all participants are expected to complete the weekly readings listed below under each week **before the seminar**, come prepared to the seminar to participate. Ömür may circulate discussion points or questions prior to the meetings - but there will be room for each of you to share your own ongoing, challenging questions. Participation, active involvement in the discussions, and developing good habits of documenting shared/discussed thoughts are most vital aspects of this seminar.

Since this seminar meets only once a week, missing a class is a big deal. If you have an emergency or health issues that will cause you miss the class, please contact me and we can work out a way to make up what you have missed.

- **Experiments in collaborative authoring: Blog essays:** In the first half of the semester and up to the Spring Break (March 20-24), *every other week* you will be asked to turn in a series of brief blog-style essays, addressing the past week's discussion (a total of 5 essays in 10 weeks). In writing these essays, we will experiment with collaborative authoring: how do two people come together and share thoughts in a collaborative authored text? This is common practice in academia and scholarly research, so I would like to encourage this collaboration in the form of short dynamic essays (1000-1500 words, supported by at least 2-3 images). This will give us a chance to sharpen our skills in writing frequently and collaboratively. The partners in such a collaboration don't have to be precisely like-minded individuals but preferably coming from different fields. Collaboration will also give us a chance to discuss political ecology matters in smaller meetings outside class hours. Essays will be mainly inspired by some aspects of your weekly reading, case studies covered in seminar meetings and the discussion that ensues it. Maybe an aspect of the discussion which we could not elaborate on and needs further inquiry. What is the most important thing you have taken away from the discussion? What can you contribute and perhaps take further on second thought? These papers will be shared on an internally shared platform on the Blackboard in order to create a collective record of the debate and substantiate our discussion. Here is a good example of such an essay:
- **Article Presentations:** Each student will have several chances to make brief presentations of selected articles or book chapters in class, to be determined ahead of time by Ömür or collectively. Your role in this presentation is to discuss the gist of the argument, highlight important case studies and to pose questions or discussion prompts from them. This is a way to share the load of reading. "Presentation" readings should be carefully/closely read and summarized for us by the volunteers while others may read or skim them as much as possible, or be familiar with them to be able to participate in the discussion.
- **Final Research project:** Every participant will choose a related research topic in collaboration with Ömür and turn it into a final research project. The project should involve a research problem, deriving from the theoretical concepts and issues relating to political ecology, adopt

an humanities and arts based approach and ideally choose a specific case study relevant to our seminar discussions. The choice of your case study in terms of period and geography is entirely open, whereas the theoretical framework must *speak directly* to the seminar. The research project's requirements include a proposal (one paragraph + preliminary bibliography due March 31st Friday), a 15-minute class presentation of the project (April 20th or 29th), and a 12-20 page final paper (due May 5th Friday).

GRADING WILL BE BASED ON:

- Class attendance and participation (20%),
- Article presentations (10%),
- Blog Essays (25%)
- Final project (45%) [divided up as: Proposal 5% ~ Presentation 10% ~ Final Paper 30%]

ACADEMIC INTEGRITY

Students are expected to follow the University of Illinois's ethical code of conduct and academic integrity, as described below. "Academic integrity means honesty and responsibility in scholarship. Students and faculty alike must obey rules of honest scholarship, which means that all academic work should result from an individual's own efforts. Intellectual contributions from others must be consistently and responsibly acknowledged. Academic work completed in any other way is fraudulent. It is your responsibility to refrain from infractions of academic integrity, from conduct that may lead to suspicion of such infractions, and from conduct that aids others in such infractions. 'I did not know' is not an excuse. Ask instructors for clarification if you are unsure of their expectations." Here are the links to the University's Academic Integrity and Plagiarism information pages:

<http://www.library.illinois.edu/learn/research/academicintegrity.html>

<http://www.provost.illinois.edu/academicintegrity/students.html>

WEEKLY SCHEDULE

1. Introduction: Political Ecology as Practice

WEEK 1. JANUARY 12. Introduction: Defining a new field: Political Ecology as Practice.

