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Dreaming of Sheep in Navajo Country

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Dreaming of Sheep in Navajo Country by Marsha L. Weisiger

Dreaming of Sheep in Navajo Country. Book Description: Dreaming of Sheep in Navajo Country offers a fresh interpretation of the history of Navajo (Din) pastoralism. The dramatic reduction of livestock on the Navajo Reservation in the 1930s -- when hundreds of thousands of sheep, goats, and horses were killed -- was an ambitious attempt by the federal government to eliminate overgrazing on an arid landscape and to better the lives of the people who lived there.

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The research is painstaking and the argument thought-provoking. The book is exceptionally well written. Photographs and maps are particularly useful, as are a glossary of Navajo terms and list of plants discussed. Dreaming of Sheep takes the study of Navajos during the 1930s in new directions. A must read for graduate classrooms, its multidisciplinary, multicultural, and multigendered approach will inspire future scholars.

Marsha Weisiger. Dreaming of Sheep in Navajo Country ...

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Dreaming of Sheep in Navajo Country (review)

This fresh interpretation of the history of Navajo (Diné) pastoralism recounts how a dramatic reduction of livestock on the Navajo Reservation in the 1930s, an ambitious attempt by the federal government to eliminate overgrazing on an arid landscape, resulted in a disastrous loss of livelihood for Navajos without significant improvement of the grazing lands.

Project MUSE - Dreaming of Sheep in Navajo Country

Bitter water : Diné oral histories of the Navajo-Hopi land dispute / by: Benally, Malcolm D. 1971- Published: (2011) 800 Lancaster Ave., Villanova, PA 19085 610.519.4500 Contact Directions Privacy & Security Diversity Higher Education Act MY NOVA Villanova A-Z Directory Work at Villanova Accessibility

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Dreaming of Sheep in Navajo Country is a compelling and important story that looks at the people and conditions that contributed to a botched policy whose legacy is still felt by the Navajos and their lands today.

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My most recent book, *Dreaming of Sheep in Navajo Country*, was published by the University of Washington Press (now available in paperback). It examines the history of pastoralism on the Navajo Reservation and explores the failure of a New Deal soil conservation program.

Marsha Weisiger - Home

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Dreaming of Sheep in Navajo Country offers a fresh interpretation of the history of Navajo (Din) pastoralism. The dramatic reduction of livestock on the Navajo Reservation in the 1930s -- when hundreds of thousands of sheep, goats, and horses were killed -- was an ambitious attempt by the federal government to eliminate overgrazing on an arid landscape and to better the lives of the people who lived there. Instead, the policy was a disaster, resulting in the loss of livelihood for Navajos -- especially women, the primary owners and tenders of the animals -- without significant improvement of the grazing lands. Livestock on the reservation increased exponentially after the late 1860s as more and more people and animals, hemmed in on all sides by Anglo and Hispanic ranchers, tried to feed themselves on an increasingly barren landscape. At the beginning of the twentieth century, grazing lands were showing signs of distress. As soil conditions worsened, weeds unpalatable for livestock pushed out nutritious native grasses, until by the 1930s federal officials believed conditions had reached a critical point. Well-intentioned New Dealers made serious errors in anticipating the human and environmental consequences of removing or killing tens of thousands of animals. Environmental historian Marsha Weisiger examines the factors that led to the poor condition of the range and explains how the Bureau of Indian Affairs, the Navajos, and climate change contributed to it. Using archival sources and oral accounts, she describes the importance of land and stock animals in Navajo culture. By positioning women at the center of the story, she demonstrates the place they hold as significant actors in Native American and environmental history. *Dreaming of Sheep in Navajo Country* is a compelling and important story that looks at the people and conditions that contributed to a botched policy whose legacy is still felt by the Navajos and their lands today.

A Choice Outstanding Academic Title, 2017 At the end of the nineteenth century, Indigenous boarding schools were touted as the means for solving the "Indian problem" in both the United States and Canada. With the goal of permanently transforming Indigenous young people into Europeanized colonial subjects, the schools were ultimately a means for eliminating Indigenous communities as obstacles to land acquisition, resource extraction, and nation-building. Andrew Woolford analyzes the formulation of the "Indian problem" as a policy concern in the United States and Canada and examines how the "solution" of Indigenous boarding schools was implemented in Manitoba and New Mexico through complex chains that included multiple government offices with a variety of staffs, Indigenous peoples, and even nonhuman actors such as poverty, disease, and space. The genocidal project inherent in these boarding schools, however, did not unfold in either nation without diversion, resistance, and unintended consequences. Inspired by the signing of the 2007 Indian Residential School Settlement Agreement in Canada, which provided a truth and reconciliation commission and compensation for survivors of residential schools, *This Benevolent Experiment* offers a multilayered, comparative analysis of Indigenous boarding schools in the United States and Canada. Because of differing historical, political, and structural influences, the two countries have arrived at two very different responses to the harm caused by assimilative education.

