

Advanced Environmental Humanities:

Culture in a Turbulent World



Heyiya, by Jenny Kendler

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| Office hours | Mondays & Fridays 10:30-12:00 by appointment (e-mail or via Teams or Outlook calendar) |
| Class meetings | Thursdays 1:15-4:15 pm, MS Teams |
| Course modality | Remote |
| Technical support | https://www.uvm.edu/it/kb/student-technology-resources/ or call Helpline 802-656-2604 |

Brief Description

This seminar course will explore current themes and issues in the interdisciplinary environmental humanities through readings and discussions of theoretical and empirical texts across fields including environmental philosophy, literary and cultural studies, social and media theory, and others. Themes to be explored may include: Anthropocene studies, technoscience studies, posthumanist and decolonial theory, affect theory, animal and multispecies studies, and others. Students will be expected to carry out a research or applied practice project building on themes at the confluence of critical theory, environmental advocacy, and creative arts/humanities practice.

Thematic Overview

It is broadly recognized today that ecological problems present deep challenges to human society, and that technical solutions and policy responses are insufficient for addressing them. Understanding and engaging these challenges effectively requires historical understanding of their multiple and interacting causes, and humanistic and cultural approaches to motivating responses on multiple social scales. The emergence of the Environmental Humanities (henceforth, “EH”) as an interdisciplinary field testifies both to how this recognition has grown across multiple disciplines and to how critical theory and practice toward an ecologically sustainable culture has only just begun. The latter task faces obstacles at the levels of policy and politics, communication, psychology, and culture. The arts and humanities are central to addressing and overcoming these obstacles. The course will explore this problematic with a focus on key current readings in the environmental humanities and on current topics in the broader culture, including climate change action, social and racial justice, media disinformation, and others.

This semester’s course will begin from a recognition that we are living through an acute sociopolitical crisis, in which cultural, economic, technological, and ecological factors combine to produce deep differences in the perception of political identity and affiliation, of race and culture, and of environmental issues. The ongoing Covid-19 pandemic (and Covid ‘denialism’), this past year’s Black Lives Matter protests (and counter-protests), and the recent U.S. elections and the attack on their legitimacy all reflect forms of deep contention that mirror debates over climate change and climate justice (including ‘climate denialism’). Together they have brought about a situation in which it is difficult to know how and where to get one’s bearings: with such deep social fractures, where do we start in building the kinds of coalitions of thought and practice that will be necessary to build a socially just and ecologically sustainable world? Is it even reasonable to hope that the latter can be achieved? How do we best orient ourselves theoretically and practically in this murky and shifting terrain?

With these questions in mind, the format and expectations of this course will be somewhat flexible and individualized (see “Class Format” below). We will organize the course around three overarching themes, which have been among the most prominent themes in the environmental humanities in recent years. These themes are as follows. (Click on links in the online version of this document for further context.)

1. Attempts to grasp the world-encompassing totality of the climate and extinction crises: Recent scholarship has featured debates over the naming of the “Anthropocene,” the place of capitalism and neoliberalism within it, and articulations of the “deep time” of human relations with the geological, earthly, and chthonic *beyond* that preceded us and will outlast us. Here we find efforts to scope out what it means to live at, or even after, the “end of the world,” in a time of epistemic violence, great derangement, species loss, deaths of civilization and even of the “posthuman,” and all the loss, grief, mourning, rage, and other emotions conjured up at the intersections of geology, history, and the colonial and capitalist petrocultures, militarisms, and technofutures that collectively mark our world.

2. Debates over the ontological multiplicity of ‘the human,’ and the need to decolonize our understandings of it: Sparked by the previous decade’s calls for an “ontological turn,” and connected to the decolonial thread in all its forms—Indigenous, anti-racist, Black, women of color, global South, transnational, et al.—many scholars argue that the world is riven not only by cultural differences, but by ontological differences, differences of “world” and of “world-making.” These differences require “cosmopolitical” methods of renegotiating the conditions for coexistence within multiple entanglements with ecology, biology, and cosmology in their political, affective, and imaginal contours.