Perspectives from new debates on the Anthropocene, ruined landscapes of late capitalism, climate change and environmental crisis, conflicts over place, nature, and heritage.

Filkins Dexter, 2017 "[Before the Flood](#)" (Print) "[A Bigger Problem than ISIS?](#)" (Online) *The New Yorker* January 2, 2017 issue, 22-28.

WEEK 2. JANUARY 19. Living on land and living in a climate: Political ecology as a local/located practice. Politics of land use, and landscapes of extreme extraction as a primary concern for contemporary art. Politics and poetics of hybrid landscapes and capitalist ruins, not nature, not environment.



Lippard, Lucy R.; 2014. *Undermining: A Wild Ride through Land Use, Politics, and Art in the Changing West*. New York and London: The New Press.

Günel, Gökçe; 2014. "The Soul of Carbon Dioxide" in *The Yearbook of Comparative Literature* 58: 1-4.

Scott, Emily Eliza and Kirsten Swenson [**Shir**]; 2015. "Introduction: Contemporary Art and the Politics of Land Use" in *Critical Landscapes: Art, Space, Politics.*, Emily Eliza Scott and Kirsten Swenson (eds). University of California Press, 1-16.

Presentation [**Elizabeth**]: Trevor Paglen, *Experimental Geography* (using the following article and extra information and visuals about the art project)

Paglen, Trevor; 2015. "Experimental Geography: From Cultural Production to the Production of Space" in *Critical Landscapes: Art, Space, Politics.*, Emily Eliza Scott and Kirsten Swenson (eds). University of California Press, 34-42.

2. About The Anthropocene



WEEK 3. JANUARY 26. What is the Anthropocene and what does political ecology and climate change have to do with it? What is the (temporal/spatial/material) difference between landscapes of the *Holocene* and landscapes of the *Anthropocene*? Climate change and the unthinkable. Local and global perspectives on the planetary impact of Anthropocene, global warming and the emergent environmental crisis?

Davies, Jeremy; 2016. *The Birth of the Anthropocene*. Oakland CA: University of California Press.

Read "Introduction" (1-14), "1. Living in Deep Time" (15-40) and "2. Versions of the Anthropocene" (41-68). "Conclusions" (193-209).

Donna Haraway in conversation with Martha Kenney; 2015. "Anthropocene, Capitalocene, Chthulucene" in *Art in the Anthropocene: Encounters Among Aesthetics, Politics, Environments and Epistemologies*. Heather Davis and Etienne Turpin (eds). Anexact, 255-270.

http://openhumanitiespress.org/books/download/Davis-Turpin_2015_Art-in-the-Anthropocene.pdf

Sullivan, Heather I. and Bernhard F. Malkmus; 2016. "The Challenge of Ecology to the Humanities: An Introduction" In *New German Critique* 43/2 (128) Special Issue: *The Challenge of Ecology to the Humanities: Posthumanism or Humanism?* Edited by Heather I. Sullivan and Bernhard F. Malkmus. 1-20.

Further reading/presentations

Ghosh, Amitav; 2016. *The Great Derangement: Climate Change and the Unthinkable*. Chicago and London: The University of Chicago Press. [excerpts]

Sullivan, Heather I; (forthcoming) "Agency in the Anthropocene: Goethe, Radical Reality, and the New Materialisms," in *The Early History of Embodied Cognition*, edited by Heather I. Sullivan, John McCarthy, Nicholas Saul, and Stephanie Hilger

WEEK 4. FEBRUARY 2. Deep past, deep future: New temporalities, new challenges in the writing of history, in thinking and writing about the deep past. Perspectives from the humanities and the social sciences. Dipesh Chakrabarty's *Climate of History*.

Chakrabarty, Dipesh 2009 "The Climate of History: Four Theses" *Critical Inquiry* 35/2: 197-222.

"In his 2009 essay *The Climate of History: Four Theses*, the historian Dipesh Chakrabarty argued that anthropogenic climate change has signaled a fundamental shift in human history and human capacity. Once we have accepted the scientific evidence that human activities are re-shaping the Earth's atmospheric patterns and geochemical cycles, he argues, we are compelled to recognize that human beings have,



collectively, become a geophysical force capable of determining the course of climate for millions of years.

