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We Walk With Time, Time Does Not Walk With Us

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We Walk with Time,
Time Does Not Walk with Us

BY

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**BACHELOR OF ANTHROPOLOGY AND
BACHELOR OF HISTORY**

THESIS

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DEDICATION

I dedicate this paper to *sha'ałchiini'*, *shi yazhi—my little ones*—my nephew and niece. From the time they entered this world, they have been a continuous inspiration for me in creating a better world, as for all future generations. It is through our children, our younger ones, that we receive the upmost beauty and love. They are Our Creator's sacred gifts, blessings to us. It is our responsibility to foster and to carry on the prayers of our ancestors, with *our* prayers for *our* children. The *Seven Generations theory* teaches us of the roles and responsibilities imparted onto us. We, as humans, must contribute to the continuation of Indigenous knowledge production. What we do today, we do it for our children. We have the ultimate obligation to continue sharing Indigenous knowledge through all aspects of avenue and possibilities.

ACKNOWLEDGEMENTS

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[1] A Navajo custom that acknowledges the spiritual power of conception and childbirth.

We Walk with Time, Time Does Not Walk with Us

by

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B.A., History, University of New Mexico, 2009

ABSTRACT

The conceptual framework of Indigenous placemaking is defined as a fundamental and complex approach to the processes of the Indigenous planning paradigm. To identify placemaking is to acknowledge and recognize Indigenous place-based knowledge as essential planning tools when working with Indigenous communities. Colonization and western acculturization adjudicated the divestment of Indigenous languages and cultures through western policies and Indian school education. Today, Indigenous worldviews are tainted with extreme levels of sociocultural disparities. The implementation of Indigenous planning processes establishes an understanding to Indigenous community-building through shared knowledge and collaboration. The concepts of placemaking thus enables and empowers Indigenous communities to regenerate Indigenous knowledge production that is vital to the subsistence and continuation of language, culture, songs and prayers for future generations.

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Chapter One

1. Introduction

> The dominant settler culture's land-based interests were represented by the emerging planning practices of the colonial era, practices which asserted non-indigenous control over Aboriginal domains and concepts of space and place.[1]

Western historical pedagogies demonstrate recurrent patterns of colonization as a subjective determination to exploit Indigenous cultural landscapes and to commodify natural resources, for further profits and self-interests. Modern sociocultural and socioeconomic conditions within Indigenous cultural landscapes are attributed to the adverse impacts of settler colonialism. Euro-American assimilationist policies drove the illegal and inhumane tactics stipulated to gain control of the Indigenous uprising against westward expansion. Consequently, Indigenous cultural knowledge was either completely eradicated or significantly suppressed through forms of systematic oppression and land-appropriation policies. Euro-American governmental interventions have deeply implicated Indigenous communities to a state of unconsciousness, with invasive western policies and ideologies, where Indigenous nations were relinquished to isolated regions that were habitually severed from national socioeconomic opportunities.

Correspondingly, Indigenous languages have gradually been suppressed, along with Indigenous knowledge and cultural teachings, through various

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[1] Sandercock, L. (2004). Commentary: Indigenous planning and the burden of colonialism. Planning Theory & Practice, 5(1), 118-124. doi:10.1080/1464935042000204240

interpolations of politics and religion. Essentially being responsible for some of today's destructive sociocultural and socioeconomic impacts seen within our own Indigenous communities. The negative bearings of Indigenous acculturation are expressed in national statistical data as health and socioeconomic disparities, such as increased poverty, suicide and joblessness. The challenge then develops into assessing how Indigenous planning practices could countermeasure such critical outcomes with the overture of Indigenous placemaking concepts.

(Sanderson, 2004) validates and strengthens the understanding of the implications of western policies employed on Indigenous human rights and the sovereign integrity of cultural landscapes. Settler colonialism created an atmosphere of racial superiority, as set forth by western sociocultural norms, between the so-called "primitives" and the "civilized." Settler colonialism established oppressive laws to justify the:

- documentation of customs, cultures, and natural resources;
- mapping of culturally-sensitive areas;
- appropriation of Indigenous cultural cartographies, as authored by western planning theories (e.g. Jeffersonian Grid, *terra nullius*, eminent domain).

(Sandercock, 1998) further described western planning as "the story of the modernist planning project, the representation of planning as the voice of reason in modern society, the carrier of the Enlightenment mission of material progress through scientific rationality."

(Allmendinger, 2002) juxtaposed the institutional and structural western planning concept to the complex spatial understanding of Indigenous

ontologies that are influential to the Indigenous planning theory. "This typology provides some key understandings to the current landscape of planning theory including the role of the construction, interpretation and use of Indigenous planning theory [that] encourages and facilitates genealogies between similar theories, it also provides a framework for exploring differences and similarities between different indigenous planning theories."

> Subversive historiography connects oppositional practices from the past and forms of resistance in the present, thus creating spaces of possibility where the future can be imagined differently—imagined in such a way that we can witness ourselves dreaming, moving forward and beyond the limits of confines of fixed locations (Bell Hooks, 1994).[2]

Today, we see a reawakening among the Indigenous youth, bringing awareness to the recognition of Indigenous sovereignty, forever changing conversations around the so-called *extinction* of Indigenous peoples. The response being: *We are still here!* Indigenous peoples are resisting by reclaiming their identity and regenerating their cultural knowledge.

To a certain degree, the conceptual interpretation of the Indigenous planning paradigm could potentially establish a distinctive understanding of Indigenous resiliency. Equally essential is to develop the capacity to culturally challenge western planning principles with Indigenous knowledge production. Indigenous planning is an unpretentious approach to comprehending Indigenous ontologies linked to land, space and place. Without beginning such conversations, results will remain stagnant; and western planning will

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[2] Sandercock, L. (1998). Making the Invisible Visible: A Multicultural Planning History. Berkeley: University of California Press.

continue to impede on Indigenous sovereignty.

The processes of Indigenous Planning encompass ideas of *restoring* and *revitalizing* Indigenous culture, language and customs. The conceptual framework of Indigenous planning focuses on the importance of regressing from western planning principles and progress towards revitalizing Indigenous cultural knowledge and teachings as an opportunity to create self-sustaining and sovereign Indigenous communities through community-building initiatives. This method warrants communities to collectively retain a certain level of confidence, and to utilize that authority to further develop a healthy outlook to existing conditions.

While place-specific concepts of Indigenous planning is still being explored, this paper provides a unique opportunity to develop a more exclusive understanding of Indigenous placemaking through ontological lens, with respect to three Indigenous planning projects (community-based projects) initiated and conducted through academic work and resources.[3] Subsequently, the focus will be to identify and interpret the concepts of *placemaking*, and how these approaches could potentially *regenerate* Indigenous communities, by regenerating place-based knowledge and language, which further builds Indigenous resiliency. From my experiences in working in these three communities, here is what I learned about placemaking in Indigenous Planning.

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[3] Merriam-Webster defines *ontology* as (a) "the branch of metaphysics dealing with the nature of being," or (b) "a set of concepts and categories in a subject area or domain that shows their properties and the relations between them." https://www.merriam-webster.com/dictionary/ontology

1.1 Conceptual Framework of Placemaking

The concept of Indigenous planning is innovative and fundamental to acknowledging the principles of Indigenous place-based knowledge as an encompassment of cultural and social paradigms that make Indigenous communities unique. Indigenous planning stratagems have always been a highly active component of our own respective Indigenous ancestry, such as the cultural complexity of the Indigenous Chacoan societies. The communal substructures within such societies have been established and organized with respect to *collective responsibilities*. Every individual is accountable, not to oneself but to *others* (e.g. relatives, leaders, elders, children) as a collective. Within this Indigenous community-building complex, roles and obligations assure the safety and well-being of the community, thus achieving balance and harmony.

Such cultural assets are beneficial elements and components of living space. Placemaking concepts recognize *place* as a living entity. Place is honored and respected like a relative. Thus, place becomes essential in recognizing placemaking as a conceptual approach to Indigenous planning to *regenerate* the greater morphology of shared knowledge, and to conserve language and culture, as an effort to restore balance, both individually and communally.

The *Seven-Generations Model* is also another way to understand roles and responsibilities as bestowed on each Creator's *offspring, or child*. Interpretations depend on one's cultural identity and upbringing. If one has

been taught to respect and honor Mother Earth, they will live by the natural laws of their respective culture. If one has not been afforded such knowledge and/or traditions, then there will be cultural destabilization in which language and culture become endangered.

The Indigenous Design and Planning Institute (iD+Pi) introduced concepts and interpretations of Indigenous Planning to current architecture and planning programs and related fields. It is essential to *deconstruct* certain western planning principles by superseding Indigenous cultural knowledge and pedagogies as an opportunity to create resilient communities.[4] The focus is to implement the *processes of Indigenous planning* as planning methods to promote local community-building initiatives, based on the *Seven-Generations Model*.

Indigenous worldviews recognize the natural world collectively with language and ceremony.[5] From one interpretation, a *generation* is a timeframe marked by the ability in which a female gives birth to her first female descendant.[6]

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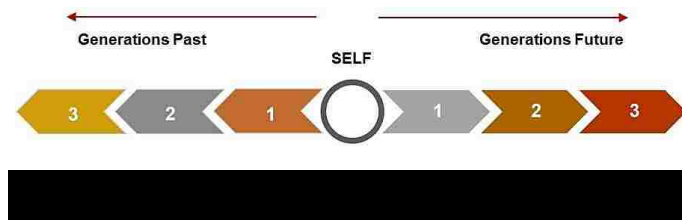
[4] Professor Theodore Jojola (Pueblo of Isleta) founded iD+Pi in 2011, becoming part of UNM School of Architecture and Planning's (SA+P) academic curricula for the Community and Regional Planning program. Projects are collaborative work between Indigenous communities, professionals, students, and organizers. Coursework are outlined as studio courses (iTown).
[5] University of New Mexico. (2017). *School of Architecture and Planning*. Retrieved from Indigenous Design + Planning Institute. http://idpi.unm.edu/
[6] An understanding based on western perspectives, or a western understanding of "generations" as "timeframes." As a modeled interpretation established through collective interpretations.

Figure 1.1 demonstrates an understanding of the Seven Generations This concept allows one to assess the importance of valuing life. This knowledge is central to recognizing the role of women and fertility in Indigenous cultures as *matrifocal* or *matricentric*, where cultural and familial patterns are based on and or centered on/around mothers as matriarchs or as head land tenures.[7] Indigenous societies are predominantly matrilineal in which bloodlines and lineages are distinct to the roles and responsibilities of women as key figures in Indigenous communities, but more specific to the embodiment of life and creation. In **Figure 1.2**, the Diné philosophy personifies *Asdzaá Naadłeehi'*—

Changing Woman—as the maternal creator of the Diné, "*The People*", or more specifically recognized as *Biila Ashdláii*—the *Five-Fingered Beings*. **Figure 1.3** depicts the Indigenous creation narratives of the Cañari people, imparting place-based knowledge of fertility. Cañari origin narratives recall the union between a Cañari warrior brother and the

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[7] English Oxford defines both as "(of a society, culture, etc.) based on the mother as the head of the family or household, or having the mother as the head of the family or household."

Serpent Mother, who appeared as a beautiful woman. Other myths revere

the macaw playing an important role in Cañari creation narratives as well.

Due to cultural sensitivity, creation narratives centered around Kewa

Pueblo women were never shared nor inquired.

1.2 Community-Based Projects (CBPs)
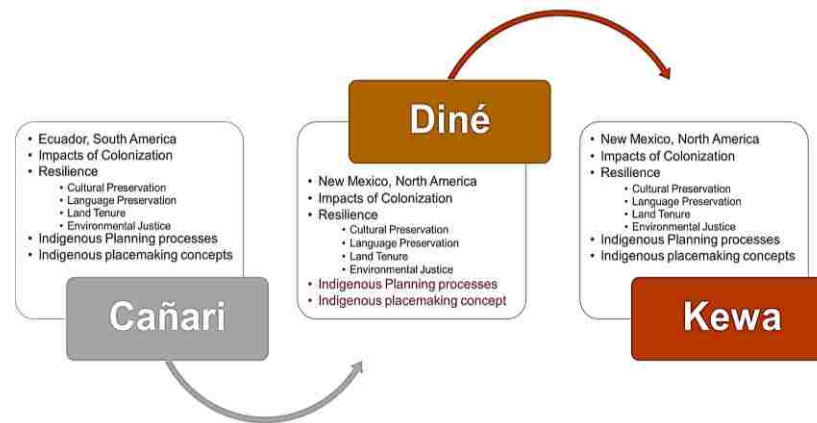
Organizing an effective community-based complex became a beneficial

tool in studying each Community-Based Project (CBP). The goal was to

establish community-building initiatives that further developed into a more

comprehensive outlook on a community's existing conditions. There were

three extraordinary opportunities to work and engage with distinctive

Indigenous communities across two world continents. **Figure 1.4**

assesses each CBP presented in this paper, in the respective order of

completion. Main points for each community-based project include:

- Geographic location
- Impacts of colonization
- Indigenous resiliency
- Indigenous planning processes
- Placemaking

8

Differences in planning approaches are attributed to unforeseen

circumstances that affected the outcome of each CBP. Unpredictable

circumstances of volatility are associated with planning in rural,

Indigenous sociopolitical landscapes.

   a. **Cañar Indigenous Group**:
   - Initial Approach: an ecotourism plan
   - Final Approach: cultural conservation plan

   b. **Navajo Chapter Affiliates**:
   - Initial Approach: comprehensive economic development plan

   - Final Approach: research study-based economic development plan

   c. **Pueblo of Santo Domingo (Kewa)**:
   - Initial Approach: community-based plan
   - Final Approach: comprehensive plan

Figure 1.5 illustrates the process of Indigenous planning, from initial

introductions to creating place-based knowledge through sharing and

engaging. Developing networks and relationships is pertinent to the

planning process. Here, needs and demands (e.g. community centers,

libraries, EMT) are identified. Data collection is also essential to preparing

planning documentations, which all Indigenous nations are now required

to produce, most specifically when petitioning for public (e.g. state and

federal) funding sources or private financial resources.[8]

Each project will be presented sequentially under each heading. The

writing process of this thesis is a living validation of the metaphysical

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[8] This, of course, is in reference to Indigenous groups settled within the United States. The Ecuadorian sociopolitical paradigm is more complex, with respect to conflicting ideologies between Ecuadorian Indigenous peoples and the Ecuadorian *mestizo* bureaucracy.
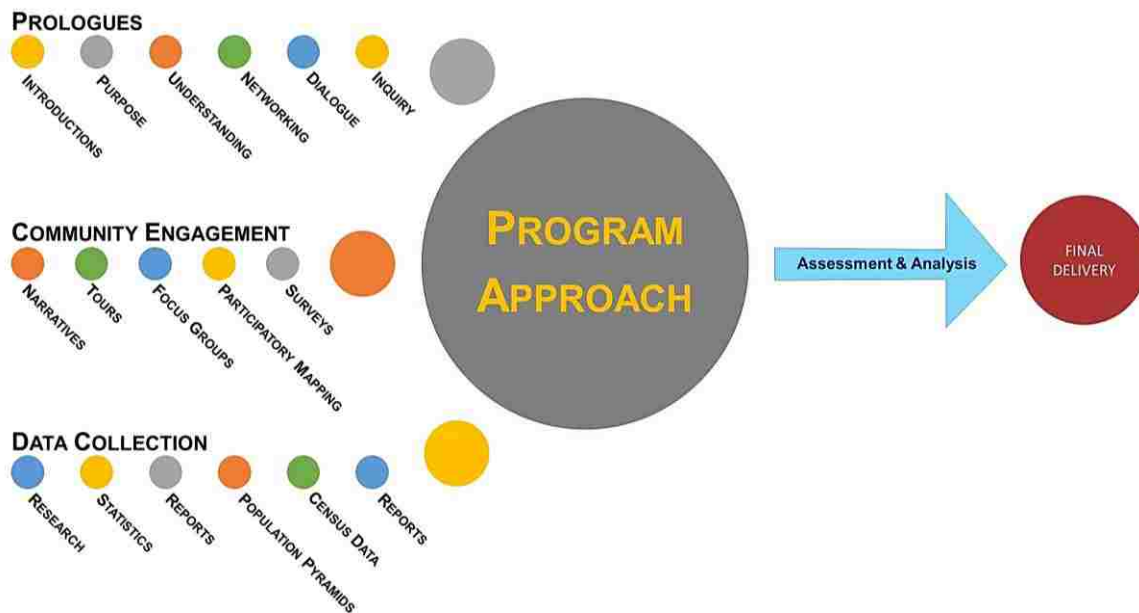
connections associated with the acknowledgment of the Indigenous shared knowledge concept. Interpreting such transcendent experiences has led me to determine that such revelations were mere justifications of the complex ontological relationships between human thought and the natural world, as projected within respective Indigenous cultural knowledge complex.

A small portion of this thesis also focuses on the impacts of colonization and assilmiliation. Western sociocultural and sociopolitical forces failed to erase Indigenous knowledge and cultures. Indigenous identity sustains modern sociocultural factors that are consistently dueling with the Indigenous identity.