3. Empirical and ethnographic efforts to map out the multispecies entanglements of the cultural and natural, material and discursive, as humans contend with their relations with more-than-human worlds: Many of these efforts engage with the “new materialist” turn in its speculative, relational, object-oriented, animist, enactive/affective, and other forms, while others intersect with the “posthuman” turn in its “more-than-human” and “transhuman” varieties. Others are part of the tradition by which artists and philosophers continually rediscover the sheer delight of life in its biological, animated (and animist) exuberance. The animal, viral, fungal, microbial, vegetal, bodily, crystalline, watery, oceanic, elemental, and darkly and brightly ecological—all these and more provoke creative engagements that continue to challenge our thinking about what constitutes the world and our many possible placings within it.

Class Format and Expectations

Classes will be held remotely unless and until the pandemic subsides enough to warrant a return to campus. The class will include an advanced undergraduate section (ENVS 295) and a graduate section (NR 395), with both meeting together much or most of the time, but with smaller group work as appropriate and feasible. Meetings may sometimes be open to a broader public and publicized through UVM's EcoCultureLab (see <http://ecoculturelab.net>).

The course content will be strongly driven by theoretical readings, which we will explore in connection to issues at large in the world around us: these will likely include climate change and climate action, racial and environmental justice, public responses to environmental issues, and controversies in the public communication of environmental issues (such as media disinformation campaigns). It will therefore be important to stay up to date on required readings and to participate in group meetings.

Due to the nature of the class (a hybrid of graduate and advanced undergraduate, with openings to the public) and to the situation described above (the crisis we are living through), the course will be flexible and open-ended in its format and expectations. It will be a course focused on the process of individual and collective inquiry rather than on existing answers to pre-determined questions. To that end, I will welcome your input at all points in the course.

With the above in mind, however, each student will be asked, by the end of the second week of classes, to select a 'track' and a 'focus' indicating your anticipated plans for the class, as follows:

Track (this indicates your preferred work/participation focus for the class)

1. Research: You will be part of a research focus group and will likely participate in a group research project; we will discuss research foci in class;
2. Creative/Applied: you will be part of a creative or applied project group; the creative group will likely participate in an Earth Week Eco-Arts Exhibition (organized separately from this class); we will discuss applied and creative projects in class;
3. Hybrid: a combination of (a) and (b);
4. Non-credit: This is for those who are participating in the class but not taking it for course credit.

Focus (this indicates your anticipated topical focus for the class, including for the discussion paper):

1. Climate and/or extinction crises,
2. Ontology and decolonization,
3. Multispecies entanglements, or
4. A combination of two (indicate which) or all of the above.

These proposals, understood to be tentative, will help us plan out the course, coordinate work groups in the class, and decide on shared readings as well as possible sub-group foci and readings.

Evaluation

Evaluation of for-credit students will normally be based on the following activities unless other arrangements are made with the instructor. (Alternative arrangements should be proposed in writing within the first three weeks of classes.)

1. **Class participation & reading responses:** 25%
All students are expected to attend classes, read and prepare responses to the assigned readings, and participate in class discussions. Students should contribute a minimum of eight 250+ word reading responses (over eight different weeks, not including the week in which the student acts as a discussant).
2. **Discussant role:** 15%
Students will be responsible for preparing and leading, individually or in pairs, a discussion of a weekly topic and set of readings. The role of a discussant, modeled after the discussant at a conference panel, is to provide informed commentary that helps an audience better understand what is "at stake" in a set of papers or presentations (shared beforehand) and to raise questions stimulating further discussion. Students in this class are expected to play that role for one class by undertaking additional research on the background and context of a given set of readings (making use of scholarly sources such as the journals databases available through the UVM Libraries) and by presenting their comments either verbally, accompanied by a visual (e.g., one or

two Power Point slides) OR in a brief, 500-600 word discussion paper. (The student would not be doing a regular reading response that week.) Visuals and discussion papers should be shared in Blackboard and in Teams by 9 a.m. on the day of class. Comments should not be primarily a summary of the readings; rather, they should present key points about the broader context (discovered through additional research) as relevant to our class, and then raise a question for collective discussion.

3. **Research paper:** 30%

Students will be required to write a research paper investigating a course-related topic. (For graduate students, this may be a focused bibliographic review covering one or more areas within the environmental humanities and connecting it to your thesis/dissertation research.) Further details will be provided.

4. **Applied project:** 30%

Students will be expected to participate in a group project, which may be a research project, a creative arts project, or a service-learning project conducted with a community partner, applying theories and/or methods from the environmental humanities to an issue of current concern. This may be coordinated with the Earth Week Eco-Arts Exhibition being planned by EcoCultureLab and the “Environmental Literature, Arts, and Media” class (among others).