Smail, Daniel Lord; 2008. *On Deep History and the Brain*. Berkeley, Los Angeles and London: University of California Press.

- Introduction: Toward Reunion in History 1-11
- 1. The Grip of Sacred History 12-39
- 4. The New Neurohistory 112-156

Chakrabarty, Dipesh 2013 "[History on an Expanded Canvas: The Anthropocene's Invitation](https://www.youtube.com/watch?v=svggqLPfpaOg)" [Opening talk for the Anthropocene Project.](https://www.youtube.com/watch?v=svggqLPfpaOg)" <https://www.youtube.com/watch?v=svggqLPfpaOg>.

Anthropocene Project: An Opening at Haus der Kulturen der Welt, Berlin, Germany, January 12, 2013

Malabou, Catherine 2016 "[Anthropocene a new history?](https://www.youtube.com/watch?v=JkTGZ7l7jcM)"

<https://www.youtube.com/watch?v=JkTGZ7l7jcM>. Durham Castle Lecture Series delivered on 27 January 2016.

Further reading and some presentations from select articles from the dossier below:

Dossier: Robert Emmett and Thomas Lekan (eds) 2016 "[Whose Anthropocene? Revisiting Dipesh Chakrabarty's Four Theses of Climate History.](#)" RCC Perspectives Transformations in Environment and Society 2016/2.

2. About Nature

WEEK 5. FEBRUARY 9. Facing Gaia: Bruno Latour, and perspectives from the science and technology studies on the environment, and "why political ecology has to let go of nature"



Latour Bruno; 2004. *Politics of Nature: How to Bring Sciences into Democracy*. Cambridge MA and London: Harvard University Press.

- Chapter 1. Why Political Ecology Has to Let Go of Nature 1-52.
- Chapter 2. How to Bring the Collective Together 53-90
- Conclusion: What is to be done? Political ecology! 221-228.

Latour, Bruno; "[Facing Gaia](http://www.bruno-latour.fr/node/487)" First of the Gifford Lectures given by Bruno Latour in Edinburgh February 2013. <http://www.bruno-latour.fr/node/487>

"Those six lectures in 'natural religion' explore what it could mean to live at the epoch of the Anthropocene when what was until now a mere décor for human history is becoming the principal actor. They confront head on the controversial figure of Gaia, that is, the Earth understood not as system but as what has a history, what mobilizes everything in the same geostory. Gaia is not Nature, nor is it a deity. In order to face a secular Gaia, we need to extract ourselves from the amalgam of Religion and Nature. It is a new form of political power that has to be explored through a renewed attempt at political theology composed of

those three concepts: demos, theos and nomos. It is only once the multiplicity of people in conflicts for the new geopolitics of the Anthropocene is recognized, that the 'planetary boundaries' might be recognized as political delineations and the question of peace addressed. Neither Nature nor Gods bring unity and peace. 'The people of Gaia', the Earthbound might be the 'artisans of peace'."

WEEK 6. FEBRUARY 16. No class

FEBRUARY 18 SATURDAY Field Trip: After Nature with capital 'N' or a new form of *nature* as the reality of postindustrial world: Infrastructure and technospheres: Petcoke Project, Chicago. Field Trip to... and engagement with Beate Geissler and Brian Holmes (Deep Time Chicago & the Anthropocene project)

Petcoke: Tracing Dirty Energy. 2016. Exhibition curated by Natasha Egan and Karen Irvine. Marissa Lee Benedict and David Reuter, Rozalinda Borcila, Terry Evans, Geissler/Sann, Brian Holmes, Claire Pentecost, Steve Rowell, Victoria Sambunaris. Museum of Contemporary Photography July 21-October 9, 2016.



"Petcoke:Tracing Dirty Energy features MoCP commissioned works by artists in response to the environmental and public health impact of petcoke, a dust-like waste product containing carbon, toxic heavy metals, and other dangerous compounds resulting from oil refining processes in the Chicago region and beyond. In addition to photography, the exhibiting artists use multi-channel video installations, sculptural objects and interactive maps to document and inspire action around the often-overlooked relationship between the growing petcoke industry and climate change.