Chapter Two

2. Methodology

This thesis elaborates on the types of research methods derived from the principles of Indigenous Planning (e.g. community participatory methods, community engagement) to gauge community insight and perspective that is vital and significant to each respective Indigenous community. This thesis presents case studies based on descriptive research methodology. Looking at the respective case studies, the first and third projects were academic programs offered within given timeframes of academic trimesters.[9] The second project was completed as an assistantship offered through iD+Pi. When working with Indigenous communities, it is crucial to acknowledge oneself, within a given Indigenous space, as "the other" who is entering a respective community with an insight of compassion and empathy, that should be recognized and comprised within the Indigenous planning paradigm. These case studies represent a spectrum of cultural knowledge and integrity, and despite the dispersed location and uniqueness of each respective Indigenous community, it became apparent that each Indigenous community reflected certain levels of cultural parallels, within the context of shared knowledge (e.g. historical narratives, experiences, and existing conditions), that further amplified our connections.

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[9] The first project required traveling to Ecuador to experience "the other" from an Indigenous perspective. The second project was studied and concluded through a graduate assistantship offered through iD+Pi. A project that was intended to be a comprehensive community engagement project was concluded with only partial data.

Chapter Three

3. PART A — ECUADOR, South America
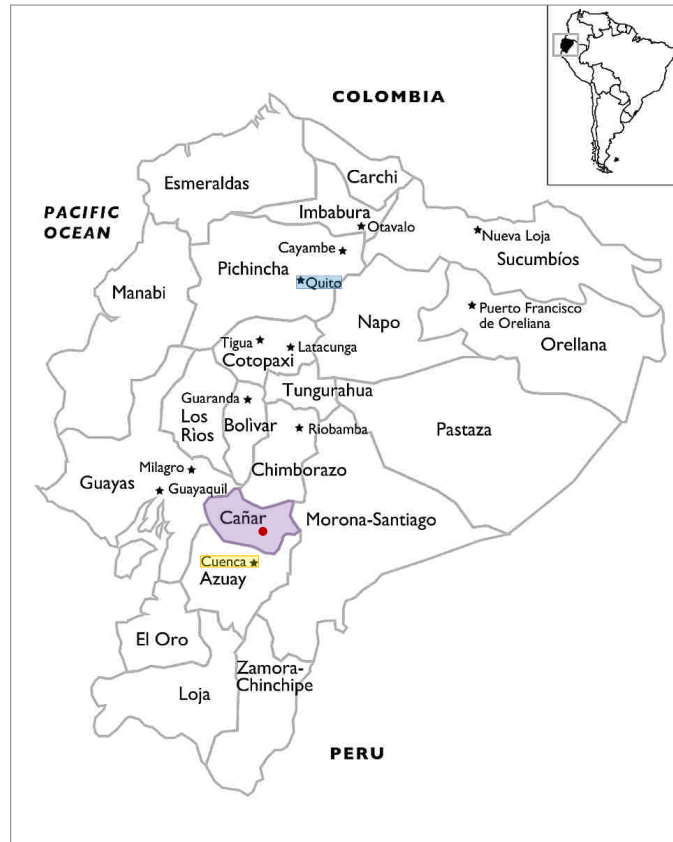
GEOGRAPHY

Within the South American continent, Ecuador's land base encompasses 283,560 square kilometers, or 109,483 square miles, as illustrated in **Figure 3.1**. In terms of land base size, Ecuador roughly equals to Nevada or
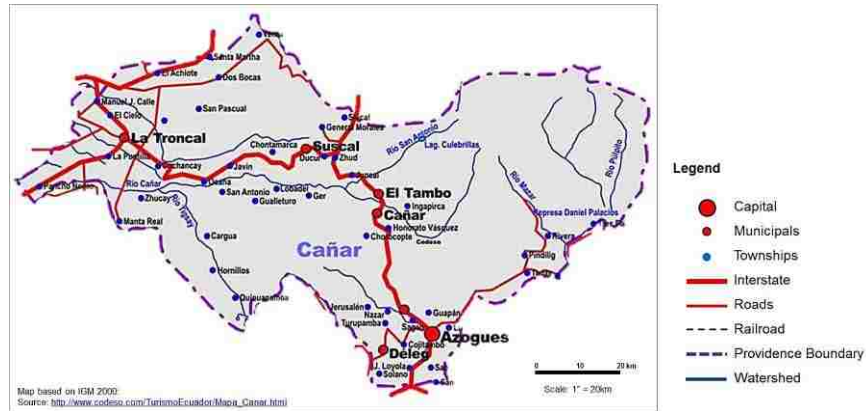
Colorado.[10] The local biodiversity is augmented into regional knowledge of
Indigenous cultural assets that have been sustained by the Cañari people, an
element of Indigenous resiliency and sustainability.

Figure 3.2 illustrates the provincial land base of the Cañari people. The
Cañari Province is geographical to the southcentral Sierras, or the Andean
Highlands. The total land base is 3,908 square kilometers, or 1,509 square
miles.[11] Azogues is the regional capital, and the township of Cañar is one of
the region's semi-urban centers. In 2010, the total population for the Cañari
Providence was 225,184; and in 2001, the total population was 206,981.[12]

> A 1954 government economic survey reported mining industry data
> that identified the Cañar and Azuay regions to be enriched with
> Kaolinite. Additionally, Ecuador had "less than 24,000 landowners
> in the whole region, and out of them about 1% possess 65% of all
> arable land, while 82% of the smallest proprietors own only 5% of
> the total area."[13]

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[10] *Ecuador Channel Services. (1995-2017). Ecuador-Geography.*

[11] Haines, B. (2009-2017). GringosAbroad. Retrieved from Map of the 24 Provinces of Ecuador:
http://gringosabroad.com/map-provinces-ecuador/

[12] National Institute of Statistics and Censuses (Ecuador). (2017). Global Health Data Exchange.
Retrieved from Ecuador Population and Housing Census 2010:
http://ghdx.healthdata.org/record/ecuador-population-and-housing-census-2010

[13] The World Bank. (2017). *Agriculture in Latin America & Caribbean.*

The enactment of the national Agrarian Reform Law in 1964 gave rise to the gradual disconnect with local Indigenous cultural landscapes. Land reform policies essentially fragmented the once dominate Indigenous-owned colonial haciendas and land tenures into smaller rural land ownerships for poor agrarians.[14] Small land use options only imposed certain limitations in which agricultural lots were sanctioned by national land policies.

According to Ecuador's *Pasture/Forage Resources Profiles*, land holdings and economic land markets fueled land speculation. Larger land bases were subdivided into regional urban planning policies for urban development and housing initiatives. Land disputes are managed by the National System of Protected Areas (SNAP), where the most common issues surround:[15]

    a. the lack of coordination between agencies of authority/jurisdiction,
    b. ancestral communal properties lacking registered titles,
    c. illegal individual occupations, and
    d. conflicting claims between de facto occupants and absentee legal owners."

Although the Cañari Indigenous community is *recognized* to a certain extent, but is in direct contrast to the oppressive sociopolitical paradigm of Ecuador's state bureaucratic policies, that were established to sustain Spanish settler colonialism in repressing Indigenous place-based knowledge. Prior to this, the Cañari have been assimilated into the Incan sociocultural complex. This is evident in the following images, captured during the annual

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[14] USAID. (2010). *USAID Country Profile*. Retrieved from Property Rights and Resource Governance, ECUADOR: https://www.land-links.org/wp-content/uploads/2016/09/USAID_Land_Tenure_Ecuador_Profile.pdf
[15] Vera, D. R. (2003, January). *Ecuador*. Country Pasture/Forage Resources Profiles: http://www.fao.org/ag/AGP/AGPC/doc/Counprof/Ecuador/ecuador.htm

Cañar city parade, organized by city and state education officials. The establishment of cultural dualism is evident, with the modern *mestizo* sociocultural paradigm being the dominant authority, as illustrated in **Figure 3.3**. South American settler colonialism disseminated western *sociobeliefs*, sanctioning the *deculturization*-era of Indigenous cultures. Children become enablers of colonization through engagement and participation, as seen in **Figure 3.4 – 3.5**. But, fragments of Indigenous cultural resilience sustains local identity as permanency.
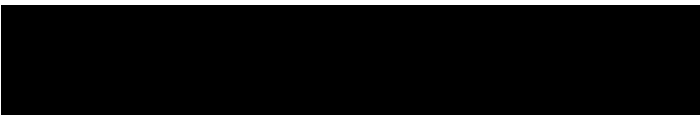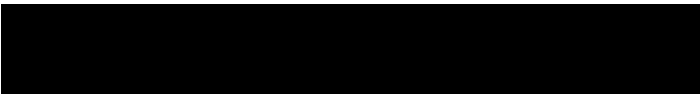
South American Spanish settler colonialism is analogous to the historical establishments of North America's Spanish philosophies of the *Laws of the Indies*. Spanish governance and influence persisted through the ages.

Here, the only difference between North and South America is that South American settler colonialism has essentially been left uncontested, with little to no recognition of Indigenous presence and/or signficance, while North America's Spanish settler colonialism was partially vanquished by Euro-American western sociocultural politics. "Spanish colonial administration attempted to simplify [the] ethnic landscape by dividing the population into two 'republics,' one for the white Spaniards and the other for the Indians. Elite Spaniards with access to economic resources or prestigous administrative posts enjoyed more rights and privileges…"[16]

DEMOGRAPHICS

It has been reported that Ecuador has close to 700 ethnic groups, making up 47% of Ecuador's total population, all inhabiting Indigenous cultural landscapes. According to the 2016 Ecuadorian population profile, there is "a total population of 16,189,044, including 14 nationalities that together comprise around 1,100,000 people. 60.3% of the Andean Kichwa live in six provinces of the Central-North Mountains; 24.1% live in Amazonia inhabited by 10 different nationalities; 7.3% of the Andean Kichwa live in the Southern Mountains; and the remaining 8.3% live along the coast and in the Galapagos Islands. 78.5% still live in rural areas and 21.5% in the towns and cities."[17]

[16] Clark, A. K. B. M. (2007). Highland Indians and the State in Modern Ecuador. Pittsburgh PA: University of Pittsburgh Press. Retrieved from http://ebookcentral.proquest.com/lib/unm/detail.action?docID=2038148
[17] International Work Group for Indigenous Affairs. (2017). Indigenous peoples in Ecuador. Retrieved from the 2016 Ecuadorian Yearbook Article:

GROUP	TOTAL %	
	2001	2010
Mestizo	77.9	76.7
Indigenous	16.3	15.2
White	4.3	4.3
Afro-Ecuadorian	1.1	1.4
Montubioñari	—	1.1
Other	0.1	0.2

Land Tenure	Homes	%
TOTAL	58,627	100
Own and fully paid	32,378	55.2
Borrowed, Assigned (Unpaid)	9,660	16.5
Leased	8,223	14.0
Own (gift, donated, inherited)	4,781	8.2
Own and is paying	2,660	4.5
By services	833	1.4
Antichresis	92	0.2

Table 3.1 looks at Ecuadorian self-identify. The *mestizo* identity is illustrated in population and demographic charts above. This is evident in current systems of socioeconomic and sociocultural complexes, as aforementioned. With respect to ownership and entitlement, **Table 3.2** illustrates the status of Cañari households. There is a high percentage of homeowners, 55.2%, in comparison to leased properties of 14%. A mere 4.5% of individuals owned homes who are still paying. Perhaps these are the households that were seen to still be in mid-construction, as seen in **Figure 3.**6 below, which most often are managed by local families receiving remittance payments from working relatives, who have migrated out of the community, in search for better economic opportunities.
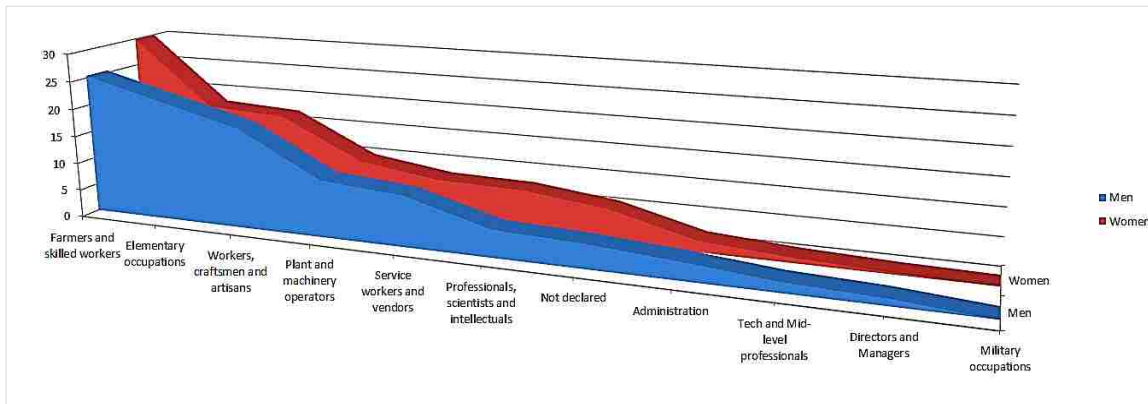
Figure 3.7 portrays which economic job market is occupied by the Cañari workforce, ranging from the agricultural industry to the upper levels of administration industry, that are based on the 2010 population data. In Cañar, migration patterns have increased through time, where men have emigrated to nearby metropolitan areas, or to more lucrative economies of foreign developed countries (e.g. United States, Europe). Remittance payments assist families and sustain local economies

Destination	Official figure	Estimated number
United States	436,409 (2005)	550,000-600,000
Spain	487,239 (2005)	550,000
Italy	61,953 (2005)	120,000
Venezuela	28,625 (2000)	Unknown
Chile	9,762 (2002)	Unknown
Colombia	Not Available	Unknown
Peru	Not Available	Unknown

(Jokisch, 2014) reported on Ecuador's historical migration trends. Since the early 1980s, Ecuador experienced two major waves of emigration, sending [up to] 15% overseas. Today, an estimated 2 million live abroad. The 1980s marked the first wave, predominantly to the United States, and the 1990s marked the second wave,

predominantly to Europe (Spain and Italy). To a certain extent, migration has slowed from the mid-2000s, where some migrants returned to Ecuador to reunite with families, but for the most part, migration to Spain greatly decreased." **Table 3.3** shows levels of international migrations.

> Although it is a small Andean country of approximately 15.7 million people, Ecuador accounts for the largest Latin American nationality in Spain, the second largest in Italy, and one of the largest immigrant groups in metro New York. Ecuador also is an important migrant destination. The long-standing conflict in Colombia has driven tens of thousands of its citizens into Ecuador, making it the country in Latin America with the largest refugee population.[18]

> In the 2001 Ecuadorian census, 377,908 people were reported to have emigrated in the previous five years (1996 to 2001). But Ecuadorian entrance and exit data suggest that since 1999, nearly a million Ecuadorians (net) left the country. Although Ecuadorian government officials have estimated that as many as 3 million Ecuadorian citizens live overseas, a recent study by the United Nations and an Ecuadorian graduate university (FLACSO) suggest that an estimate of 1.5 million is much more accurate than 3 million.[19]

HISTORICAL CONTENT

A community article, *The Cañari Worldview*, detailed the complex history of Cañar in which Indigenous populations have wholly been impacted by multiple levels of colonization that range from the ancient Incan Empire of the 15th century to the Spanish Conquest of the 16th century to the modern industrialization of Indigenous landscapes.

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[18] Jokisch, B. D. (2014, November 24). Ecuador: From Mass Emigration to Return Migration? *Migration Policy Institute*. Retrieved from http://www.migrationpolicy.org/article/ecuador-mass-emigration-return-migration#
[19] Jokisch, B. (2007, November 1). Ecuador: Diversity in Migration. *Migration Policy Institute*. Retrieved from http://www.migrationpolicy.org/article/ecuador-diversity-migration

The influences of colonization are embedded in all aspects of regional and national sociocultural and sociopolitical realms. Collectively, the Indigenous populations have resulted in the deculturalization and desensitization of Indigenous knowledge and wisdom.

Impacts of colonization transformed Indigenous cultural landscapes to mold and promote western ideologies, that only further endangered local Indigenous sacred spaces with urban encroachment, as seen between Indigenous communities bordering the western Township of Cañar.[20] Local tourism is driven by the Ingapirca Archaeological Site (**Figures 3.8** to **3.10**), as comparable to Chaco culture.[21] Local Indigenous narratives foretell of a time
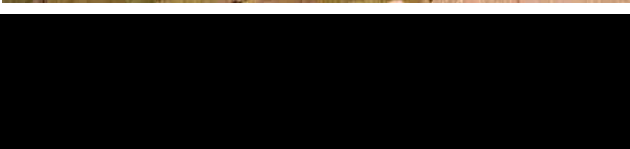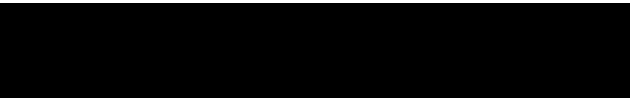
https://en.wikipedia.org/wiki/Ingapirca#media/File:Mapa_de_Ingapirca.png

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[20] Guided tours through Indigenous place knowledge and ceremonial grounds. A map would have been better illustrated here, but due to cultural sensitivity, any image will not be included here.