Reading

Required or strongly recommended texts: While most of our readings will be provided in electronic form via Blackboard, there are some books that I recommend you purchase, borrow, or access in full in some way, as we will likely read several chapters (if not the entirety) from each of them. These books have not been ordered through the UVM Bookstore, but they should be available from publishers (click on links below), from the six-letter behemoth whose name I won't mention (it begins with “A” and ends with “zon”), or from other booksellers through <http://bookfinder.com>. I will also attempt to set aside copies of these at Bailey Howe Reserve where possible. We will likely read substantial portions of the following books (listed in rough order of our intended use):

- Stefania Barca, Forces of Reproduction: Notes for a Counter-Hegemonic Anthropocene (Cambridge U. Press, 2020). We will read all of this short book (@65 pages).
- Kathryn Yusoff, A Billion Black Anthropocenes or None (Univ. of Minnesota Press, 2018). We will read one third (one long chapter) of this small, 120-page book.
- Donna Haraway, Staying with the Trouble: Making Kin in the Chthulucene (Duke University Press, 2016). We will read about half of this book.
- A. Tsing, H. Swanson, E. Gans, and N. Bubandt, ed., Arts of Living on a Damaged Planet: Ghosts and Monsters of the Anthropocene (University of Minnesota Press, 2017). We are likely to read a third to a half of this book.
- Alexis Pauline Gumbs, Dub: Finding Ceremony (Duke University Press, 2020). This book of prose poetry is a quick read. Use the discount code “COURSE30” during checkout for a 30% discount.
- Kate Wright, Transdisciplinary Journeys in the Anthropocene: More-than-human Encounters (Routledge, 2017). I expect that we will read significant chunks of this book, though we may play it by ear with it. Use discount code “SS330” for 30% off on either the print or electronic edition.
- Heather Davis & Etienne Turpin, Art in the Anthropocene: Encounters Among Aesthetics, Politics, Environments and Epistemologies (Open Humanities Press, 2015). We'll read several chapters from this. The book is open-access and available for free download from the publisher.

Additional readings/resources: These are provided for your interest and for potential use in projects & reports, background reading, and reference (grad students in particular may find the list helpful).

On climate/extinction crises & the Anthropocene

- Albrecht, Glenn A., Earth Emotions: New Words for a New World (Cornell U. Press, 2018)
- Clark, Nigel, and Bronislaw Szerszynski, Planetary Social Thought: The Anthropocene Challenge to the Social Sciences (Polity, 2021)
- Clark, Timothy, Ecocriticism on the Edge: Anthropocene as a Threshold Concept (Bloomsbury, 2014)

- Ghosh, Amitav, The Great Derangement: Climate Change & the Unthinkable (U. Chicago Press, 2016)
- Gibson, K., D. B. Rose, & R. Fincher, ed., Manifesto for Living in the Anthropocene (Punctum, 2015)
- Heise, Ursula, Imagining Extinction: Cultural Meanings of Endangered Species (U. Chicago Press 2016)
- Ivakhiv, Adrian, Shadowing the Anthropocene: Eco-Realism for Turbulent Times (Punctum, 2018)
- Latour, Bruno, & Peter Weibel, Critical Zones: The Science & Politics of Landing on Earth (MIT, 2020)
- Morton, Tim, Hyperobjects: Philosophy & Ecology After the End of the World (U. Minnesota Press, 2013)
- Rose, Deborah Bird, Wild Dog Dreaming: Love and Extinction (U. Virginia Press, 2011)
- Rose, D. B., T. van Dooren, M. Chrulaw, ed., Extinction Studies: Stories of Time, Death, and Generations (Columbia U. Press, 2017)
- Tsing, Anna, The Mushroom at the End of the World: On the Possibility of Life in Capitalist Ruins (Princeton University Press, 2015)
- Van Dooren, Thom, Flight Ways: Life and Loss at the Edge of Extinction (Columbia Univ. Press, 2014)
- Wallace, M. & D. Carruthers, Perma/Culture: Imagining Alternatives in an Age of Crisis (Routledge, 2018)