Study: "The Anthropocene Project" at the Haus der Kulturen der Welt

https://hkw.de/en/programm/projekte/2014/anthropozaen/anthropozaen_2013_2014.php

WEEK 7. FEBRUARY 23. Contested natures, animate worlds. Wild Sardinia and the Glaciers of the Yukon Peninsula. What does political ecology look like from an ethnographic and oral history perspective. Engagement with indigenous communities, colonial histories of landscapes. This we week we will divide the seminar into two teams, one team working on Heatherington's *Wild Sardinia* and the other on Cruikshank's *Do Glaciers Listen*.

Heatherington, Tracey 2010. *Wild Sardinia: Indigeneity & the Global Dreamtimes of Environmentalism*. Seattle and London: University of Washington Press.

- Introduction 3-28
- Ecology Alterity, Resistance 29-55
- Envisioning the Supramonte 59-84
- Intimate Landscapes 85-106
- Hope and Mischief in the Global Dreamtimes 224-238.

Cruikshank, Julie; 2005. *Do Glaciers Listen? Local Knowledge, Colonial Encounters & Social Imagination*. Vancouver and Toronto: UBC Press.

- Introduction: The Stubborn Particulars of Voice 3-20
- Memories of the Little Ice Age 23-49
- Constructing Life Stories: Glaciers as Social Spaces 50-75.

3. About Place

WEEK 8. MARCH 2. What is place? Romantic notions of place as a sheltered spaces of cultural meaning and memory (the so-called “anthropological place” of Marc Augé), versus place as a site of political conflict, negotiation, and resistance.

Augé, Marc 1995. “Anthropological Place” in *Non-places: introduction to an anthropology of supermodernity*. Trans. by John Howe. London and New York: Verso, 42-74.

Appadurai, Arjun; 1996. “The production of locality” in *Modernity at Large: Cultural Dimensions of Globalization*. Minneapolis: University of Minnesota Press, 178-200.

Dirlik, Arif; 2001. “Place-based imagination: globalism and the politics of place.” In *Places and politics in an Age of Globalization*. R. Prazniak and A. Dirlik (eds). Oxford: Rowman & Littlefield, 15-52.



Massey, Doreen 2006. “Landscape as Provocation: Reflections on Moving Mountains” *Journal of Material Culture* 11:33-48.

Živković, Marko; 2011. “Serbian Landscapes of Dreamtime and Healing: Clear Streams, Stones of Prophecy, St Sava’s Ribs, and the Wooden City of Oz.” In *Locating Health: Historical and Anthropological Investigations of Health and Place*, edited by Erika Dyck and Christopher Fletcher. London: Pickering and Chatto, 169-185.

WEEK 9. MARCH 9. Defending Place: Social Movements, Life, and Ecological Resistance. Water wars of Cochobamba. Film screening and discussion: “Even the Rain” (*También la lluvia*) Icíar Bollaín (2010) on water privatization and social movements of ecological resistance.



Escobar, Arturo; 2008. *Territories of Difference: Place, Movements, Life, Redes*. Durham: Duke University Press.

- Introduction 1-26
- Place 27-68
- Capital 69-110
- Nature 111-155.

“Escobar analyzes the politics of difference enacted by specific place-based ethnic and environmental movements in the context of neoliberal globalization.

Based on his many years of engagement with a group of Afro-Colombian activists of Colombia’s Pacific rainforest region, the Proceso de Comunidades Negras (PCN), Escobar offers a detailed ethnographic account of PCN’s visions, strategies, and practices, and he chronicles and analyzes the movement’s struggles for autonomy, territory, justice, and cultural recognition. Emphasizing the value of local activist knowledge for both understanding and social action and drawing on multiple strands of critical scholarship, Escobar proposes new ways for scholars and activists to examine and apprehend the momentous, complex processes engulfing regions such as the Colombian Pacific today.”