[21] Ingapiraca Archeological Site tour, Cañar Province, Ecuador, June 21, 2015.

when the Cañari people were once the most powerful Indigenous societies in South America, until the incursions of the Incan Empire, that has led to its downfall by way of marital deception. Today's Ingapirca is said to be Incan-influenced, but with a certain degree of certainty, ancient Indigenous knowledge and wisdom is embedded and integrated into what Ingapirca has essentially become.

3.1 CBP I — iTown—Cañar Indigenous Group[22]

This first CBP was an iTown Studio course taught by Professors Ted Jojola and Laura Harjo.[23] Predetermined planning themes encompassed ideas concerning economic development, ecotourism, environmental stewardship, land tenure, and the preservation of language, culture and historic significance. Academic affiliates included Professors Adelamar N. Alcantara, Levi Romero, and Manon Robyn Cote. International program collaborators were the Universidad San Francisco de Quito, the University of Cuenca, and the communities of the Indigenous Cañari.

The course was designed "to address the methodology, tools, and techniques of design and planning practice through innovative design analysis, critical mapping, production, representation, and communication in the evolution of the built environment."[24]

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[22] This was my first international flight, my first stamp in my passport. I will never forget this trip. The people and the land of Cañar will forever be in my heart.

[23] The iTown studio was a 3-credit course taken over a period of 8-weeks. Professor Laura Harjo is a member of the Muscogee (Creek) Nation, Oklahoma. Dr. Harjo teaches community development and Geographical Information System (GIS), in which her area of focus are Indigenous human rights issues, gender equality, social movements, and Indigenous planning.

[24] CRP 570.002 (CRN# 21148). iTown Ecuador: Summer 2015. School of Architecture and Planning. University of New Mexico, Albuquerque, New Mexico.

The initial approach differed from the final outcome. Students initially

explored avenues of research and data to gain a broader perspective of

the Cañari Indigenous community, prior to departure. In conjunction with

these methods, we were encouraged to investigate local and community-

based ecotourism plans of varying geographies and demographics.

WORLDVIEW

The impacts of colonization led to the *deculturalization* of the Cañari

language and most of the ancestral traditions to be acculturated by the

conquering Incan Empire. The Kichwa language was widespread, more so

before than during the Incan regime, but has regressively diminished

following the Spanish invasion and occupation of the South American

continent. The evangelization and colonization of the Cañaris further

endangered Indigenous identity, culture and language.[25] Colonial

divergent languages dominated Indigenous landscapes.

According to local knowledge, as per guided tours, various sacred sites

within the community are in the process of being jeopardized by urban

encroachment and governmental interests. Further discussions

encompassed environmental injustice issues and methodologies of

recognizing Indigenous rights at all levels of policies and laws.

Accessibility to Indigenous resources, such as language education, can

procure opportunities to retain and sustain ancestral knowledge, which is

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[25] The Community of Cañar. (2015). The Cañari Worldview. Cañar, Cañar Province, Ecuador:
The Community of Cañar.

key to creating a future for the community.[26]

What was intended to be an introductory forum, arranged and held by community leaders, school officials, and local politicians, by coincidence, became a sociopolitical platform for the Indigenous families to voice local concerns against the suppression of multicultural academic institutions with baseline national educational policies.

> *Our voice must be heard, we cannot be inactive. Get this right! We are not from elsewhere. We are from here. We have our own identity. We cannot be oppressed by the outside. We need to come together to make this happen. Unity. We must not cave in. Resist! The hour is now! Get down to business. We need rain! We need happiness! We do not want to be objects of "investigation"!! No more! The teachings and culture is ours. It comes from our hearts!*[27]

The most crucial interpretation of these dialogs concerned western developments that subjugated Indigenous land use and land tenure systems, by way of western policymaking. On two separate occasions, members of the community gave voice to some of the deeper issues surrounding land and water rights issues. Colonization may have set the stage for the sociocultural marginalization of Indigenous populations, but Indigenous resiliency has long been implanted into local landscapes, and communities have continued to sustain purpose and significance, in revitalizing language and culture.

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[26] Throughout our time in Ecuador, I kept a daily digital journal of places we visited and some notetaking with regards to conversations and discussions with community members we have encountered though our stay. Conversations were translated by another colleague, Saray Argumedo, who assisted as a translator during our stay in Ecuador.
[27] The first one being a speech made my community members, whose children attend the Quilloac Intercultural Institute, in which they simplified the realism of community life, telling how it is in front of a group of American academics, local politicians and local leaderships. The second one was at a meeting with the director of the Tucayta Institute.

The following excerpt was annotated from a community fact file, compiled

by one of the many local Indigenous community organizations, that was

shared with students. Until recently, a number of local Cañari organizers

were able to recapture Indigenous place-based knowledge in science,

technology and aesthetics. Current efforts are to sustain and extend local

Indigenous place-based knowledge.

> Despite the transculturization of knowledge—it's time to regenerate
> native cultural practices in scientific theories, such as development in
> our own cultural roots against modern science. In this century, the life
> of communities is administered by the lunar calendar and the sun, by
> counting the time and astronomical observatories.[28]

CULTURAL ASSETS

Recognition and preservation are crucial planning indicators

essential to creating healthy, sustainable communities. In

retrospect, Indigenous cultures have a more intimate, emotional

and spiritual connection with the physical and natural environment

(i.e. land, water, air). Indigenous stories, memories, experiences,

songs, prayers, language and knowledge are held collectivley as a

single complex and embodiment of cultural assets.

Everything is connected and responsible to the other. As Indigenous

planners, one of the greatest challenges would be to preserve and uphold

the wisdom of cultural knowledge for all future generations. The Cañari

shared Indigenous knowledge of their concept of creation, life and

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[28] Indigenous Community of Quilloac. (2015, June). *The Community Tourism Network Organization Newsletter*. Retrieved from Jacinto Aguaiza, community organizer.

responsibilities, as illustrated in **Figure 3.11**. The *chakana* is a representation of the Cañari worldview of lifecycles, time, agriculture, cosmology, roles and responsibilities.
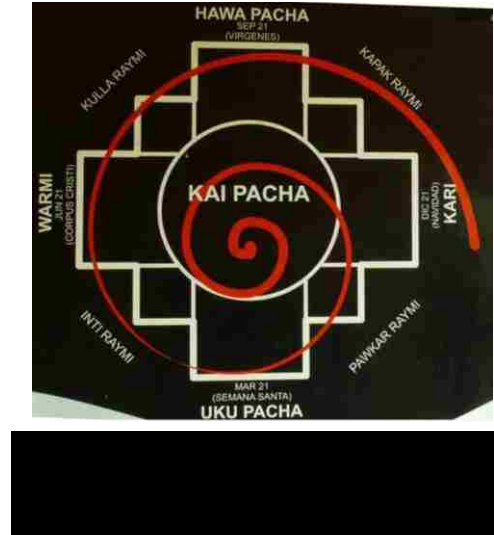
With amendments to scheduling, most of our time was spent traversing through cultural landscapes, recognizing sacred space and places with respect to Indigenous Cañari place-based knowledge.[29] This unintended approach undermines and challenges the general approach of reviewing physical mapping sources (e.g. GIS, topographic). Cultural assets were identified as indicators that serve as promoters of knowledge and language. The Cañaris were successful in establishing a multicultural academic environment where knowledge and language are initiated as core curricula geared towards preserving and sustaining the traditional Kichwa language. The Cañaris prioritized cultural preservation as a way to honor and recognize their own cutlural identty, as a response to sociocultural confrontations with the colonialistic bureaucracy of the Spanish Ecuadorian government.

The Quilloac community is the central complex of epistemological and ontological place-based knowledge. To a certain extent, the Cañaris have

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[29] Shared Cañari cultural knowledge. Community Discussion sessions led by Jacinto and family.

reclaimed their respective Indigenous sovereignty through the establishment of community-based cultural networks that promote and enhance Indigenous cultural knowledge, further challenging western ideologies in science, math, medicine, engineering, astronomy, history and architecture. Such notions were deconstructed and restructured with Indigenous cultural interpretations of *place* and *space*.

Language lost due to colonialism was countered with the establishment of one of Ecuador's first multicultural school specific to Indigenous language acquisition initiatives (**Figure 3.12** and **3.13**). The **Quilloac Intercultural Institute** (QII) extends the invitation and opportunity for Cañari students to

Map of venture and educational resources of the 'Quilloac'" Institute

excel academically by generating a well-rounded perspective of Indigenous and western worldviews. "The Quilloac Community is a representation of the Cañari culture as an ancient historical testimony against modern Western culture. It is the epistemological heritage center of ancestral science, through its archaeology, astronomy, mythical hills, edible and medicinal plants, historical architecture, and by the presence of intercultural beings of high aesthetic and technological relevance." The

community also opened an Indigenous library—the **Centro de Memoria Colectiva Biblioteca Angel Maria Iglesias**—as a source to *regenerate* Indigenous knowledge. This community-based library integrates a broader shared knowledge paradigm of language regeneration (**Figures 3.14**).

"Tantanakushka runakunaka takashpa awashka punchu shinami, mana pipash manchachinkachu"
Dolores Cacuango

"Runakuna imashina kashka ka rirpushinami, maypi_ pish rikurin"
DIPEIB-C. 1997.

Another area of campus is known as the *la kancha*, or "the court". This central plaza space functions as the community's primary social space that is used for celebrations and other activities (**Figure 3.15**). Indigenous social gatherings and sociocultural practices are collectively honored and observed as a form of community-based cultural sustainability, further understanding the ontologies of Indigenous space and place.[30]

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[30] Culturally analogous to the traditional *plaza space* of the North American Indigenous Puebloan communities where most traditional ceremonial practices are conducted.

The **Community Tourist Network** is a local Indigenous organization, whose foresight is to develop, establish and sustain a localized economy that will result in the overall improvement of conditions within each respective Cañari community. Here is an organization that has collected local Indigenous place-based knowledge, as a form of cultural resilience, to produce community educational resources that expands local knowledge production. According to a newsletter, the organization aims to:

> "to educate the members of the Tucayta communities in the production of scientific and technological knowledge, from the standpoint of natural practices, and under the coordination of the laws of PACHAMAMA: AMA KILLA, AMA LLULLA and AMA SHUWA. The reason for doing this is to share this natural knowledge with those who are in need."

These laws encompass an Indigenous understanding of morality, as "based on ancestral thought, do not lie, do not steal, and do not be idle."[31]

The **Tucayta Institute** is a grassroots organization creating awareness to local issues while increasing local economic vitality through cooperative support and collaboration. Most funding opportunities are generated through both national and international sources. These cultural assets are localized Indigenous economies established as centers of place-based knowledge that revitalizes Cañari cultural significance.[32]

Sites visits included private residences established as community museums, in efforts to conserve and preserve Cañari language and

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[31] Zurita, F. E. (2015, September 13). Ama llula, loves shua, loves keel. *El Telegrafo*. Retrieved from http://www.eltelegrafo.com.ec/noticias/buen-vivir/37/ama-llulla-ama-shua-ama-quilla
[32] Several locations are working on opening museums through community work and nonprofit work. Locations include: Mesa Loma Observation hill, Quilloac Multicultural Institute, two other private residences.

culture. Students were also taken to an area known as the Mesa Loma Observation Hill, a museum still in mid-construction, located in the upper highlands above the Quilloac valley. Cañari cultural narratives were shared, with respect to the summer solstice festivities of *Inti Raymi* (**Figure 3.16**), where *Pachamama* (Mother Earth) and the seasons are honored and celebrated. Cultural participation strengthens connections with place-based knowledge, further deepening the understanding and significance of the *chakana*, though stories and prayers.

Inti Raymi is one of four cultural events held each year in honor of the seasonal solstices and equinoxes. These natural phenomena are sacredly connected to the cultural landscape and the people in ways only fully understood through an Indigenous lens and experience. The three-day ceremony is a cue *to start planting*.

> The setup of the ceremony is designed to pay homage, the honoring and the acceptance of the Sun's blessing, asking for good prayers in exchange for all the bad things…we walk with time, time don't walk with us.[33]

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[33] Quote from Jacinto, one of our local sponsor and cultural guide. This residence belonged to his mother, a traditional weaver. She showed students an old house that belonged to her mother that sits adjacent to the museum. Here, there were a variety of weaving tools and ancient cultural items that will be included in the museum. Saturday, June 20, 2015.

PLANNING APPROACH

The initial approach required researching all means of data to gain a broad perspective of the Cañari community. Preliminary planning strategies included incorporating and organizing community engagement exercises, such as community participatory mapping and focus groups, to preserve Indigenous place-based knowledge, as a method of resiliency. Unperceivably, scheduled activities and events (e.g. focus groups, participatory mapping) were dismissed due to a number of competing factors, including minor internal inconsistencies within the group of community organizers hosting us. Whatever the discrepancies may have been, we were still given an incredible opportunity to explore Indigenous Cañari landscapes, to personally experience the land. Perhaps this was the intention. Knowing that a group of North American Indigenous students will be visiting the communities, the option was given to not just explore Cañar, but to experience it, both physically and spiritually. Interpreting from an Indigenous perspective, culture, in one sense or another, is essentially revitalized through the actions of involvement and commitment.[34] Through thought (e.g. prayers, songs), language also builds trust and impact, strengthening metaphysical linkages to land and all her sacred elements (e.g. air, fire, water).

It is through education that one becomes self-aware and self-conscious of

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[34] Navajo philosophy that teaches of the relationships between humans and the metaphysical and spiritual worlds. *Words* and *thoughts* are linked to everything that we do, work and daily life, as it always has. Navajo emergence narratives illustrate how words and thoughts have created the worlds and cosmology into existence. For that, both words and thought are significant.

the world. More importantly, the Cañaris emphasized the need to create support networks in which Indigenous students can pursue academic areas like in science, engineering and medicine, as a way of obtaining knowledge that could elevate local Indigenous place-based knowledge, such as gender roles. "Education has opened my eyes on what I can do for my community with the education that I have received."[35] The establishment of local women's groups, is another form of knowledge production that aims to further the educational depth of Indigenous women and communities. The outmigration of Cañari men resulted in women resuming the roles and responsibilities as head households.

While community voices were not collectively identified, we still perceived a broad perspective as to what the local Indigenous communities could potentially benefit from through planning initiatives. Information reasonably presented themselves through subtle exchanges and conversations with local community members.[36] Students were honored with the privilege to visit and pay respect to Cañari sacred place and spaces, a humbling experience of *reconnection* to Indigenous cultural spirituality and resiliency. Additional information was acquired from community tours of local cultural landscapes and tourism centers.

Correspondingly, this program also participated in an Indigenous

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[35] Quote from Antonia Solano, local community member who welcomed the group into her home, and talked about the importance of education. Digital journal, June 19, 2015.
[36] Students were still able to gain enough knowledge and information to develop a comprehensive plan that recognizes some of the most crucial and imperative elements of cultural preservation efforts.

Conference that was organized and held at the University of San Francisco-Quito campus. Conference participants consisted of USFQ Indigenous faculty and students, along with members of different local Indigenous groups, including the Sarayaku of the Amazonian region. Student presentations and community participatory mapping exercises were simply placemaking strategies that regenerated place-based knowledge. Shared narratives within this space, and connecting with distant Indigenous relatives was intense. Cultural parallels between both continental Indigenous regions, the Sierras and the American southwest, were understood and recognized as placemaking worldviews of collective cultural assets. This will be explored further in subsequent sections. The following are examples of inquiries requested of participants:

      a. What are the important places in your community?
      b. What are/were the main changes you have seen?
      c. What areas are of most importance for preservation?

FINDINGS

In observation, the Cañaris have certainly set the bar as to how Indigenous communities should be organized and managed. Indigenous communities are absolutely capable of acquiring and obtaining the knowledge production necessary to dismantle the settler colonialistic mindset by regenerating Indigenous knowledge. With regards to capacity-building and creating advocacy for Indigenous education issues, "those of us who are here are here because it is our responsibility to fight for

Indigenous rights & advocacy."[37]

In all manner of resilience, Indigenous cultural and language preservation has become crucial. The genuine responsibility was not to design for an ecotourism plan, but rather a conservation plan that is embedded with "Lengua Kichwa y sus conocimientos," "nuestra literatura" and "Regeneracíon de conocimiento."[38] The idea of resisting structures of authority derives from a sense of self-awareness that develops into *fighting for what is right*, the act of resilience. The community invited further discussions on the importance of cultural preservation, land use, land tenure, environmental justice, and sustainability.

As Indigenous students, we naturally and spiritually connected to the Indigenous landscape, thus being able to fully recognize the issues impacting the local communities. Shared narrative, songs and prayers were accepted and acknowledged by the elders of the community. Comprehending various cultural parallels gave participants a higher level of honor, reverence and respect for the Cañari communities collectively. Experiencing placemaking at levels of metaphysical understanding is what made this a special journey, where becoming self-aware of one's true Indigenous self-identity is integral to acknowledging and honoring a profession that seeks to understand how Indigenous communities can *reclaim* a time when language, culture and ceremony were collectively recognized. This is significant to Indigenous planning.

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[37] Grey, A. (2015, June). Digital Journal. Day Two.
[38] "Kichwa language and their knowledge. Our literature. Knowledge regeneration."