On ontology & decoloniality

- Blaser, Mario, and Marisol de la Cadena, eds., A World of Many Worlds (U. Minnesota Press, 2018).
- De la Cadena, Marisol, Earth Beings: Ecologies of Practice Across Andean Worlds (Duke U. Press, 2015)
- De Sousa Santos, B., Epistemologies of the South: Justice Against Epistemicide (Taylor & Francis, 2014)
- Escobar, Arturo, Designs for the Pluriverse: Radical Interdependence, Autonomy, & the Making of Worlds (Duke University Press, 2018)
- Gómez-Barris, Macarena, The Extractive Zone: Social Ecologies & Decolonial Perspectives (Duke U. Press, 2017)
- Green, Lesley, ed., Contested Ecologies: Dialogues in the South on Nature & Knowledge (HSRC, 2013)
- Gumbs, Alexis Pauline, M Archive (Duke University Press, 2018)
- Gumbs, Alexis Pauline, Undrowned: Black Feminist Lessons from Marine Mammals (AK Press, 2020)
- Holbraad, M. & M. A. Pedersen, The Ontological Turn (Cambridge U. Press, 2017)
- Kimmerer, Robin Wall, Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants (Milkweed, 2013)
- King, Tiffany L., The Black Shoals: Offshore Formations of Black and Native Studies (Duke UP, 2019)
- Manjapra, Kris, Colonialism in Global Perspective (Cambridge Univ. Press, 2020)
- Nishime, Leilani, and Kim D. Hester Williams, eds., Racial Ecologies (U. of Washington Press, 2019)
- Schneider-Mayerson, Matthew, & Brent R. Bellamy, An Ecotopian Lexicon (U. Minnesota Press, 2019)
- Sharpe, Christina, In the Wake: On Blackness and Being (Duke University Press, 2016)
- Simpson, Leanne Betasamosake, As We Have Always Done: Indigenous Freedom Through Radical Resistance (University of Minnesota Press, 2017)

On multispecies entanglements

- Bennett, Jane, Vibrant Matter (Duke University Press, 2010)
- Braidotti, Rosi, The Posthuman (Polity, 2013)
- Cool, Diana & Samantha Frost, New Materialisms: Ontology, Agency, & Politics (Duke U. Press, 2010)
- Jue, Melody, Wild Blue Media: Thinking Through Seawater (Duke University Press, 2020)
- Kirksey, Eben, ed., The Multispecies Salon (Duke University Press, 2014)
- Kirksey, Eben, Emergent Ecologies (Duke U. Press, 2015)
- Kohn, Eduardo, How Forests Think: Toward an Anthropology Beyond the Human (U. Calif. Press, 2013)
- Marder, Michael, Plant Thinking: A Philosophy of Vegetal Life (Columbia U. Press, 2013)
- Puig de la Bellacasa, Maria, Matters of Care: Speculative Ethics in More than Human Worlds (U. Minnesota Press, 2013)

General

- Heise, U., J. Christensen, & M. Niemann, ed., Routledge Companion to the Environmental Humanities (2017)
- Oppermann, Serpil & Serenella Iovino, ed., Environmental Humanities: Voices from the Anthropocene (Rowman & Littlefield, 2016)

See also <https://blog.uvm.edu/aivakhiv/2020/12/18/books-of-the-decade-in-ecocultural-theory-2/>

SCHEDULE OF TOPICS & RELEVANT/POSSIBLE READINGS

Note that this schedule is tentative and subject to change. All changes and all readings will be announced in Blackboard.

Feb. 4 Course Introduction & Overview

Personal introductions. Mapping the state of the world & of ourselves.

I. Why Environmental Humanities?

Overview of the development of the Environmental Humanities field, viewed normatively (Why is it important?), genealogically (How did it develop? What pressures elicited its cross-disciplinary formation?), functionally (What are its concerns? What does it do and how does it do it? How does it draw upon existing frameworks, discourses, and methods and rearrange them in the process?), and projectively (What *should* it be doing as we navigate this historical moment?)

Feb. 11 Why Environmental Humanities? - Theory

- Joni Adamson, “Humanities”, in Keywords for Environmental Studies, pp. 135-138
- Greg Garrard, “Environmental Humanities: Notes Towards a Summary for Policymakers”, Routledge Companion to Environmental Humanities, 462-71
- Sverker Sörlin, “Environmental Humanities: Why Should Biologists Interested in the Environment Take the Humanities Seriously?”, BioScience 62.9 (Sept. 2012), 788-789
- Marco Armiero, “The Environmental Humanities & the Current Socioecological Crisis”, in Global University Network for Innovation, Higher Education in the World 7: Humanities & Higher Education, 426-432
- Poul Holm et. al., “Humanities for the Environment—A Manifesto for Research and Action”, Humanities 2015, 4, 977-992
- Deborah Bird Rose et. al., “Thinking Through the Environment, Unsettling the Humanities”, Environmental Humanities 1 (2012), pp.1-5