Presentation

Albro, R.; “Water is ours Carajo! Deep citizenship in Bolivia’s water war,” in *Social Movements: An Anthropological Reader*. Oxford and Malden: Blackwell Publishing, 249-271.

WEEK 10. MARCH 16. Ruins of Modernity, Ruins of Late Capitalism: is life possible in the ruins of late capitalism?

Dawdy, Shannon Lee; 2010. “Clockpunk Anthropology and the Ruins of Modernity,” *Current Anthropology* 51.6: 761-793.

“Walter Benjamin’s insights can be put to use by paying greater attention to the spatiotemporal dynamics of capitalism’s creative destruction, to the social life of ruins, and to projects that challenge the linear divide between modernity and antiquity. Releasing anthropology from progressive time necessarily entails a reintegration of the subfields and a direct engagement with recent ruins.”

Tsing, Anna Lowenhaupt; 2015. *The Mushroom at the End of the World: On the Possibility of Life in Capitalist Ruins*. Princeton University Press.

- Prologue. Autumn Aroma 1-9
- Arts of Noticing 17-25
- Contamination as Collaboration 27-34
- Some Problems with Scale 37-43
- Interlude: Smelling 45-52
- After Progress: Salvage Accumulation/ Working the Edge 57-70.



“Matsutake is the most valuable mushroom in the world—and a weed that grows in human-disturbed forests across the northern hemisphere. Through its ability to nurture trees, matsutake helps forests to grow in daunting places. It is also an edible delicacy in Japan, where it sometimes

commands astronomical prices. In all its contradictions, matsutake offers insights into areas far beyond just mushrooms and addresses a crucial question: what manages to live in the ruins we have made?"

Stoler, Ann Laura; 2013. *Imperial Debris: On Ruins and Ruination*. Duke University Press. Read Stoler's "Introduction: 'The Rot Remains' From Ruins to Ruination" 1-35.

"Imperial Debris redirects critical focus from ruins as evidence of the past to "ruination" as the processes through which imperial power occupies the present. Ann Laura Stoler's introduction is a manifesto, a compelling call for postcolonial studies to expand its analytical scope to address the toxic but less perceptible corrosions and violent accruals of colonial aftermaths, as well as their durable traces on the material environment and people's bodies and minds."

MARCH 20-24 SPRING BREAK

4. About Heritage

WEEK 11. MARCH 30. "Heritage is *of* the present *in* the present" What is heritage, what is cultural heritage? Discourse on heritage as resource. Defining heritage in the post-colony.

Shepherd, Nick; 2008. "Heritage" In *New South African Keywords*. Nick Shepherd and Steven Robins (eds). Jacana /Johannesburg: Ohio University Press, 116-128.

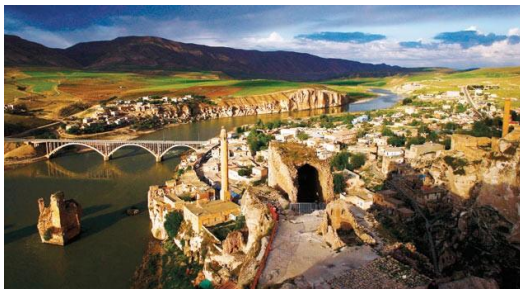
Shepherd, Nick; 2007. "Archaeology Dreaming: post-apartheid urban imaginaries and the bones of the Prestwich Street dead" *Journal of Social Archaeology* 7: 3-28.

Harrison, Rodney; 2013. *Heritage: Critical Approaches*. Oxon and New York: Routledge.

Rizvi, Uzma Z. 2013. "Checkpoints as Gendered Spaces: An Autoarchaeology of War, Heritage and the City" In *The Oxford Handbook of the Archaeology of the Contemporary World*, edited by P. Graves-Brown, R. Harrison, and A. Piccini. Oxford: Oxford University Press, 494-506.

[Noora] Meskell, Lynn; 2009. "The Nature of Culture in Kruger National Park" in *Cosmopolitan Archaeologies*. Lynn Meskell (ed.). Durham and London: Duke University Press, 89-112.