Chapter Four

4. PART B — NEW MEXICO, North America

GEOGRAPHY

The Indigenous cultural landscape collided with two of the continent's opposing forces that have dominated and tyrannized the ancestral Turtle Island. Spanish pioneers first arrived in the southwest during the 1500s, creating an atmosphere of hostility. The

https://upload.wikimedia.org/wikipedia/commons/thumb/b/b5/Four_Corners.svg/1200px-Four_Corners.svg.png

enforcement of foreign laws and policies directly conflicted with the ancient institutions and organization of Indigenous governance. Euro-Americans introduced modern warfare to the western region that resulted in the rampant deculturalization and marginalization of Indigenous communities.

The geographical landscapes of the Four Corners region vary from arid lowlands to mesa-tops to treacherous canyons to the higher elevation woodlands.[39] This region has been historically inhabited by several Indigenous groups, all who have collectively identified local Indigenous sacred spaces and culturally-sensitive areas (e.g. Grand Canyon, Chaco Canyon), establishing collective place-based knowledge.

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[39] Other maps may include Texas, Nevada and California as being part of the American southwest, but for the purposes of this paper, we will only focus on the Four-Corners region, but more specifically, the upper half of the state of New Mexico, where two case studies were conducted.

> The Native American nations, tribes, and pueblos of New Mexico
> are ancient communities, each with a unique culture, heritage,
> language and worldview, that have worked steadfastly to maintain
> and protect their spirituality and traditional cultural practices. [These
> tribal entities] have an archeological, historical, and cultural
> connection to the Chaco Culture National Historical Park, and many
> locations within the greater Chaco landscape, and consider the park
> and other areas to be sacred sites.[40]

Tribal governance structures are complicated, often functioning as barriers for

small businesses or entrepreneurships to develop, most particularly with the

Navajo Nation. The bureaucratic mess could be traced back to the military

interference of the infamous Long Walk, *Hweełdí*. An era when Euro-

American politics displaced Indigenous presence by desecrating Indigenous

sacred space and places for the commercialization of natural resources and

archeological significance within the region. Arguments for both cultural and

economic sustainability remains in resolute controversy today.
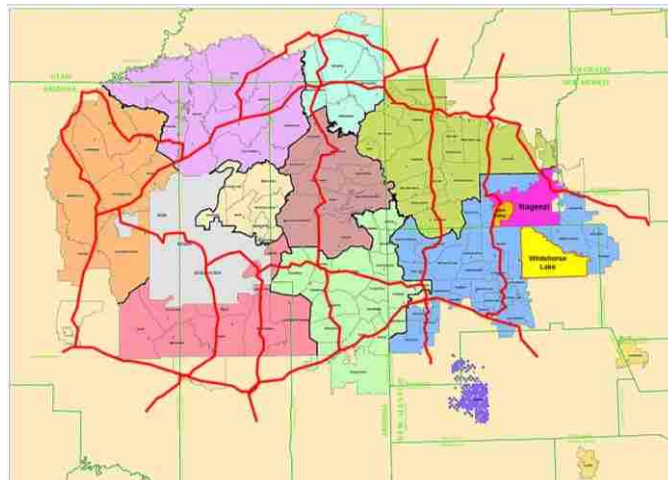
http://www.navajocourts.org/images/judicialdistricts.gif

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[40] Lente, D. J. (2017). *Legislature for the State of New Mexico.* Retrieved from House Memorial 70, 53rd Legislature, State of New Mexico, First Session, 2017: https://www.nmlegis.gov/Sessions/17%20Regular/memorials/house/HM070.pdf

The Navajo Nation is specific to the Four Corners region, with a total land base of 27,245 square miles, making up the largest Indigenous land base in the United States.[41] **Figure 4.2** illustrates the size of the land base, geographic location, judicial districts, and all 110 chapters are represented.[42] According to the 2010 Navajo Population Profile, a total of 332,129 self-identified as Navajo, "individuals who claim to be only Navajo as their race on the U.S. Census.[43]

http://www.npr.org/sections/health-shots/2016/04/10/473547227/for-the-navajo-nation-uranium-minings-deadly-legacy-lingers

Natural resources on the Navajo Nation land base include uranium, coal, and natural gas. The height of the uranium-era was roughly between the 1940s and the 1980s, during the global demand of post-World War II. The extraction industries abandoned mining facilities and mining pits, without regard of exposures to local Indigenous populations or environmental leakages into local cultural landscapes (**Figure 4.3**). From the point when mining began on the Navajo Nation, the levels of health risks and health

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[41] In this paper, I will use both terms, Navajo and Diné, used to describe Indigenous peoples of Navajo Nation. When identifying bureaucratic descriptions, the term *Navajo Nation* will be used, but when identifying *the people*, the term *Diné* will be used, as well as for language and culture. Here, western sociocultural impacts solidified in place names, and in order to reclaim our Indigenous identity, the name Diné will be predominately used.

[42] This map is different from the agency map that illustrates the five major geographic agencies that function as secondary central governances.

[43] The Navajo Nation. (2013, December). Navajo Division of Health. Retrieved from Navajo Population Profile 2010 U.S. Census: http://www.nec.navajo-nsn.gov/Portals/0/Reports/NN2010PopulationProfile.pdf

disparities burgeoned, impacting future generations with genetic

abnormalities. According to one study, "27 percent of the participants have

high levels of uranium in their urine, compared to 5 percent of the U.S.

population as a whole."[44] Other resources currently on the radar of American

politics and special corporate interests are coal and natural gas. The amount

of hydraulic fracturing, or more commonly known as *fracking*, have increased

in the Chaco and San Juan regions, or the San Juan Basin, of New Mexico in

recent years, with minimal support from the state governance. Environmental

injustice issues will fall on deaf ears, especially when a state solely relies on

and invests in the commercialization of resources, particularly oil and natural

gas "Through the end of 2010, the San Juan Basin has produced

approximately 16 tcf of [trillion cubic feet] CBM [coalbed methane], accounting

for 66% of all CBM ever produced in the U.S. CBM production in New Mexico

peaked in 1999, and has been slowly declining since, at around 900 bcf/year

(as of 2012). The Basin contains over 39,000 wells."[45] According to the New

Mexico Energy Forum report, "New Mexico ranked:

- 7th largest natural gas producer, and 8th in natural gas reserves,
- 5th largest crude oil producer, and 6th in crude oil reserves,

in the continental U.S, supporting more than 105,000 jobs. These jobs

generate $11.2 billion to New Mexico's gross state product."[46]

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[44] Morales, L. (2016, April 10). For the Navajo Nation, Uranium Mining's Deadly Legacy Lingers. Retrieved from National Public Radio: http://www.npr.org/sections/health-shots/2016/04/10/473547227/for-the-navajo-nation-uranium-minings-deadly-legacy-lingers
[45] Powers, B. (2013). *Cold, hungry and in the dark : Exploding the natural gas supply myth*. Gabriola Island, BC: New Society.
[46] New Mexico Energy Forum. (2016). Energy Facts. Retrieved from New Mexico Energy Forum: http://www.nmenergyforum.com/expert-facts/

DEMOGRAPHICS

American Indian and Alaska Native Population: 2000 and 2010
(For information on confidentiality protection, nonsampling error, and definitions, see www.census.gov/prod/cen2010/doc/pl94-171.pdf)

Race	2000		2010		Change, 2000 to 2010	
	Number	Percentage of total population	Number	Percentage of total population	Number	Percent
Total population..............................	281,421,906	100.0	308,745,538	100.0	27,323,632	9.7
American Indian and Alaska Native alone or in combination.....................................	4,119,301	1.5	5,220,579	1.7	1,101,278	26.7
American Indian and Alaska Native alone...............	2,475,956	0.9	2,932,248	0.9	456,292	18.4
American Indian and Alaska Native in combination........	1,643,345	0.6	2,288,331	0.7	644,986	39.2
American Indian and Alaska Native; White.............	1,082,683	0.4	1,432,309	0.5	349,626	32.3
American Indian and Alaska Native; Black or African American...............................	182,494	0.1	269,421	0.1	86,927	47.6
American Indian and Alaska Native; White; Black or African American...............................	112,207	–	230,848	0.1	118,641	105.7
American Indian and Alaska Native; Some Other Race...	93,842	–	115,752	–	21,910	23.3
American Indian and Alaska Native; Asian..............	52,429	–	58,829	–	6,400	12.2
All other combinations including American Indian and Alaska Native....................................	119,690	–	181,172	0.1	61,482	51.4
Not American Indian and Alaska Native alone or in combination...................................	277,302,605	98.5	303,524,959	98.3	26,222,354	9.5

https://www.census.gov/prod/cen2010/briefs/c2010br-10.pdf

In April 2010, the U.S. population was 308.7 million, with 2.9 million, or 0.9%, self-identifying as American Indian/Alaskan Native alone. **Table 4.1**. shows that in 2000, 1.5% of the total U.S. population identified as AIAN alone or in combination. In 2010, 1.7% of the same group identified as AIAN alone or in combination. The total population change between 2010 and 2000 is 9.7%. According to the 2010 Decennial Census American Indian and Alaskan Natives (AIAN) report, the Navajo Nation is the largest Indigenous group in the United States with a total population of 173,667.[47]

Figure 4.4 is a population pyramid for the Navajo Nation, based on the 2010 census data. Navajo Nation has yet to begin conversations on collecting data at the chapter and agency level. This could become the ultimate Indigenous planning tool that could further develop into cultural asset-based planning that gears local communities towards sustainability and resiliency.

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[47] U.S. Census Bureau. (2017). *The American Indian and Alaskan Native Population: 2010 report*: https://www.census.gov/prod/cen2010/briefs/c2010br-10.pdf
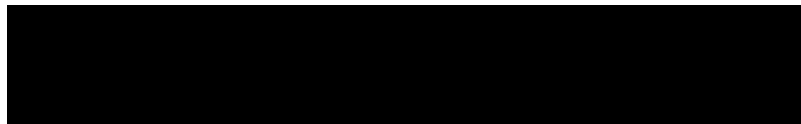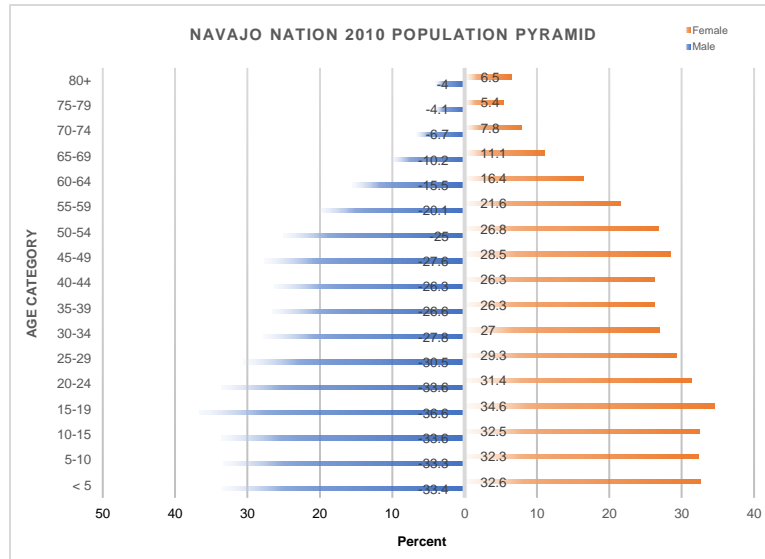
Looking at the diagram above, each "layer" is divided by age groups, as distributed by USCB. The male population is depicted separate from the female population. In a perfect world, the census data would account for every individual residing within Diné cultural landscapes, but given the scale of the land base, accessibility to extreme rural regions, combined with the lack of educational resources, data collection becomes challenging. Statistical data presented in this paper are all based on what is available.

Population pyramids diagrammatically illustrates placed-based population conditions. Generally, a population pyramid would have the triangular shape of a pyramid, hence the name, that portrays a healthy population in which both birth rates and death rates remain consistent. The pattern of the pyramid is irregular. Beginning with children age cohort, the numbers reported are uniform, which certainly questions the credibility of data collected. The teenage age cohort increases but gradually decreases before leveling out

between 30 and 44 years of age. The decrease in the young adult

generations could be attributable to migration patterns for better economic

opportunities in nearby urban centers, or for education.

2010 and 2000 Regional Metropolitan Population Profile

Location	2010 Total Population 2000 Total Population	% Change	AIAN alone	Percentage	In Combination	Percentage
Phoenix	1,445,632	9.4%	32,366	2.2%	43,724	3.0%
	1,321,045		26,696	2.0%	35,093	2.70%
Denver	600,158	8.2%	8,237	1.4%	14,995	2.5%
	554,636		7,290	1.3%	12,187	2.20%
Albuquerque	545,852	21.7%	25,087	4.6%	32,571	6.0%
	448,607		17,444	3.9%	22,047	4.90%
Salt Lake City	186,440	2.6%	2,316	1.2%	3,760	2.0%
	181,743		2,442	1.3%	3,523	1.90%

Table 4.2: 2010 and 2000 Regional Metropolitan Population to the Navajo Nation land base. Source: Regional City Profiles, Phoenix (AZ), Albuquerque (NM), Denver (CO), and Salt Lake City (UT). DP-1, Profile of General Population and Housing Characteristics: 2010, 2010 Demographic Profile Data. American FactFinder. DP-1, Profile of General Demographic Characteristics: 2000, Census 2000 Summary File 1 (SF 1) 100-Percent Data. American FactFinder.

There is a slight increase after age 45 again, but dramatically decreases

towards the 80+ age cohort. Again here, both male and female populations

are consistent between the 45 and 65 age cohorts. Further, the female

population is larger than the male population, after age 65, which determines

that the female Diné are outliving the male Diné population.

Moreover, the 2010 and the 2000 census data for regional metropolitan

population profiles for: Phoenix (Arizona), Denver (Colorado), Albuquerque

 (New Mexico), and Salt Lake City (Utah). **Table 4.2** shows the number of

urban Indians migrating to these urban centers. Phoenix has the largest

percentage of AIAN, and Salt Lake City has the least percentage of AIAN.

With respect to Albuquerque, Phoenix and Denver are also the region's largest economic and industrial cities. In 2016, Denver's top industry sectors were in IT Software and Beverage Production.[48] In Phoenix for the same year, the top two industry sectors were in aerospace and defense, and technology.[49] This economic boom in the oil and gas industries went bust within the past two years, creating extreme economic fallouts statewide. As aforementioned, the current political atmosphere creates motives for mining industries to vamp up demand for oil and gas extractions, particularly around the Chaco Canyon National Historic Park, and Utah's Bears Ears National Monument. It is now only necessary to deconstruct the western advancement efforts in acquiring sacred lands for resources. Through resiliency and placemaking points, Indigenous communities have the potential and power to generate levels of understanding in which local governance and federal agencies could establish a core of cultural sensitivity in the development and restructuring of western policies.

In 2010, the Navajo Nation had a total population of 173,667, and having one of the largest Indigenous human capacity does not mean much when tribal governance is oblivious as to how to utilize such economic capacities.[50] The Diné have historically, culturally, and traditionally cohabited the Four Corners region with other Indigenous populations, where there are shared narratives

[48] Metro Denver Economic Development Corporation. (26 January 2017). Metro Denver EDC 11th-annual Industry Cluster Study. Retrieved from http://www.metrodenver.org/research-reports/industry-cluster-study/

[49] Arizona Commerce Authority. Industries. Retrieved from Arizona Commerce Authority: http://www.azcommerce.com/industries

[50] Navajo Division of Health. (2013, December).

and place-based knowledge. Traditional foods were collected, cultivated and hunted, with songs and ceremony. Life was balanced and in harmony with the natural world. Since deculturization, the process of western acculturation introduced *foreign* food sources—flour and sugar—that were inconsistent with Indigenous diets, resulting in illnesses and health disparities. The situation is worst today. No one has a clue as to where food comes from, or as to how they are produced. From my own interpretation, there is no question as to the level of chemicals production industries pump into the food sources we consume, essentially impacting our own holistic being. What are the results? The top three health disparities impacting Indigenous communities nationwide are: (a) disease of the heart, (b) cancer, and (c) diabetes.[51]

> The American Indian and Alaska Native people have long experienced lower health status when compared with other Americans. Lower life expectancy and the disproportionate disease burden exist perhaps because of inadequate education, disproportionate poverty, discrimination in the delivery of health services, and cultural differences. These are broad quality of life issues rooted in economic adversity and poor social conditions.[52]

HISTORICAL CONTENT

American politics undertook the notion of assimilating Indigenous populations into western societies, not as equals but to be subservient to the Euro-American culture, through the establishment of job-training programs in the service industry (e.g. housemaids, groundskeepers, skilled labor). Indigenous children were raised and taught in militarized residential institutions that were

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[51] With the exception of "unintentional injuries/accidents."
[52] Indian Health Service. (2010). *Disparities*. Retrieved from Indian Health Disparities FactSheet: https://www.ihs.gov/newsroom/includes/themes/newihstheme/display_objects/documents/factsheets/Disparities.pdf

operated by missionaries and funded by the federal government.