Feb. 18 Why Environmental Humanities? - Method

- Joni Adamson, “Integrating knowledge, forging new constellations of practice in the environmental humanities,” in J. Adamson & M. Davis, ed., Humanities for the Environment (Routledge, 2016).
- Libby Robin, “Environmental Humanities & Climate Change,” WIREs Climate Change 9 (2018), esp. pp. 11-12: “How do the Environmental Humanities innovate?”
- E. O’Gorman, T. van Dooren, U. Münster, et al., “Teaching the Environmental Humanities,” Environmental Humanities 11.2 (2019): esp. pp. 445-458 (section 2.2 to end).
- Elizabeth DeLoughrey, Jill Didur, & Anthony Carrigan, “Introduction: A Postcolonial Environmental Humanities”, in Global Ecologies & the Environmental Humanities: Postcolonial Approaches, 2015, 1-32
- Emily Potter, Fiona Miller, et al, “A Manifesto for Shadow Places,” EPE Nature and Space (2020)
- KJ Hernandez, et al, “The Creatures Collective: Manifestings,” EPE Nature and Space (2020)

II. Crisis? What Crisis?

What are the best ways to understand, express, and convey the world-encompassing nature of the climate and extinction crises? Are we living in (or through, or out of) the Anthropocene, the Capitalocene, or something else? If the Anthropocene, who is the *Anthropos*? How do we best come to grips with the extinction crisis and the “deep time” that current generations of humans are actively affecting? What does it mean to be living at the “end of the world,” in a time of “great derangement,” a time of loss, grief, and radical contingency?

Feb. 25 Framing & De/Reframing the Crisis

- Stefania Barca, Forces of Reproduction: Notes for a Counter-Hegemonic Anthropocene (Cambridge U. Press, 2020)
- Dale Jamieson, “The Anthropocene: Love It or Leave It”, Routledge Companion, 13-20
- Serpil Oppermann and Serenella Iovino, “The Environmental Humanities and the Challenges of the

Anthropocene”, in Environmental Humanities: Voices from the Anthropocene, 1-21

- Rob Nixon, “The Anthropocene: The Promise and Pitfalls of an Epochal Idea”, Edge Effects, 6 November 2014, Updated 12 October 2019.
- E. Gan, A. Tsing, H. Swanson, & N. Bubandt, “Introduction: Haunted Landscapes of the Anthropocene,” Arts of Living, G1-13.

Mar. 4 Framing & De/Reframing the Crisis (cont’d)

- Donna Haraway, “Anthropocene, Capitalocene, Plantationocene, Chthulucene: Making Kin”, Environmental Humanities 6 (2015), 159-162.
- Joni Adamson, “We Have Never Been *Anthropos*: From Environmental Justice to Cosmopolitics”, in Environmental Humanities: Voices from the Anthropocene, 155-173
- Ivakhiv, Adrian, Shadowing the Anthropocene: Eco-Realism for Turbulent Times (Punctum, 2018)
- Yusoff, Kathryn, “Golden spikes and dubious origins,” A Billion Black Anthropocenes or None, 23-64.
- D. B. Rose, T. van Dooren, & M. Chrulw, “Telling Extinction Stories,” Extinction Studies
- Mark Jackson, “On Decolonizing the Anthropocene,” Annals of the AAG (2020).

III. Ontologize! Decolonize!

What is the “ontological turn” and how is it relevant to the environmental humanities? What are the different variations of decolonial thought and practice? Should we, and if so *how* should we, ontologize and decolonize our approaches to the human and environmental reference points of the “environmental humanities”?