WEEK 12. APRIL 6. Salvage and salvage accumulation: does heritage need to be rescued? Archaeological practice in zones of conflict and development. A critical perspective on salvage archaeology. Dams and hydro-electric power plants and the destruction of landscapes. Human rights violations, state violence, late capitalist development projects and role of the multinational corporations. Towards a new ethics of salvage archaeology.



Kleinitz, Cornelia and Claudia Näser; 2011. "The Loss of Innocence: Political and Ethical Dimensions of the Merowe Dam Archaeological Salvage Project at the Fourth Nile Cataract (Sudan)" *Conservation and Management of Archaeological Sites* 13 2-3: Sub-Saharan Africa: 253-280.

Perring, Dominic and Sjoerd van der Linde; 2009. "The Politics and Practice of Archaeology in Conflict," *Conservation and Management of Archaeological Sites* 11, 3-4: 197-213.

Dissard, Laurent (forthcoming) "From Icons of Progress to Contested Infrastructures: 'Damming' the Munzur Valley in Eastern Turkey," in *Contested Spaces in Contemporary Turkey*, Fatma Müge Göçek (ed.) I.B. Tauris: London and New York.

APRIL 10. Opening of "Earth will not abide" Exhibition at Gallery 400. Artists included: Ryan Griffis, Brian Holmes, Sarah Lewison and Duskin Drum, Alejandro Meitin, Claire Pentecost, Sarah Ross

"The Earth Will Not Abide is an aesthetic response to a world in which seeds and soil are reduced to financial abstractions and where humans disappear into mechanized supply chains. While specifically focusing on the cross-continental relationships between the grain fields of the US, Brazil, and Argentina, this exhibition will question the ecological and social viability of this system while exploring both traditional and emerging alternatives. This is a documentary project is an aesthetic response to a world in which seeds and soil become financial abstractions and humans become elements in mechanized supply chains. The exhibition specifically focuses on the cross-continental relationships between the grain fields of the US, Brazil, and Argentina--geographies reshaped by automation and global trade. The Earth Will Not Abide questions the ecological and social viability of this system while exploring both traditional and emerging alternatives."

Week 13. April 13 Heritage and violence: ISIS and the Destruction of Cultural Heritage in Syria and Iraq: A Case Study in Political Ecology of Heritage. New Media and Spectacles of Destruction and Hyperreality in Middle Eastern Politics. Image wars or Iconoclasm.

González-Ruibal, Alfredo and Martin Hall; 2015. "Heritage and violence" *Global Heritage: A Reader*. Lynn Meskell (ed.). Wiley Blackwell, 150- 170

Latour, Bruno; 2002. "[What is iconoclasm? Or is There a World Beyond the Image Wars?](#)" in *Iconoclasm: Image Wars in Science, Religion and Art*. Bruno Latour and Peter Weibel (eds.). The MIT Press, 14-37.

Harmanşah, Ömür; 2015. "[ISIS, Heritage, and the Spectacles of Destruction in the Global Media](#)" *Near Eastern Archaeology* 78.3: 170-177.

Colla, Elliott; 2015. "[On the Iconoclasm of ISIS](http://www.elliottcolla.com/blog/2015/3/5/on-the-iconoclasm-of-isis)" (<http://www.elliottcolla.com/blog/2015/3/5/on-the-iconoclasm-of-isis>)

[Noora] Watenpaugh, Heghnar Zeitlian 2016. "Cultural Heritage and the Arab Spring: War over Culture, Culture of War and Culture War" *International Journal of Islamic Architecture* 5.2 245-263.



Week 14. April 20. Individual Project Presentations I

Week 15. April 29. Individual Project Presentations II.

Please note that Ömür will be out of town on Thursday April 27th, so this meeting will be held on Saturday April 29th at 3-6 pm in Henry Hall 303 (Location to be confirmed). Please let Ömür know if you have a conflict ahead of time.

Final Research paper due May 5th by 5 pm, hard copy in Ömür's mailbox (in Jefferson Hall Art History office). Please also email Ömür a digital version (word or pdf).