In 1850, the New Mexico Office of the Superintendent of Indian Affairs was established at Santa Fe, following the establishment of the New Mexico Territory.[53] Superintendents, often collaborated with the region's territorial governors overseeing local Indigenous populations. The Superintendence program was eventually abolished in 1874, in which Indian agents became direct representatives of the federal government.[54]

The Indian residential school era began in the late 19th century, and continued unregulated into the 1920s. The 1928 Merriam Report, officially titled *The Problem of Indian Administration*, uncovered a series of scandals and corruption that afflicted the U.S. Department of the Interior's infamous agency, the Bureau of Indian Affairs (BIA), which was recently renamed to Bureau of Indian Education (BIE).[55]

Currently, there are two types of education system within the Navajo land base: (a) the Bureau of Indian Education (BIE), as organized and operated by the federal government, with predetermined policies and funding programs; and (b) charter schools, proletarian public schools that are designed to focus on student achievement rather than to conform to federal/state standardized curricula and testing criterions. Recent conversations between Navajo Nation

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[53] Family Search. (2017). New Mexico Superintendency of Indian Affairs. Retrieved from Family Search: https://familysearch.org/wiki/en/New_Mexico_Superintendency_of_Indian_Affairs
[54] U.S. National Archives and Records Administration. (2017). Records of the Bureau of Indian Affairs (BIA). Retrieved from National Archives: https://www.archives.gov/research/guide-fed-records/groups/075.html#75.1
[55] National Indian Law Library. (2017). Meriam Report: The Problem of Indian Administration (1928). Retrieved from the National Indian Law Library: http://www.narf.org/nill/resources/meriam.html

and BIE federal officials encompass on developing and implementing "a comprehensive reform plan" in which Navajo Nation will be accountable for its own self-determination policies gearing towards developing a culturally-focused curriculum incorporated with traditional values.[56]

The establishment of Navajo sovereignty was an illusion at best. The Navajo Nation Tribal Council was established as the first Navajo governance in 1923, in which the sociopolitical complex was organized and structured as a direct mockup of the American governmental system, including the main branches of law—legislative, judicial and executive.[57] Additionally, there are conflicting perspectives in Navajo politics between the western "top-down" political structure and the traditional fundamental laws of leadership, where leadership positions were acquired through:

- clanship systems,
- being prominent community members (e.g. medicine people), or
- intergenerational succession[58]

Federal Indian agents and other special interest groups were the architects of the Navajo tribal governance, who developed a system in which non-tribal entities would benefit from such transnational partnership. My assumption is that it is highly probable that federal agents exploited Indigenous trust and benevolence to establish an atmosphere of corporate corruption. "In battles

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[56] U.S. Department of the Interior. (09 July 2015). News Release: Interior Department Announces New Funding for Tribal Education. Retrieved from the Bureau of Indian Education: https://www.bie.edu/cs/groups/xbie/documents/text/idc1-030936.pdf
[57] Navajo Tourism Department. (2016). Discover Navajo. Retrieved from Navajo History: http://www.discovernavajo.com/navajo-culture-and-history.aspx
[58] Based on my own interpretation after reading various sources of traditional leadership through archival sources.

over environmental degradation, land rights, sacred sites, food security, climate change, local ecological knowledge and more, indigenous groups have embraced diverse notions of environmental justice."[59] This history of Navajo mining was essentially in response to the global nuclear arms race of the 1950s that spawned the demand for mineral extraction for uranium and vanadium in the resource-enriched southwest Indigenous regions. Mineral royalties for Navajo Nation have often been well below national and international market trends. "Navajo Nation was selling uranium to companies like Exxon, generating more than $3 million in 1971. Despite economic profits, personal health and environmental concerns soon became apparent when cancer-related illness developed. By 2000, an estimated 1,000 to 1,200 Navajo uranium miners have succumbed to the effects of lung cancer linked to radon exposures."[60]

The Navajo cultural paradigm is highly dependent on a failed central governance system, often lacking adequate funding or proficiently qualified leadership. The *trickle-down system* is useless. Additionally, there are conflicting perspectives in Navajo politics between the western "top-down" political structure and the traditional fundamental laws of leadership, where leadership positions were acquired through:[61]

- clanship systems,
- being prominent community members (e.g. medicine people), or
- intergenerational succession

[59] Schlosberg, D. (2010). Indigenous struggles, environmental justice, and community capabilities. Global Environmental Politics, 10(4), 12-35.
[60] Wilkins, D. (2013). *The Navajo Political Experience* (Fourth edition. ed., Spectrum series, Race and Ethnicity in National and Global Politics). Lanham: Rowman & Littlefiled.
[61] Based on my own interpretation after reading various sources of literature on traditional leadership.

The western sociopolitical paradigm is inadequate and unsuitable for the rural, Indigenous sociopolitical paradigm that is almost completely devoid of any cultural teachings, knowledge, recognition, and respect.

Ancestral concept of traditional leadership was an honorary position that was based on the kinship system and roles of warfare. A symbolic position that was earned rather than given or elected into. In retrospect to Puebloan planning concepts, future optimism, here, also needs to encompass the re-establishment of the Diné teaching perspectives to be integrated into Navajo Indigenous planning approaches that will surpass and subjugate all existing federal and state policies. Improving and increasing accessibility and availability of funding resources is included.

4.1 CBP II — Chaco Canyon Economic Development Plan (Navajo Nation Economic Development Department)[62]

The second CBP was a working contract project initiated by the Navajo Nation Division of Economic Development (NNDED), a tribal governmental agency managed and operated in Window Rock, Arizona, the mini-Washington, D.C. of Navajo Nation.[63] **Figure 4.5** illustrates the geographic location of—Nageezi, Lake Valley and Whitehorse Lake Chapters, within the western boundaries of the Eastern Navajo Agency.

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[62] "On October 29, 2012, a Memorandum of Agreement (MOA) was signed between iD+Pi and the Navajo National Division of Economic Development to facilitate project development" between stakeholders for potential long-term economic development design and planning projects, more specifically with the Chaco Canyon Resort Project. iD+Pi poster board. Photographed Saturday, February 25, 2017 on site, iD+Pi Office, George Pearl Hall, UNM School of Architecture & Planning building, Albuquerque, New Mexico, USA.

[63] This was not an academic course-based project. I participated on this CBP as a project assistant under iD+Pi with several other students.

This project was initially intended to a collaborative planning project between iD+Pi, students, and local Navajo tribal organizations. The Navajo Nation governance system is complex to access and navigate. Identifying adverse factors only extends confusion and disorder. The current Navajo political system is no longer beneficial or responsible to its own constituents. This became a primary issue as this project continued. Details of the project was to coordinate with regional Navajo Chapters, whose boundaries delineated the boundaries of the Chaco Historical National Park, located in both the McKinley and San Juan Counties, of western New Mexico. The Navajo Chapters included:
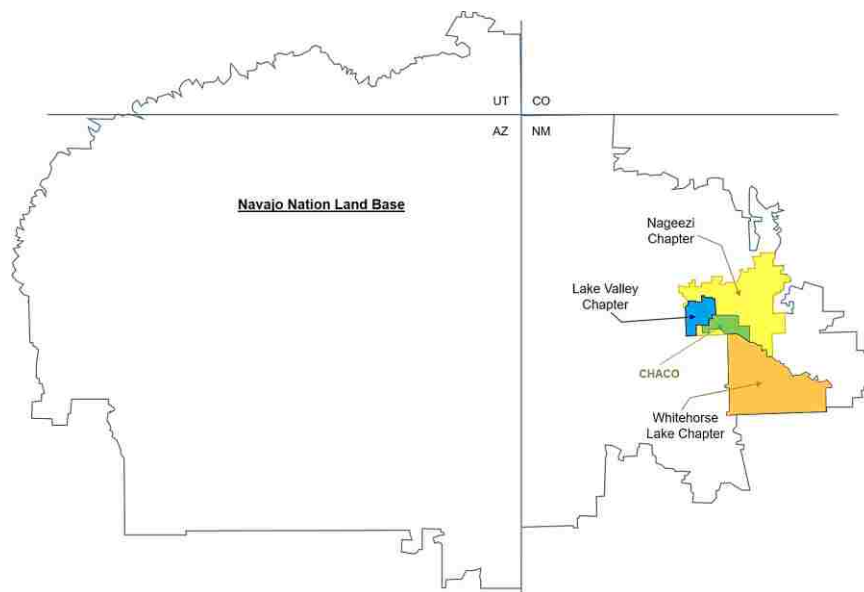
- Nageezi Chapter, located northeast of the park,
- Lake Valley Chapter, located north of the park, and
- Whitehorse Lake Chapter, located south of the park.

WORLDVIEW

The Diné culturally identify themselves through complex clanship systems that is fairly practiced today. There are four main clans that are further apportioned with secondary clanship systems. During the pre-contact era, each traditional clanship system acquired and maintained respective leadership and warrior societies. These leaders often met seasonally and/or annually in various locations throughout Navajo cultural spaces. The once traditional Diné are now struggling with all aspects of modern sociocultural and socioeconomic hardships and adversities that have stemmed from centuries of systematic oppression, from federal authority to lateral oppression of tribal authority. Despite generations of historical trauma, the Diné have wholly remained resilient in preserving and sustaining certain aspects of language and culture. But simultaneously, both are under the threat of endangerment if no tribal-wide effort to preserve language and culture is fully generated, and made assessible for everyone, most particularly for the younger generations.

In combination with modern sociocultural and socioeconomic ills (e.g. unemployment, dropout rates, suicide), rural socioeconomic landscapes have historically been devoid of economic sustainability since the mining boom of the mid-20th century. Almost all Indigenous groups *indigenous* to New Mexico have been impacted by the industrialization of the railroad and the commodification of natural resources from Indigenous land bases and sacred spaces that were theoretically protected by treaties.

The continuity of systematic oppression and marginalization essentially resulted in high rates of disparities within each American Indigenous land base. Moreover, data collection methods through the U.S. Census Bureau's (USCB) Decennial Census and American Community Survey does little to ensure that every Indigenous person is accounted for. The availability of all AIAN census data is also problematic.

CULTURAL ASSETS

Cultural asset is a complex term in which the very wording is dependent upon the context used. In the planning profession, cultural assets are generally identified as viable factors of socioeconomic resource (e.g. grocery store, co-op). In contrast, Indigenous planning distinguishes cultural assets as traditional sacred spaces and other sites crucial to communities. Indigenous cultures are emotionally and spiritually connected with the physical environment and the natural elements (e.g. wind, rain). Our stories, songs and prayers are interwoven with cultural language, traditions and teachings. We are all connected. One cannot survive without the other. Preserving and upholding *past* wisdom and knowledge ensures that our children's children will continue to be blessed with the memories of our ancestors. Intergenerational storytelling is also healing knowledge.

It is pivotal to preserve our language and culture, and to uphold the

wisdom and knowledge for all future generations while keeping past

generations in memory. Stories passed on from generation to generation

and healing knowledge are beneficial factors to community. Cultural

assets help define the identity of place and experience, thus recognizing

placemaking elements. Indigenous people are taught to be responsible for

not only oneself or for family, but for every other individual, relatives and

the collective community as a whole. Having the cultural responsibility to

ensure the safety and healthy wellbeing of all living species correspond

with beauty and harmony. These Indigenous values are also rooted in the

Seven Generations teachings that are the living veins and arteries of

Indigenous communities.
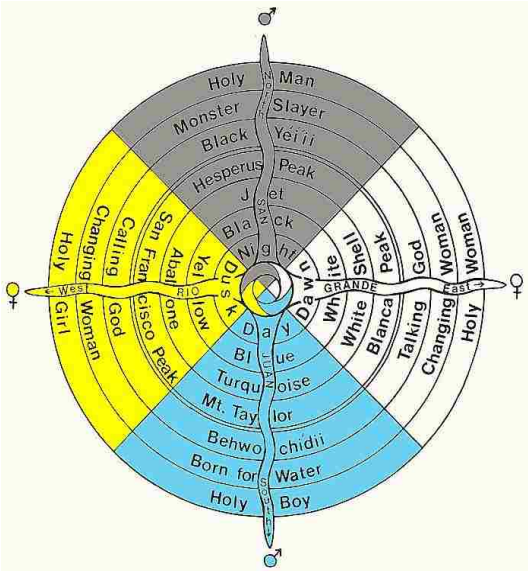
Figure 4.6 illustrates the Diné philosophy of placemaking, as told through

ceremonial prayers and songs, the same songs and prayers that have

created the natural world around and within us. The number four is a

sacred number that is seen in the demonstration of directions (time

of day), seasons of the year, the original clans, the sacred gems, the sacred mountains, elemental pillars that hold up the sky. These pedagogies play a role in developing a lifelong teaching and learning process of holistic living, in *Hozhó* (beauty and harmony). These are the basis of our natural laws, our connection to the physical and spiritual paradigms. A model to leading a humble and righteous life.

PLANNING APPROACHES

The initial planning approach was to establish an economic development plan surrounding ecotourism and potential impact issues to surrounding Navajo Chapter communities. In every community that manages to sustain or revive itself over time, there are cultural factors that contribute to the vitality and robustness of the people living there. These factors are created and shared, which is to say they are cultural and they are assets that make life valuable, that make life worth living.
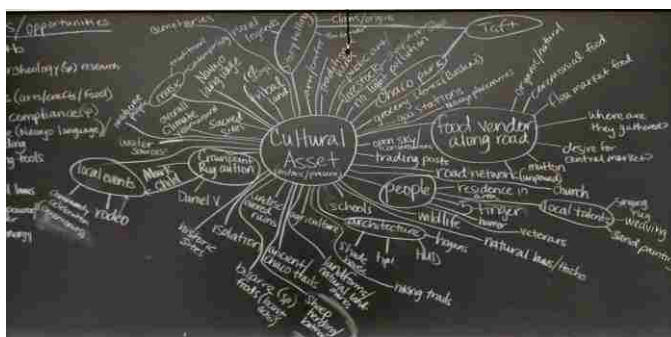
Figure 4.7 illustrates results of a Brainstorming Session organized by iD+Pi to deliberate and evaluate the meaning of "Cultural Assets."[64] From this meeting,

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[64] This meeting was held at the George Pearl Hall, School of Architecture and Planning building, on the University of New Mexico main campus, Albuquerque, New Mexico. July 18, 2015.

keywords for cultural assets were extracted to create the Navajo planning

approach that is illustrated in the previous figure. This understanding is

tangent to a deeper interpretation of placemaking in Chart 6.1 and Figure

6.1. The brainstorming session regenerated Diné place-based knowledge.

This diagram was created by finding a common theme among all the

identified keywords.