Mar. 11 Ontologize, Decolonize: Global Perspectives (Latin America, Africa)

- Achille Mbembe, “Deglobalization,” “Ways of seeing,” and “Introduction” from The Becoming Black of the World (Duke U. Press, 2018)
- Ashley Dawson, “Imperialism”, in Keywords for Environmental Studies, 139-143
- Arturo Escobar, “Thinking-feeling with the Earth: Territorial Struggles and the Ontological Dimension of the Epistemologies of the South,” Revista de Antropología Iberoamericana 11.1 (2016), 11-30
- Jorge Marcone, “The Stone Guests: *Buen Vivir* and Popular Environmentalism in the Andes and Amazonia,” Routledge Companion, 227-234.
- Mario Blaser, “Notes Toward a Political Ontology of ‘Environm’tal’ Conflicts,” Contested Ecologies, 13-26
- Harry Garuba, “On Animism, Modernity/Colonialism, & the African Order of Knowledge,” Contested Ecologies, 42-52
- Marisol de la Cadena, “About Mariano’s Archive: Ecologies of Stories,” Contested Ecologies, 55-67
- S. S. Moore, M. Allewaert, P. F. Gomez, & G. Mitman, “Plantation Legacies,” and G. Mitman, ed., “Reflections on the Plantationocene: A Conversation with Donna Haraway & Anna Tsing,” in Edge Effects (2019).

Mar. 18 Ontologize, Decolonize: The Black Atlantic

- Alexis Pauline Gumbs, Dub: Finding Ceremony (Duke University Press, 2020); see also M Archive (Duke UP, 2018) and Undrowned: Black Feminist Lessons from Marine Mammals (AK Press, 2020)
- Tiffany Lethabo King, “Introduction,” pp. 1-11, The Black Shoals: Offshore Formations of Black and Native Studies (Duke U. Press, 2019)
- Christina Sharpe, “The Wake,” In the Wake: On Blackness and Being (Duke U. Press, 2016), 1-22
- Kathryn Yusoff, A Billion Black Anthropocenes or None

Mar. 25 Ontologize, Decolonize: North American Indigenous Perspectives

- Kyle Powys White, “Indigeneity”, Keywords for Environmental Studies, 143-146
- Leanne Betasamosake Simpson, As We Have Always Done: Indigenous Freedom Through Radical Resistance (U. of Minnesota Press, 2017)
- Heather Davis & Zoe Todd, “On the Importance of a Date, Or Decolonizing the Anthropocene,” Acme: International Journal for Critical Geographies
- Zoe Todd, “Indigenizing the Anthropocene: Dwayne Donald’s Ethical Relationality and Ethical Métissage,” Art in the Anthropocene, 249-251.
- Eve Tuck & K. W. Yang, “Decolonization is Not a Metaphor,” Decolonization 1.1 (2012), 1-40.

IV. Multispecies Entanglements

Given the uncertainties and the impending casualties of current global processes, what are the best ways forward in recognizing our relations with each other and with the *other* others—nonhuman, inhuman, “more than human,” “post-human”—with whom we share our world(s)? How do we best recognize these entanglements of bodies, flows, animacies, materialities, and becomings of the world in our midst, and what ethical relations and obligations do they call forth from us?

Apr. 1 Multispecies Entanglements: Narrative & Ethical Methods

- D. B. Rose & T. van Dooren, “Encountering a More-than-human World: Ethos & the Arts of Witness,” Routledge Companion, 120-126.
- Donna Haraway, ch. 3 “Sympoiesis” and ch. 8 “The Camille stories,” in Staying with the Trouble.
- Eben Kirksey & Stefan Helmreich, “The Emergence of Multispecies Ethnography,” Cultural Anthropology 25.4 (2010)
- Eben Kirksey, et al., “Hope in Blasted Landscapes,” The Multispecies Salon (Duke University Press, 2014), 29-57.
- Elizabeth DeLoughrey, “Ordinary Futures: Interspecies Worldings in the Anthropocene,” in Global Ecologies & the Environmental Humanities, 352-372
- Swanson, Tsing, Bubandt, & Gan, “Introduction: Bodies Tumbled into Bodies,” Arts of Living, M1-13
- Jonathan Gray, “The Datafication of Forests,” Critical Zones, 364-373.
- Una Chaudhury, “Interspecies Diplomacy in Anthropocenic Waters: Performing an Ocean-Oriented Ontology,” Rutledge Companion, 144-152.
- Eduardo Kohn, How Forests Think: Toward an Anthropology Beyond the Human (U. California, 2013)
- Kate Wright, Transdisciplinary Journeys in the Anthropocene: More-than-human Encounters (Routledge, 2017)