Figure 4.8 is another approach to contextualizing how these placemaking

components could also be comprehended diagrammatically.
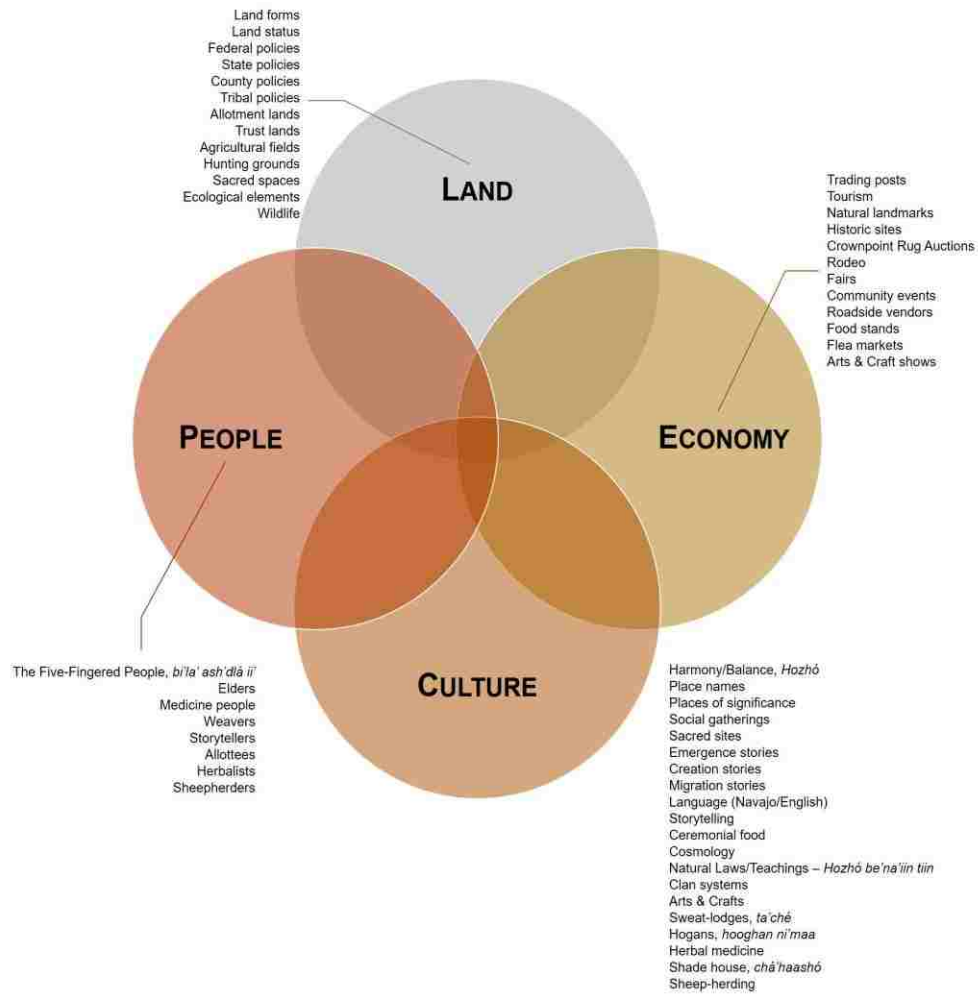
I. Nageezi Chapter
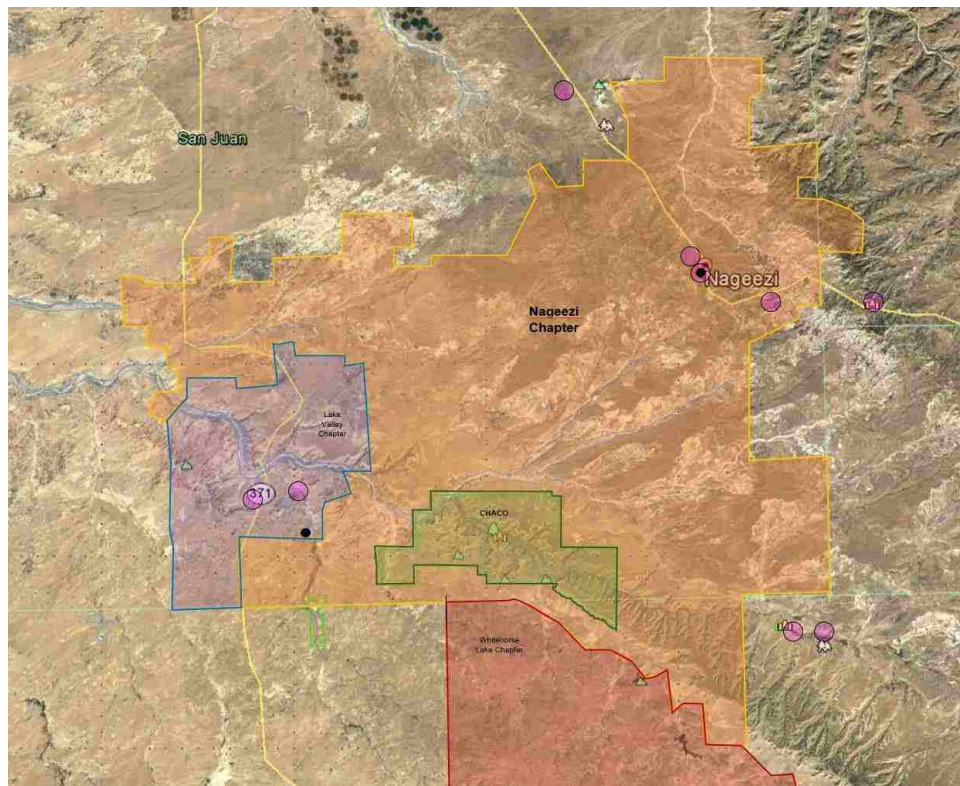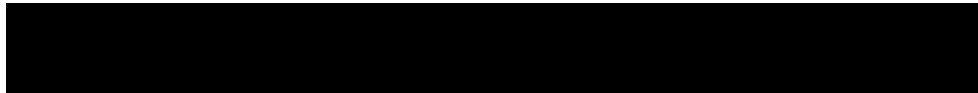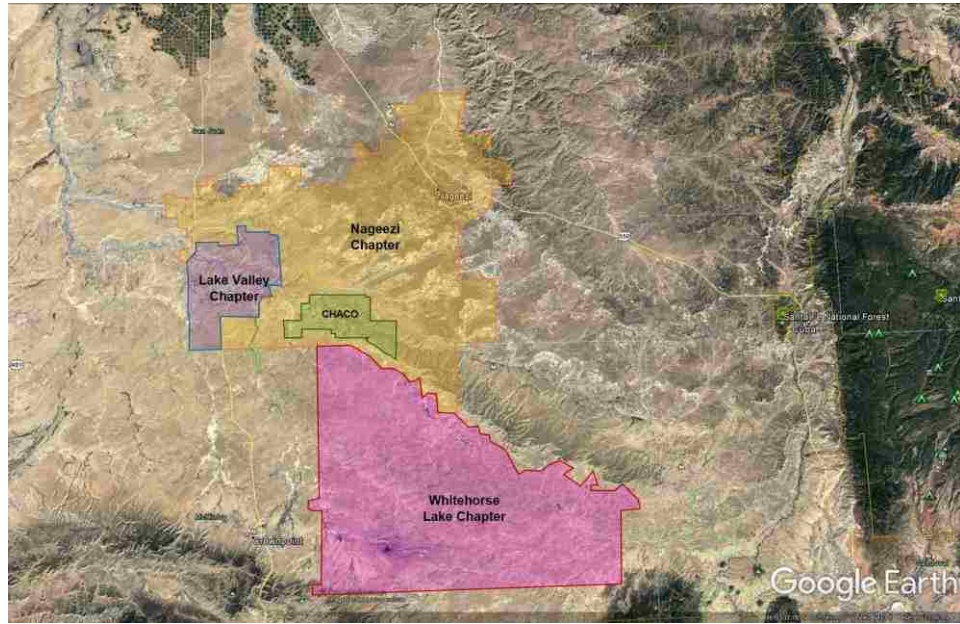
The figures above demonstrate the geographical location (**Figure 4.9**)

of the three Navajo chapters in this project, with respect to the Chaco

Culture park. Nageezi Chapter is the most developed that is

attributable to direct accessibility to one of New Mexico's busiest

highways, Highway 550. The four-lane, 182-mile thoroughfare

connects Albuquerque metro area to the Four Corners region. This

region has limited public services. **Figure 4.10** illustrates these pockets

of existing developments (e.g. convenient stores, gas stations), but

most have gone out of business. This region is infamous for oil and
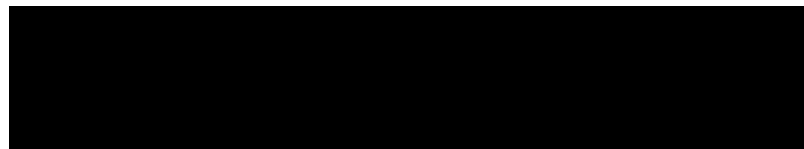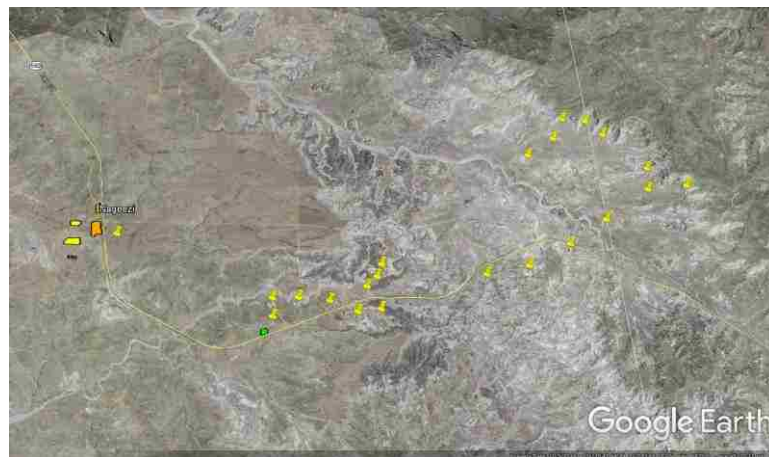
gas extraction activities. **Figure 4.11** shows the number of existing

gas wells and storage facilities within the Nageezi cultural landscape.

Nageezi Chapter certainly has the economic potential to jumpstart the

local economy by diversifying economic developments that extend and

assist local entrepreneurs in creating localized business sectors. There

is only one other major economic development along Highway 550,

which is the Apache Nugget Casino and Travel Center, located 30

miles southeast of Nageezi, and 20 miles northwest of Cuba (NM).

Local Diné community members certainly have the autonomy to

request for effective and committed leadership who will help the

community move towards being self-sustainable.

II. Lake Valley Chapter

Lake Valley (**Figure 4.12**) is the next least-developed Diné community,

compared to Nageezi Chapter. Existing developments, within the Lake

Valley Chapter region, includes the trading post, the Lake Valley

Community School (BIE), the chapter house (black dot), and a senior

center. In terms of infrastructure, and aside from existing road

networks, these areas of developments are the only areas within the

community with existing infrastructure. In general, most Diné families

live without running water, indoor plumbing, or electricity due to the severe lack of infrastructure throughout Navajo Nation.

Lake Valley is located along Highway 371, 30 miles north of Crownpoint, the region's next busiest thoroughfares that connects to Interstate-40 to the south. It is the region's main township where tribal offices, food, and public services are accessible (e.g. medical, fire, police). Major emergency services are dispatched to the nearest municipality, Gallup (NM), more than 50 miles southwest. Area history with two popular and flourishing trading posts that became rural economic hubs for surrounding communities.

Although, historical research revealed that Lake Valley is the only community in the region to have had a historical account published, as based on past leadership and the local history, dating between the 1930s and 1980s. This publication was a collection of oral stories, describing Lake Valley as a stagecoach stop in the late 1880s, providing the only good water between Farmington and Crownpoint.[65] The place was named after a large man-made reservoir that was once the main water source for agriculture, but was destroyed in the 1960s by a flood. It was never reclaimed, and the lake silted in.

The Tsaya Trading Post, located at the junction of HWY 371 and BIA Route 7750, is still in operation, but nowhere near its 20th century peak of the *Indian trading era*, where Euro-American traders, settled and

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[65] Etcitty, J. (1981). An oral history of the lake valley and whiterock communities: Béakíd halgaii dóó tséłgaii baa hané. Crownpoint, N.M.: Lake Valley Navajo School.

established a global economic market for Indigenous traditional arts and crafts. A result of today's Crownpoint Rug Auction.

III. Whitehorse Lake Chapter

Whitehorse Lake Chapter is the least-developed Diné community within this study region. **Figure 4.13** illustrates the only existing developments and infrastructure—the Whitehorse Lake chapter house, the senior center and a cell tower. The nearest accessibility to public services is 28 miles to the west in Crownpoint. The next nearest "developed" Diné community is 14 miles away, in the next chapter over to the east, the Pueblo Pintado Chapter. There is a convenience store (gas) and the Pueblo Pintado Community School (BIE). There was also a man-made reservoir in this community that had completely dried up decades ago.

FINDINGS

Due to various setbacks and cancellations, students only met with a handful of chapter administrative officials, collecting some viable information. Ultimately, students produced an economic development plan that was based on research data and completely devoid of community input. Information and data were obtained and acquired for each respective chapter via electronic, academic research databases that are accessible to both students and the public. Results were insufficient.

In truth, the overall outcome was a complete catastrophe. Complications most likely revert to all the inefficiencies of the current Navajo tribal governance, and its inconsistencies with community-building initiatives. These communities have been uninformed of both internal (Navajo Nation Economic Development Department, Office of Navajo Nation President, etc.) and external (iD+Pi, organizers) activities involving their communities. The proposal to develop and establish a tourist-based destination for the Chaco Culture region could have been the ultimate impetus that launches these communities into untapped market economies.

Take Wyoming's Yellowstone National Park, for example. Tourists drive great distances to see geysers and geothermal pools located in rural but developed regions, that are further incorporated with pockets of national and local retail markets. As Chaco, the park is also bordered by smaller townships that offer more public services, lodging and recreational options. Chaco alone certainly has the potential and capacity to establish

and sustain economic ventures within this study region that local Diné entrepreneurs could essentially tap into, creating larger, more concentrated areas of economic opportunities. The primary obstacle is infrastructure, which becomes a multifaceted challenge.

Thinking locally, the challenges would come in the form of:

- organizing community-based panels (age cohorts)
- leadership reorganization
- implementing aims and objectives
- establishing roles and responsibilities accountable
- full transparency from local tribal administrations.

With respect to the Indigenous Cañari, Diné community-based policies and organizations need to collectively support collaborative efforts to improve and enhance community benefits and wellbeing. Creating organizations and programs are essential to community-building initiatives. Allow Indigenous educators to develop and plan fundamental and traditional pedagogies that will be integrated with working ideas and placemaking concepts. I think it would be crucial for any Indigenous community to implement and advocate for elder programs as a way of *recapturing* and *regenerating* place-based knowledge. Recognizing cultural pedagogies enables the recognition of social responsibilities, which further establishes resiliency and indigeneity.

Given the variations in levels of developments and infrastructure within this study region, Diné communities are essentially starting from scratch, per se. Diné chapters are often deficient in adequate financial funding to begin to address dire issues.

Chapter Five

5. PART C — NEW MEXICO, North America
GEOGRAPHY
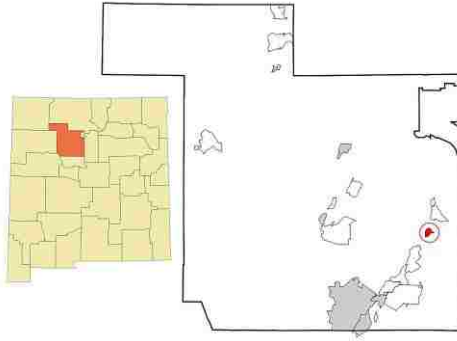
The third CBP is specific to the Pueblo of Santo Domingo (Kewa) of central New Mexico. Kewa Pueblo is indigenous to the Rio Grande River region, within Sandoval County, as illustrated in **Figure 5.1**.[66] Kewa Pueblo land base approximates two-square-miles, as recognized by state and federal mapping

agencies.[67] Due to cultural sensitivity issues, there are certain content that will not be included in this paper, including depicting aerial images of the Pueblo's traditional villages and plaza spaces. **Figure 5.2** illustrates the western delineation of "boundaries."

Kewa Pueblo is geographically located between

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[66] The availability of data sources on Kewa Pueblo were very limited. Information for this project was mostly acquired from online resources (e.g. statistical, geographical). Primary mapping source used and included in this paper is GoogleEarth. Other images of maps were acquired online search engines. One aerial image is included that illustrates the developed area in the village of Domingo, located several miles east of Kewa Pueblo, later in this section.
[67] Actual Kewa land base is unknown and will not be included in this paper.

Albuquerque and Santa Fe, and is adjacent to some of the state's main

thoroughfares: the Spanish Camino Real, the railroad, and Interstate-25. The

main water source for agriculture is the Rio Grande river, fed by the Rocky

Mountains in southcentral Colorado. Agriculture is still highly practiced in

Kewa, mostly for individual and community needs.

DEMOGRAPHICS

According to the U.S. Census Bureau database, the 2016 estimated

population for the state of New Mexico is 2,081,015.[68] Census data also

show that for the 2010 New Mexico census, the total population count was

2,059,179. With respect to the 2015 estimated population, the total population

percentage between 2010 and 2015 is roughly a 1.1% increase.[69]

There are 22 federally recognized American Indigenous populations in New

Mexico alone: 20 Pueblos groups, 2 Indigenous Apache groups (Jicarilla and

Mescalero), and the Navajo Nation, making up 6.2% of a total American

Indian and Alaska Native population in the state."[70]

Kewa Pueblo's population pyramid (**Figure 5.4**) looks more original than

Navajo Nation's. Perhaps this is due to the population capacity between both

case studies.

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[68] The Census Bureau's Population Estimates Program (PEP) produces estimates of the population for the United States, its states, counties, cities, and towns, as well as for the Commonwealth of Puerto Rico and its municipios (county-equivalents for Puerto Rico). Source: U.S. Census Bureau, Population Estimates Program (PEP), Updated annually. American FactFinder: https://www.census.gov/quickfacts/table/PST045216/35
[69] U.S. Census Bureau, 2010 Census of Population, Public Law 94-171 Redistricting Data File. Updated every 10 years. American FactFinder: https://www.census.gov/quickfacts/table/PST045216/35#headnote-js-a
[70] New Mexico Department of Health. (2017). *Publications*. Retrieved from New Mexico State Health Assessment report: https://nmhealth.org/publication/view/report/407/

Overall, the Kewa female population is larger than the Kewa male population, except between the ages of 10 and 49. Under the same age category, the female population decreases slightly from the male population; particularly in the teen cohort, and the 40-44 cohort. The question remains with the community on what exactly could be happening within all the age cohorts mentioned that displays significant changes. The female elder population seem to be outliving their male cohorts, most specifically in the 75-79 age cohort, but greatly increases again after the 80+ marker. Again, this knowledge remains with the community.