Apr. 8 Multispecies Entanglements: Practice in Shadow Places & Sacrifice Zones

- Eben Kirksey, “Hope in the Reverted Zone,” Emergent Ecologies, 36-51
- Adrian Ivakhiv, “Chernobyl, Risk, and the Inter-Zone of the Anthropocene,” in Sarkar & Ghosh, ed., Risk & Media, 219-228
- Kate Brown, “Marie Curie’s Fingerprint: Nuclear Spelunking in the Chernobyl Zone,” Arts of Living, G33-49
- Nils Bubandt, “Haunted Geologies: Spirits, Stones, & the Necropolitics of the Anthropocene,” Arts of Living, G121-138
- Deborah Bird Rose, “Shimmer: When All You Love is Being Trashed,” Arts of Living, G51-61.
- Heather Davis, “Life & Death in the Anthropocene: A Short History of Plastic,” Art in the Anthropocene, 347-356
- Natasha Myers, “Edenic Apocalypse: Singapore’s End of Time Botanical Tourism,” Art in the Anthropocene, 31-42
- Jamie Kruse & Elizabeth Ellsworth, “Design Specs in the Anthropocene,” Art in the A’cene, 155-165
- Dorion Sagan, “Coda: Beautiful Monsters,” Arts of Living, M169-174

Apr. 15 Respite Day (no class)

Apr. 22 Reports, Presentations (Earth Week Eco-Arts Exhibition)

Apr. 29 Multispecies Entanglements: Science, Datafication, Sentience, et al.

- Melody Jue, Wild Blue Media: Thinking Through Seawater (Duke University Press, 2020)
- Jonathan Gray, “The Datafication of Forests?” in Critical Zones, 364-371.
- Various selections from Bruno Latour & Peter Weibel, ed., Critical Zones: The Science & Politics of Landing on Earth (MIT Press, 2020)

May 6 Conclusions

COURSE POLICIES

I. GRADING

With the goal of providing you with an easily understandable assessment of your performance in the class, my overall grading policy is fairly simple. It is this: **If you do all the things you're asked to do, you will normally get a B. If you do them especially well—with rigor, insight, and effective expression—you will get an A.**

- **Regarding what you're "asked to do":** The expectations are outlined either in the syllabus or in assignment instructions. If you mess up on a few little things—e.g., miss a class, hand in a couple of assignments late, do poorly on a quiz or written assignment—I won't count those against you unless this becomes a pattern; in that case your grade will begin to sink (e.g, from a B to a B-, then C+, then C, and so on).
- **Regarding how these qualitative criteria of "rigor, insight, and effective expression" will be assessed:** I will be using models I have developed over 25+ years of grading student work as well as reading, writing, editing, and reviewing scholarly and professional writing. I will provide feedback where possible (depending on the size of the class), but if you are needing more of it, please talk to me. These qualitative criteria do not directly extend to quantitative work such as quizzes, correct-answer exams, et al., but I will attempt to follow them in the design of such work.

2. RESPECTFUL CLASS CONDUCT

The mission of the University of Vermont includes two components: the creation, evaluation, sharing, and application of knowledge; and the preparation of students "to be accountable leaders who will bring to their work dedication to the global community, a grasp of complexity, effective problem-solving and communication skills, and an enduring commitment to learning and ethical conduct"

(<http://www.uvm.edu/president/?Page=mission.html>).

Since environmental issues and personal creative work both often elicit deeply personal feelings, it is important that students feel welcome and safe in this class to express their views on the subjects of our study. Respectful treatment of others and their views is key to this (and not only because it is consistent with the "ethical conduct" aimed for in the University mission). I will do my best to uphold it in my own behavior, and will expect a similar effort from each student. My goal is for the classroom to be a space where differences of perspective and differences of identity, including those of ethnic, racial, cultural, economic, religious, sex/gender, and other identifiers, are respected and appreciated. I recognize that this is not always easy. I myself hold strong moral and ethical convictions and commitments that inform my teaching and scholarship, and I try to acknowledge these commitments even as I work to respect others' freedom to arrive at their own. I believe in and uphold the value of the university as a space to support critical and creative thinking, not to impose any particular forms of it.

As a public university, UVM is also committed to the protection of free speech (which is guaranteed by the First Amendment, except in instances of defamation, obscenity, criminal conduct, or a "clear and present danger" to incitement of harm, injury, and violence). The classroom, however, is not a forum for the airing of any views whatsoever. It is a forum for learning about specific topics, and this is best done within a respectful and open-minded setting in which divergent views can be discussed, critically considered, clarified, and evaluated. In seeking a balance between freedom of expression and respect for difference, I have found the following guidelines to be most helpful, and I suggest that we adopt them in our class:

- (1) Seek to understand other points of view, even if you disagree with them;
- (2) Where disagreement or criticism seem warranted, seek to engage constructively and to criticize ideas or behaviors (at most) but not the people who hold them;
- (3) When in doubt, practice kindness and civility.

Disrespect of individuals or groups, such as would create an atmosphere of hostility or fear, should not be tolerated in a classroom seminar. On the contrary, If disrespect arises, students should feel free to "flag" it without fear of retribution. In the end, however, it is in engaging with differences in perspective and expression that we develop our capacity for "ethical conduct" in a "global community" that is complex and deeply heterogeneous in its values, beliefs, and practices. Through practicing kindness with each other, we learn how to engage in civil conversation with our peers and to model such conversation in our country and in the world.

3. WRITTEN ASSIGNMENTS & LATENESS

Since this class is taught remotely, all written work will be submitted electronically. Please include your name on all work submitted. Please spell-check and proofread your work, and use inclusive language (i.e. be conscious of your use of gendered pronouns and referents, using "people" or "humanity" instead of "man", "he or she" or "they" instead of simply "he," and so on). All written work should normally be turned in on time, e.g., at the beginning of class on the day the assignment is due. Late work may be subject to penalties, with grades dropping half a letter grade each day your work is late unless you have a valid medical excuse or receive an extension from me beforehand. I will do my best to read all the assignments soon after they are turned in and try to return them to you within two weeks.

4. RELIGIOUS HOLIDAYS

UVM supports students' active involvement in their religious/faith communities. Students wishing to be excused from class participation during their religious holidays should submit a documented list of such holidays by the end of the second week of classes.

5. COLLABORATION & PLAGIARISM

You are encouraged to work with others in the class on your assignments, sharing resources and ideas and helping each other with direction, focus, clarity, and personal support. Please make an effort to get to know your peers. Many environmental initiatives have been built on collaborative networking, and such activity is encouraged.

At the same time, UVM's commitment to academic honesty will be followed. This means that unless otherwise stated, all written and creative assignments should be your own. If you draw on other sources, they should be cited properly to give adequate credit. If you work with other students to prepare for an exam, your written answers should be individually constructed, not copied from each other or shared notes. Work that appears to be plagiarized will be given no credit and students will be asked to meet with me to explain the situation. Plagiarism can also be of one's own work, if that work is presented as original for more than one course at a time; therefore any work that duplicates or overlaps with work you are producing for another course should be clearly dedined in terms of its originality and contribution for this course. Plagiarism at UVM is grounds for academic suspension; don't do it. Further information on plagiarism can be found in UVM's Statement on Academic Integrity; see <http://www.uvm.edu/~uvmppg/ppg/student/acadintegrity.pdf>

6. CONTACT INFO

The best way to get in touch with me is by e-mail (aivakhiv@uvm.edu), with a clear and obvious subject line. If you don't hear back by the next day, it may mean your message has sunk to the bottom of a deep barrel (I get well over a hundred emails a day pertaining to multiple classes, research projects, committees, journals, listservs, et al.), so please send a follow-up message with a clear indication ("following up," "2nd attempt," etc.) in the subject line. If something is urgent, please include "URGENT" in the subject line. Please include all relevant information in the email message, such as anything from past emails that you want me to be aware of when I respond. You could also try contacting me through Teams. During the pandemic I am not regularly visiting my campus office or retrieving messages from my office phone.

7. OTHER RESOURCES

- UVM policy on academic integrity: <http://www.uvm.edu/~uvmppg/ppg/student/acadintegrity.pdf>
- Grade appeals: <http://www.uvm.edu/~uvmppg/ppg/student/gradeappeals.pdf>
- Code of Student Rights and Responsibilities: www.uvm.edu/~uvmppg/ppg/student/studentcode.pdf
- FERPA Rights Disclosure (student records privacy rights): <http://www.uvm.edu/~uvmppg/ppg/student/ferpa.pdf>
- UVM policy on disability certification & student support: www.uvm.edu/~uvmppg/ppg/student/disability.pdf
- Center for Health and Wellbeing: <http://www.uvm.edu/~chwb/>
- Counseling & Psychiatry Services (CAPS): (802) 656-3340

Note: If you are concerned about a UVM community member or are concerned about a specific event, we encourage you to contact the Dean of Students Office (802-656-3380). If you would like to remain anonymous, you can report your concerns online by visiting the Dean of Students website at <http://www.uvm.edu/~dos/>