KEWA PUEBLO 2010 POPULATION PYRAMID

Age Chort	Male	Female
80+	-1.9	2.5
75-79	-0.7	2.7
70-74	-1.9	1.9
65-69	-3	2.8
60-64	-3.8	5.5
55-59	-4.7	5.8
50-54	-5	5.4
45-49	-6.5	5.8
40-44	-6.1	5
35-39	-7.3	7.2
30-34	-6.1	6.1
25-29	-7.9	6.7
20-24	-8.5	7.8
15-19	-10.3	8.9
10-15	-9.7	7
5-10	-8.3	9.1
< 5	-8.4	9.8

X-axis: PERCENT (15 10 5 0 5 10 15)
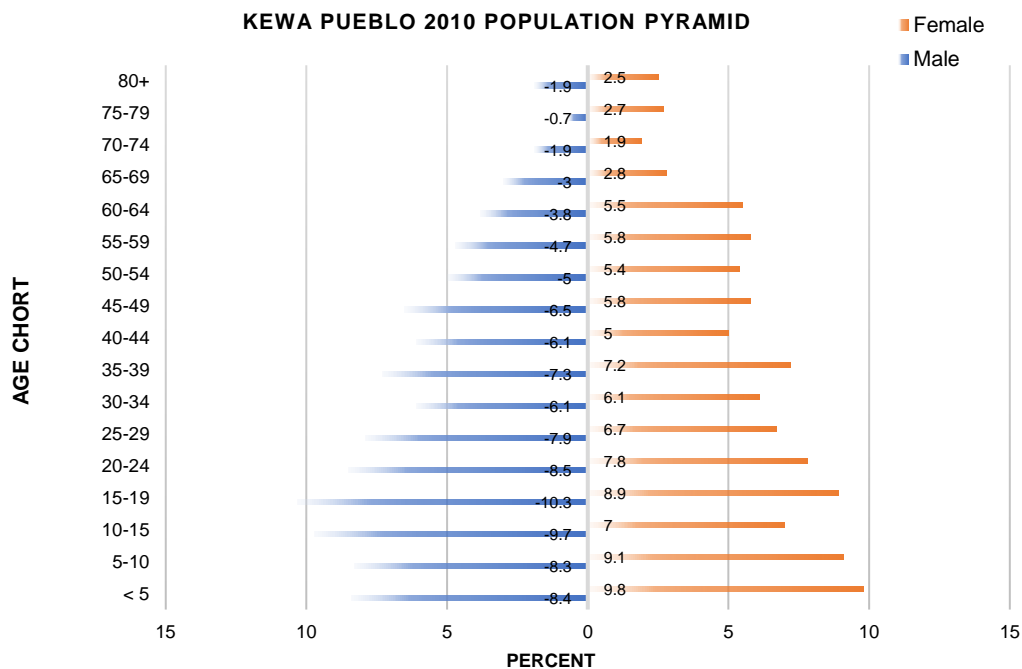
HISTORICAL CONTENT

The missionization and the militarization of Puebloan communities never fractured their respective indigeneity. Puebloans have remained resilient

against the Laws of the Indies and Catholicism. The Pueblo Revolt of 1680 was significant in which the Spanish Crown was made to recognize Indigenous sovereignty. Through shared knowledge and shared traditions, Indigenous sovereignty was recognized with respect to land use, land tenure and water rights issues.

Kewa Pueblo has been impacted by Euro-American industrial demands during the latter part of the 19th century. A small railroad maintenance workshop was established at least a mile from Kewa Pueblo's central plaza, where Euro-American tourism flourished. The railroad created economic opportunities for Indigenous artisans who sold their jewelry and crafts. Corporate railroad bypassed sovereign rights to establish a regional rail facility that served as a railroad repair shop. Today, the facility is abandoned, and has been defined as a brownfield zone that certainly has leaked industrial pollution to the local cultural landscape, as shown in Figure 5.6. Such areas have largely been left by industrial corporations without any post-development cleanup efforts and lack of oversight from state and federal agencies.

A historic trading post nearby was recently revitalized through state and local efforts. This could potentially be an opportunity for Kewa Pueblo to move towards establishing a robust economy and self-sustainability. Puebloans are historically and culturally organized around traditional pedagogies of social and collective responsibilities, where every person is accountable and *should* contribute to the wellness and balance of the community. This concept is the fundamental to establishing placemaking initiatives.

5.1   CBP III — iTown— Pueblo of Santo Domingo (Kewa)

The third CBP was an iTown Studio course that was contracted to

establish a comprehensive plan for Kewa Pueblo. The studio course was

designed to be a *stepping stone project* for students to learn and gain

experience in working with Indigenous populations. Methodologies used

for this CBP were to:

    a.   consult with tribal entities and planning organizations
    b.   establish networks with local community organizations
    c.   identify local cultural assets
    d.   deliver a comprehensive plan

To gain a more comprehensive perspective of the Kewa community (e.g.

existing conditions, needs and demands), the class developed three main

planning themes surrounding health, education and housing.[71]

Investigative questions were framed around planning themes that will help

identify major concerns and issues. The community took the opportunity to

voice their concerns. In addition to these themes, the group conducted

several focus group sessions with the: (a) women's coalition, (b) senior

center, (c) youth, (d) farmers, and (e) housing associations. For the

purposes of this paper, I will only report on focus groups my colleague and

I conducted throughout this project: Women's Coalition and Senior Center.

WORLDVIEW

Kewa Pueblo is one of 20 Indigenous Puebloan communities in New

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[71] Colleague Christopher Chaves (Kewa Pueblo) and myself formed the Health planning group.
iTown studio, UNM SA+P, Albuquerque (NM), 2015 Fall semester.

Mexico, and are known to be the most conservative, which has also allowed them to sustain their cultural significance.[72] [73]

In supposition, there are high migration trends to nearby metro areas for economic and higher educational opportunities. Some members commute daily while others established residences in urban areas where economic markets are easily accessible.

The idea is to revert these economic leakages by organizing and establishing co-operatives and nonprofit programs that extends educational and skills-training opportunities that could potentially enable local human capital. Human capital is essential to community-building, which is established through social capacities.

Moreover, most artisans are traditional pottery-makers who have created an exclusive form of regional community-based economics. Future planning initiatives need to implement creating local markets that will further promote and develop Indigenous entrepreneurship.

CULTURAL ASSETS[74]

The railroad and a local commuter, the *RailRunner*, operate as the state's main rail service between Albuquerque metro area and Santa Fe. **Figure 5.4** shows a historic railroad brownfield site and a trading post. This

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[72] Not included here is the Hopi Pueblo of central Arizona.

[73] Due to this fact, only certain aspects of our project will be presented here, for most of our discoveries are culturally sensitive issues and subject matters. Maps and other important diagrams will not be included here.

[74] Due to cultural sensitivity issues, this portion of the paper will have less input, for the fact that identifying cultural assets looks at identifying certain cultural narratives or sacred spaces. Indigenous Kewa Puebloan narratives were never shared with the group. Contrast to Cañar.

location could provide opportunities for local artisans to establish an Indigenous art market, or to create a brand that could generate revenues for the community.

The ultimate challenge is clearing pollutants from the brownfield. The site is in close proximity to civil spaces, and exposure to contaminants is not healthy living. Dialogs and resolutions need to be established with local, state and federal agencies to remedy the damage, which will certainly require large sums of funding.

The last developed area provides limited public service, and is directly accessible to Interstate-25. The issue here is that the establishments are privately-owned by a non-Indigenous. There are no shared profits and revenues between owners and Kewa Pueblo. Such economic gains or revenues could be beneficial to the local economy.

Kewa Pueblo observe specified seasonal and patron feast days that are sometimes open to the public, while others are exclusive to community members. This is a prime example of community-building where the community get together to fulfill personal and communal responsibilities. Other informal economic assets are feast days and art markets where local artisans have the opportunity sell their work.

PLANNING APPROACHES

Aside from standard academic class-times, all initial consultations with Kewa Pueblo tribal entities, involved in the planning process, were held at various locations. Community engagement activities (e.g. focus groups) were held in local facilities (e.g. library, community center), where the community freely express views and opinions. Focus group sessions were held during evening timeframes to allow participating 'working parents' enough commute time.

Initial inquiries for these focus groups were developed by students, and preapproved by the Tribal Council to ensure the validity of intent and additional data are accepted and monitored.[75] After identifying community assets (e.g. health clinic, fitness center), students developed three major planning themes: health, education, and housing. Quantitative data and information based on research sources were presented to the community. This type of data allows community members to see their own community through different lens where an understanding of existing conditions is reached, perhaps opening additional conversations on solutions and recommended tribal policy implementations. The following sections include summaries of two focus groups a colleague and I conducted during the time of the course. Results to other focus groups were specific to other areas of planning.

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[75] Specific inquiries cannot be repeated or included here due to cultural sensitivity issues. Approved inquiries are included in both the Women's Coalition and Senior Center focus group sessions. Other inquiries for other focus groups are not included here, for I did not personally participate in those specific planning themes.

I. **Women's Coalition Group**

This focus group, comprised of twenty-five participants, session lasted

an hour and half. Within this *given timeframe, students documented

some of the crucial issues impacting families within the community.

- Research questions:
    o How many children do you have?
    o How old are they?
    o What are the challenges in keeping them healthy?
- Responses: *Children, healthcare, food security, education*
    o Children between the ages 1 and 13
    o Active in sports
    o Special dietary needs cannot be meant at school
- Community Proposals:
    o Alternative medicine services and programs
    o Local schools with assistance programs
    o Suitable housing
    o Community recreation center
    o Local medical center
        ▪ long-term staffing
        ▪ more medical services
        ▪ mental health services
    o Fitness center, offer more health programs
    o Economic opportunities
        ▪ Job training/placement programs
        ▪ GED programs

II. **Senior Center Group**

This focus group, comprised of twelve participants, mostly elderly

Kewa women. Inquiries were posed to identify key issues with Kewa

elders and the senior center. Examples of inquiries are:

- Research questions:
    o Pleased with the Senior Center program?
    o What does the Indian Health Service do for you?
    o Pleased with the healthcare you receive?

- Responses: *recent changes in program and participation*
  - increased wellbeing through socializing and activities
  - discontented with off-site outings and associated activities
  - discontented with the lack of transparency

Responses encompassed various issues believed important, such as the recent changes to the senior center program being beneficial. Other issues encompassed creating better economic opportunities for everyone in the community. With respect to ecotourism, regional tourism has always been a cultural significance of Puebloan communities. Historically, the railroad industry brought both socioeconomic opportunities and hindrances. Indigenous communities working towards becoming self-sustaining sovereign nations have taken up the responsibility to establish safe, healthy communities to improve existing conditions and/or to begin conversations on how to address local disparities.

FINDINGS

Results show that Cancer, Diabetes, Obesity, and other cardiovascular diseases were the leading causes of death. These are issues that were either never mentioned or hardly mentioned by the Kewa community. This could be due to the community's cultural moral attributes that kept participants from revealing some of these issues.[76]

With respect to the health focus group sessions, findings for health was based more on statistical data than from primary sources, the community. Cultural restraints often play a role in reticence, where Indigenous

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[76] A quote from final submissions for the health group's findings, as submitted by my colleague, Christopher Chavez, and myself.

communities are tentative in revealing personal information, especially with personal health. While there were some mention of diabetes and heart disease, the overall conversations within the health focus groups were about the severe lack of accessibility to medical care. The nearest medical facilities are nearby urban centers in Rio Rancho and Santa Fe. Kewa Pueblo stressed the need for permanence in local health care, healthcare facilities, healthcare professionals, and services. This certainly could be a contributing factor to the overall outlook on health and wellbeing for the Kewa community.

The traditional Indigenous Puebloan leadership structure encompasses placemaking and community-building initiatives that has rather been impacted by colonization. Kewa Pueblo certainly has the capacity to establish resounding efforts in community-based and place-based Indigenous planning that begins to address some, if not all, of the local sociocultural, socioeconomic and sociopolitical impacts. With the completion of the comprehensive plan, Kewa Pueblo will be established a different aura of Indigenous sovereignty, an ultimate step towards developing a sustainable community. Comprehensive plans are essential when seeking financial sources to help fund local community projects, such as a fire station or a medical clinic.

Overall, Indigenous communities are in critical need of Indigenous planners who are culturally well-informed with regards to tribal and western political entities.

Chapter Six

6. **CLOSING**

> *We want to revive this knowledge…if we don't accomplish this…we will have no identity.*[77]

These case studies have collectively become the knowledge-based teaching tools essential to all future Indigenous planning efforts. I acknowledge the fact that there will be recurrent challenges in my professional career, but as I learn to tread the murky waters of Indigenous governance, I must remain mindful of the needs and demands of the local people, regardless of internal/external encounters and oppositions. In working with these Community-Based Projects, I have learned that the most important takeaway is cultural resiliency, and how the strength of it determines the level of commitment and mobility, which are essential to community-building initiatives in Indigenous communities. Within resiliency, cultural assets and place-based knowledge production both define the context of placemaking.

The Cañaris demonstrated that only through regenerating Indigenous knowledge production were they able to recognize and honor the need to remain resilient by reviving language and cultural customs and practices. In stark contrast, the Diné resiliency, to an extreme extent, has been completely disregarded, if not almost forgotten. Although the Diné showed certain resistance against the U.S. government forces, the Long Walk era essentially

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[77] Shared Cañari cultural knowledge, as quoted by Jacinto Aguaiza.

commenced the gradual shift towards a state of mental insentience, that continues today. From my interpretation, this is attributable to the fact that my Diné ancestors were all compelled to conform to western laws and policies. Here, the very notion of *leadership* was defined and structured by government agencies responsible for establishing tribal governances. This system sadly perpetuates today's lack of empathy and integrity from Navajo elected leaders. The Diné have essentially left things in the hands of politicians who only blemished leadership roles to a level of incompetency.

Resiliency is key to upholding the laws of tradition and nature, thus strengthening the acknowledgement of Indigenous placemaking. The primary idea is to plant the seed of resiliency to, in a sense, *reawaken* the Indigenous cultural spirit and identity, as I have experienced in Cañar.[78] Reminding Indigenous communities that the idea of self-resiliency has always persisted internally, within themselves, and the sense of empowerment could potentially be *revived* simultaneously. As citizens of modern governance (e.g. United States, Ecuador), Indigenous peoples have the ultimate and *legal* capacity to exercise their respective inherent human rights to self-identify as, and to be fully recognized as, a resilient individual of a cultural Indigenous identity. With regards to Indigenous rights, in conjunction with present American sociopolitical circumstances, time is of importance to begin these

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[78] Nevertheless, I shall keep in mind that I am a *Tó' stohnii*—the Big Water Clan. I am emboldened with the spirits of my foremothers, for it was their prayers that have continuously been an inspiration. They will remain a larger part of my own Indigenous identity, and I will do all I can to ensure that their knowledge, wisdom, self-resiliency, and prayers do not go unrecognized, or underappreciated.

conversations within Indigenous communities, and to collectively progress towards a more positive future. Such efforts to empower Indigenous communities should be minimal, for Indigenous cultures are instinctively and consequentially fortified with cultural place knowledge that the sense to empower could potentially be embraced indefinitely.

As an emerging planning professional, I welcome these challenges as mere tactics of trial and errors, in weighing the pros and cons of working with the Navajo Nation hetropatriarchial leadership structure.[79] I am confident and optimistic that my academic and practical experience will direct and guide my beliefs and ideas.

My professional graduate career has been an intriguing experience, one that has instinctively guided me through architectural academics to planning academics uniquely, in which, I have been bestowed with empowering opportunities. Such prospects have allowed me to recognize where Indigenous planning is in most need and demand—the underserved and underrepresented Indigenous communities that have been historically, socially and publicly disparaged as "heathens" or "savages". Post-contact historiographies and ideologies impose false individualisms. Indigenous populations must interchange westernism with *Indigenism*, as a solution to coping with the aftereffects of historical trauma.

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[79] Nevertheless, I shall keep in mind that I am a Tó' stohnii—the Big Water Clan. I am emboldened with the spirits of my foremothers, for it was their prayers that have continuously been an inspiration. They will remain a larger part of my own Indigenous identity, and I will do all I can to ensure that their knowledge, wisdom, self-resiliency, and prayers do not go unrecognized, or underappreciated.

The systematic marginalization of Indigenous communities must be

challenged and deterred by accentuating the importance and significance of

recognizing and honoring Indigenous sovereignty. Breaking down the western

sociocultural and sociopolitical norms, attitudes and behaviors would be one

of the greatest accomplishments in helping mobilize Indigenous communities

towards enhancing self-sustainability and inuring self-resiliency.

Traveling to the Cañari Indigenous community, half the world away, was truly

an extraordinary and humbling experience.[80] I proficiently approached this

community-based project both academically and personally. By experiencing

the other, through the lens of an observer and a participant, has allowed me

the opportunity to fully recognize the importance of Indigenous placemaking

as a tool in creating sustainable and resilient communities.

Indigenous communities have the social capacity to generate collective

awareness of cultural integrity and resiliency to withstand the struggles and

intricacies of western politics. In addition to conservation and preservation

efforts (e.g. culture, language, knowledge, storytelling), recognizing and

sustaining place-based knowledge is essential to practical changes to

communities. Indigenous groups are distinct, thus place-based knowledge

and cultural significances may vary, but such cultures have continued to

retain connections through shared knowledge and experiences.

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[80] After having been away from my lifeplace for so long, in pursuit of obtaining a professional degree, made it easy to slowly divert away from my social and spiritual connection to my llifeplace, within the four sacred mountains. Although I only live two hours away, it was no easy task to go home occasionally to visit family without having to fall behind academically. Thus, I often stayed in "the city"—Albuquerque, New Mexico's largest urban center.

These CBPs shall aid in the establishment of placemaking within the Indigenous planning model. From personal observation, of the three projects, I think Cañar is more advanced in the planning process.

Indigenous resiliency is embedded within our very own being, our spirits, our thoughts, our prayers and our songs that honor the natural world and our Creators. Indigenous cultures are collectively integrated with place-based knowledge and experience, as illustrated in the next table, where similarities and dissimilarities for each CBP are presented. Indigenous resiliency is deeply embedded within our very own physical individuality, our genetic and spiritual code. One approach to regenerate place-based knowledge is through storytelling, because it is through storytelling that Indigenous knowledge production is created.

To solidify the understanding of resiliency in placemaking, **Table 6.1** will illustrate how common elements distinctively function as active cultural indicators of placemaking. Thus, knowledge production is intermediary between placemaking and cultural resiliency. Empowering Indigenous communities with cultural resiliency is one way to navigate through western bureaucratic policies and procedures.

TRANSNATIONAL INDIGENOUS CULTURAL COMPARATIVE ANALYSIS

Themes	Cañar		Diné		Kewa	
	\<Indigenous Groups\>					
	Cañar		**Diné**		**Kewa**	
WORLDVIEW	Storytelling	Water	Storytelling	Water	Storytelling	Water
	Kinship	Livestock	Kinship (*Ké*)	Livestock	Kinship	Livestock
	Land as Mother	Sheep	Land as Mother	Sheep	Land as Mother	Sheep
	Language	Indigenous Medicine	Language	Indigenous Medicine	Language	Indigenous Medicine
	Sacred Sites	Migration	Sacred Sites	Migration	Sacred Sites	Migration
	Creation Narratives	Symbology	Creation Narratives	Symbology	Creation Narratives	Symbology
	Songs	Collective Values	Songs	Traditional Values	Songs	Collective Values
	Ceremony	Weaving	Ceremony	Weaving	Ceremony	——
	Metaphysical Connection	Pottery	Metaphysical Connection	——	Metaphysical Connection	Pottery
	Cosmology	Catholicism	Cosmology	Multi-Denomination	Cosmology	Catholicism
	Women	Feast Days	Women	Seasonal Ceremonies	Women	Feast Days
	Agriculture	Calendar	Agriculture	——	Agriculture	Calendar
	Fertility	——	Fertility	Silversmithing	Fertility	Silversmithing
	Regeneracíon de conocimiento: "knowledge regeneration"		*Biilaa ashdlaa'ii* – the Five-Fingered People			
	Time (belt)		*Sa'äa naa'ghei bike hoozhoon* – the notion to live in balance and harmony with nature			
	Chakana					
CULTURAL ASSETS	**People**	**Landscape**	**People**	**Landscape**	**People**	**Landscape**
	Songs	Mountains	Songs	Mountains	Songs	Mountains
	Customs	Sacred Spaces	Customs	Sacred Spaces	Customs	Sacred Spaces
	Remedies	Water	Remedies	Water	Remedies	Water
	Children	Corn	Children	Corn	Children	Corn
	Elders	Potatoes	Elders	Potatoes	Elders	Potatoes
	Matriarchs	Archeology	Matriarchs	Archeology	Matriarchs	Archeology
	Agriculture	Sky	Agriculture	Sky	Agriculture	Sky
	Arts	Dance	Arts	Dance	Arts	Dance
	Plants	Weaving	Plants	Weaving	Plants	Weaving
	Gender Roles	Adobe	Gender Roles	Hogan	Gender Roles	Adobe
	Culture	*Acequia*	Culture	Mixed Methods	Culture	*Acequia*
	Customs	Feast Days	Customs	Seasonal Ceremonies	Customs	Feast Days
	Tenure	Celebrations	Tenure		Tenure	
	Animals	Music	Animals		Animals	
	Homes		Homes		Homes	
CHALLENGES	Colonization	Women's rights	Colonization	Women's rights	Colonization	Women's rights
	Western politics	Children	Western politics	Children	Western politics	Children
	Sovereignty	Elders	Sovereignty	Elders	Sovereignty	Elders
	Gender Roles	Health disparities	Gender Roles	Health disparities	Gender Roles	Health disparities
	Land rights	abstract spaces	Land rights	abstract spaces	Land rights	abstract spaces
	Water rights	*terra nullus*	Water rights	*terra nullus*	Water rights	*terra nullus*
	Environmental justice	Funding capacities	Environmental justice	Funding capacities	Environmental justice	Funding capacities
	Land tenure	——	Land tenure	Community-building	Land tenure	Community-building
	Land use	Leadership	Land use	Leadership	Land use	Leadership
	Western education policies	Capturing Indigenous knowledge	Western education policies	Capturing Indigenous knowledge	Western education policies	Capturing Indigenous knowledge
	Indigenous human rights	Implementing cultural laws	Indigenous human rights	Implementing cultural laws	Indigenous human rights	Implementing cultural laws
OPPORTUNITIES	**Existing**	**Needed**	**Existing**	**Needed**	**Existing**	**Needed**
	Multicultural Education	Infrastructure	Social Services	Co-operatives	Social Services	Website
	Newsletter	Social Services	Multicultural Education	Infrastructure	Co-operatives	Infrastructure
	Website	Recreation	Museums	Restaurant	Recreation	Multicultural Education
	Museums	Adventure Tourism	Radio Station	Hotel		Museums
	Co-operatives	Sightseeing	Recreation	Sightseeing		Radio Station
	Radio Station		Adventure Tourism			Restaurant
	Restaurant		Newsletter			Hotel
	Hotel		Website			Adventure Tourism
						Sightseeing
						Newsletter

Regardless of the uniqueness amongst each CBP, there are extreme

similarities across the board, with respect to cultural integrity and indigeneity.

Commonalities within each section and planning theme are identified and

recognized as cultural indicators of placemaking.

While Indigenous planning focuses on shaping the built environment within

Indigenous cultural landscapes, the strategy and methodology behind its

processes develops an acknowledgement of place-based knowledge,

envisioned as placemaking. The components of placemaking, listed below,

are explored and investigated as a conceptual approach that is further

illustrated as a conceptual framework that defines Indigenous placemaking.

Roles = mother, grandmother, relative, child, healer, teacher, leader, planner
Place = naval cord, identity, memory, land, natural elements, prayers
Culture = kinship, language, tradition, identity, place, songs, ceremony
Language = tradition, culture, growth, identity, healing, memory

Social Memory = prayers, songs, tradition, identity, community, land, mother
Social Gathering = tradition, community, song, ceremony, growth, roles
**Social Participation** = community, tradition, inter-generational, responsibilities
Socio-cultural Responsibilities = roles, community, growth, preservation[81]

Figure 6.1 illustrates how some key components, such as cultural assets in

Figure 4.7, interconnect within four main paradigms: Place, Language,

Culture and Community. a diagram created to illustrate place-based

knowledge for roles and responsibilities, with respect to Diné philosophies.[82]

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[81] Keywords are acquired through combined research and lecture materials that I have explored and understood throughout my academic career. These keywords have become essential in defining the conceptual approach to Indigenous planning and Indigenous placemaking.
[82] In analyzing and interpreting placemaking keywords, I was able to understand the connection between components by identifying four main paradigms. In Navajo philosophy, the home, *hooghaan*, is a living space in which one eats, sleeps and is sheltered from exterior elements, much like fetus in womb is protected. Circulation alone within a *hooghaan* also has meaning. Movements begin at the entrance and ends back at the entrance, in a circular pattern. Within this movement, lifecycles are represented: birth, youth, adulthood, elderhood. This movement also
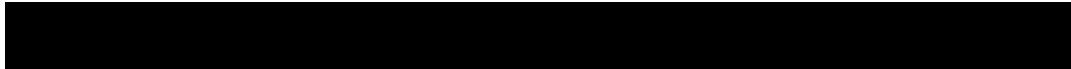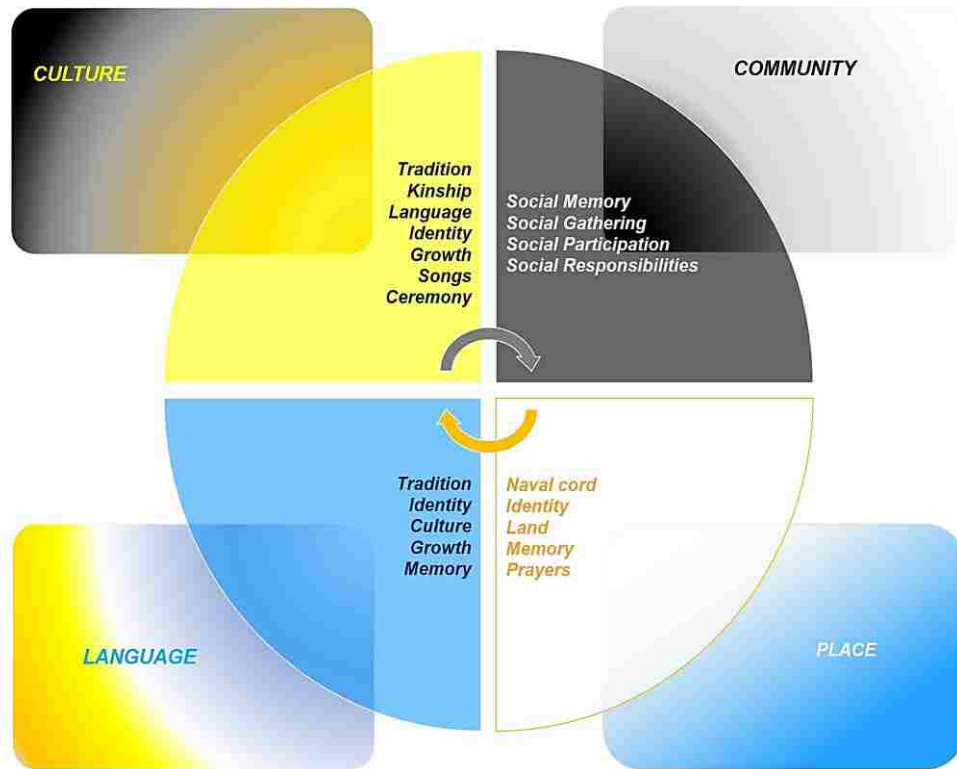
To understand the keywords associated with *place*, one needs to step back and look at the broader perspective of knowledge. Place-based narratives are the fundamental knowledge in identifying and interpreting what placemaking is. Placemaking is recognizing one's connection to *place* or *space* of significant meaning. The term "place" has different meaning across Indigenous populations around the world. In Australia, the Gunnai/Kurnai Indigenous peoples refer to "place" as *tandeera – a place of rest*. And, the Walpiri Indigenous peoples refer to "place" as *ngurra*; the Ngarrindjeri Indigenous peoples refer to "place" as *ruwi –place or country*.

references a Navajo woman's significance as a life-giver, as a mother, as a respectable matron. For these reasons, I began with place (home) to language (spiritual connections) to culture (spirituality) to community (relatives, friends).

> To traditional land owners, *ruwi* has no western delineated boundaries, but are "marked by bends in the creek, or river, the rain shadow, trees, rocks, as well as fabricated markers.[83]

Place is foundational to understanding the placemaking concept, for place is our connection to land, Mother Earth. Indigenous place-based knowledge are pedagogies of metaphysical linkages between humans and the natural world in the form of: physical, emotional, psychological, physiological, and biological connections. This teaches us about our own *roots* being embedded into our *place*, *space*, *land*. Recognizing and honoring these connections allows one to understand her/his own environment and surroundings. Indigenous cultures revere Mother Earth and the cosmos as *living beings*, relatives bonded through love, respect, honor, and biology. To further this perception, we have an elemental bond with the natural world, as proven by science. All things contain molecular particles (e.g. hydrogen, carbon) that reveals a biologically-instinctive interconnection with the natural world. Such teachings are the living veins and arteries of Indigenous cultural landscapes.

Language is embedded in narrative, song and ceremony. Storytelling is the core of Indigenous resiliency, and cultural sustainability. Through storytelling, words and thoughts are conjured from a metaphysical, spiritual place within a person's heart, perception and intuition. Words are sacred. Navajo philosophy teaches of *watching one's words*, to be mindful of the power behind the action of speaking, because it is through this very perception that the proceeding

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[83] McGaw, J. (2011). Indigenous place-Making in the city: Dispossessions, occupations and implications for cultural architecture. Architectural Theory Review, 16(3), 296-311. doi:10.1080/13264826.2011.621544

worlds of Diné emergence were *spoken* into existence. Words were *spoken* and *sung* to create the first humans through ceremony. For this, language is vital to placemaking.

Moreover, Navajo philosophy describes the mind as a state of fluidity and flexibility, parallelly is also agile and resourceful. The production of thoughts and perception is a metaphysical connection to other world dimensions of inviolability, an intellectualize place inhabited by an ensemble of creators and deities. An abstract interpretation could perhaps be better understood by examining the anatomical structure of the human brain. So, softening the communication of place-based knowledge should be homogenous and consist with the energies of thought and language.

> *Women, through their social roles as wives, mothers and managers of the household, participate in the maintenance as well as (at times) the alteration of the cultural systems that reinforce and require these roles.*[84]

Coincidingly, **culture** has the same significance as emphasized in language, for culture is definitive to people, place, and language. These components are held collectively through songs, prayers, ceremony, and traditions, creating deeper relationships, with the natural world.

The context of **community** is an encompassment of all the teachings and place-based knowledge rooted in *place*, *language*, and *culture*, further solidified through individual and collective roles and responsibilities. The idea of community is to have empathy for others. Indigenous narratives teach of

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[84] Marston, S. A. (2000). The social construction of scale. *Progress in Human Geography*, *24*(2), 219-242.

collective responsibility to not only oneself but to kinship and community.

Cultural responsibilities ensure the safety and healthy wellbeing of community

and all living things, respectively establishing a sense of beauty and harmony.

Stories of the cycle of life and responsibilities are attached to teachings

interwoven with intergenerational wisdom.

Our ancestral Indigenous societies developed complex sociocultural

hierarchies of production and functionality that were in equilibrium with the

natural world and cosmological events. For example, the capacity of Chacoan

social capital is recognized as one of North America's most sophisticated and

self-sustaining ancestral communities, in which every individual played a

small but pertinent role, as part of the larger complex of worker bee complex.

Such responsibilities came in the form of planting, harvesting, hunting,

irrigation, trade, etc. Parallelly, the Indigenous Cañari cultural knowledge

revere a time of supreme governance, where the Cañaris were

sanctimoniously conjoined with the metaphysical and cosmological bodies of

knowledge and conscientiousness.

Take this knowledge a step further to clarify the social aspects of

placemaking, as illustrated in **Figure 6.2**. Here, components of the

placemaking diagram previously presented are condensed into additional

keywords that are contiguous to collective roles and responsibilities

comprised in our understanding of *community*. Placemaking keywords in this

context are integrated into a greater spectrum of knowledge that

encompasses place-based knowledge with roles and responsibilities.
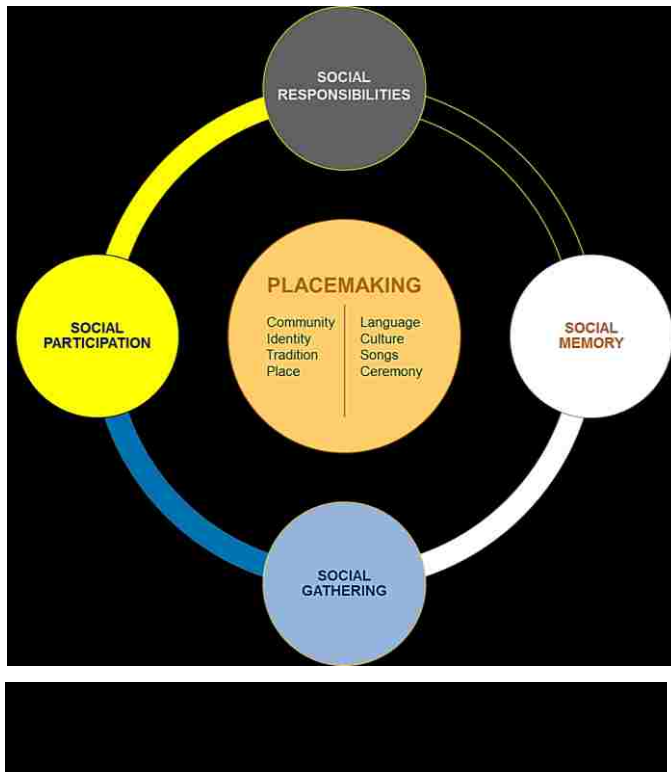
Keywords for placemaking were established by assessing like words within the social context of community. This intensive approach illustrates how place-based keywords interconnect within the larger placemaking concept, as based on Indigenous knowledge.

The opportunity here is reframe the Indigenous planning approach with the reinforcement of placemaking knowledge production as a method for Indigenous communities to *reclaim*, *regenerate*, and *strengthen* resiliency. Thus, placemaking is vital to Indigenous planning. Implementing placemaking concepts could potentially become an effective and beneficial planning tool for Indigenous communities to utilize within their comprehensive approach.

Through pedagogies, opportunities to preserve place-based knowledge, language and ceremony results in an Indigenous interpretation of placemaking, as established in this paper. These interactions essentially enflamed my persistence to gain adaptable interpretations of complex Indigenous cultural knowledge, from all perspectives, because, regardless of where we all live, every Indigenous individual is connected through the thoughts and words of creation and the revolving universe.

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