"World War II was the largest and most destructive conflict in human history. It was an existential struggle that pitted irreconcilable political systems and ideologies against one another across the globe in a decade of violence unlike any other. There is little doubt today that the United States had to engage in the fighting, especially after the Japanese attack on Pearl Harbor on December 7, 1941. The conflict was, in the words of historians Allan Millett and Williamson Murray, "a war to be won." As the world's largest industrial power, the United States put forth a supreme effort to produce the weapons, munitions, and military formations essential to achieving victory. When the war finally ended, the finale signaled by atomic mushroom clouds over Hiroshima and Nagasaki, upwards of 60 million people had perished in the inferno. Of course, the human toll represented only part of the devastation; global environments also suffered greatly. The growth and devastation of the Second World War significantly changed American landscapes as well. The war created or significantly expanded a number of industries, put land to new uses, spurred urbanization, and left a legacy of pollution that would in time create a new term: Superfund site"--

A Land Apart is not just a cultural history of the modern Southwest—it is a complete rethinking and recentering of the key players and primary events marking the Southwest in the twentieth century. Historian Flannery Burke emphasizes how indigenous, Hispanic, and other non-white people negotiated their rightful place in the Southwest. Readers visit the region's top tourist attractions and find out how they got there, listen to the debates of

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Native people as they sought to establish independence for themselves in the modern United States, and ponder the significance of the U.S.-Mexico border in a place that used to be Mexico. Burke emphasizes policy over politicians, communities over individuals, and stories over simple narratives. Burke argues that the Southwest's reputation as a region on the margins of the nation has caused many of its problems in the twentieth century. She proposes that, as they consider the future, Americans should view New Mexico and Arizona as close neighbors rather than distant siblings, pay attention to the region's history as Mexican and indigenous space, bear witness to the area's inequalities, and listen to the Southwest's stories. Burke explains that two core parts of southwestern history are the development of the nuclear bomb and subsequent uranium mining, and she maintains that these are not merely a critical facet in the history of World War II and the militarization of the American West but central to an understanding of the region's energy future, its environmental health, and southwesterners' conception of home. Burke masterfully crafts an engaging and accessible history that will interest historians and lay readers alike. It is for anyone interested in using the past to understand the present and the future of not only the region but the nation as a whole.

Wastelanding tells the history of the uranium industry on Navajo land in the U.S. Southwest, asking why certain landscapes and the peoples who inhabit them come to be targeted for disproportionate exposure to environmental harm. Uranium mines and mills on the Navajo Nation land have long supplied U.S. nuclear weapons and energy programs. By 1942, mines on the reservation were the main source of uranium for the top-secret Manhattan Project. Today, the Navajo Nation is home to more than a thousand abandoned uranium sites. Radiation-related diseases are endemic, claiming the health and lives of former miners and nonminers alike. Traci Brynne Voyles argues that the presence of uranium mining on Diné (Navajo) land constitutes a clear case of environmental racism. Looking at discursive constructions of landscapes, she explores how environmental racism develops over time. For Voyles, the "wasteland," where toxic materials are excavated, exploited, and dumped, is both a racial and a spatial signifier that renders an environment and the bodies that inhabit it pollutable. Because environmental inequality is inherent in the way industrialism operates, the wasteland is the "other" through which modern industrialism is established. In examining the history of wastelanding in Navajo country, Voyles provides "an environmental justice history" of uranium mining, revealing how just as "civilization" has been defined on and through "savagery," environmental privilege is produced by portraying other landscapes as marginal, worthless, and pollutable.

A look at how the New Deal fundamentally changed American life, and why it remains relevant today "The New Deal was America's response to the gravest economic and social crisis of the twentieth century. It now serves as a source of inspiration for how we should respond to the gravest crisis of the twenty-first. There's no more fluent and informative a guide to that history than Eric Rauchway, and no one better to describe the capacity of government to transform America for the better."—Barry Eichengreen, University of California, Berkeley The greatest peaceable expression of common purpose in U.S. history, the New Deal altered Americans' relationship with politics, economics, and one another in ways that continue to resonate today. No matter where you look in America, there is likely a building or bridge built through New Deal initiatives. If you have taken out a small business loan from the federal government or drawn unemployment, you can thank the New Deal. While certainly flawed in many aspects—the New Deal was implemented by a Democratic Party still beholden to the segregationist South for its majorities in Congress and the Electoral College—the New Deal was instated at a time of mass unemployment and the rise of fascistic government models and functioned as a bulwark of American democracy in hard times. This book looks at how this legacy, both for good and ill, informs the current debates around governmental responses to crises.

In the midst of spiraling ecological devastation, multispecies feminist theorist Donna J. Haraway offers provocative new ways to reconfigure our relations to the earth and all its inhabitants. She eschews referring to our current epoch as the Anthropocene, preferring to conceptualize it as what she calls the Chthulucene, as it more aptly and fully describes our epoch as one in which the human and nonhuman are inextricably linked in tentacular practices. The Chthulucene, Haraway explains, requires sym-poiesis, or making-with, rather than auto-poiesis, or self-making. Learning to stay with the trouble of living and dying together on a damaged earth will prove more conducive to the kind of thinking that would provide the means to building more livable futures. Theoretically and methodologically driven by the signifier SF—string figures, science fact, science fiction, speculative feminism, speculative fabulation, so far—Staying with the Trouble further cements Haraway's reputation as one of the most daring and original thinkers of our time.

The Grass Shall Grow is a succinct introduction to the work and world of Helen M. Post (1907–79), who took thousands of photographs of Native Americans. Although Post has been largely forgotten and even in her heyday never achieved the fame of her sister, Farm Security Administration photographer Marion Post Wolcott, Helen Post was a talented photographer who worked on Indian reservations throughout the West and captured images that are both striking and informative. Post produced the pictures for the novelist Oliver La Farge's nonfiction book *As Long As the Grass Shall Grow* (1940), among other publications, and her output constitutes a powerful representation of Native American life at that time. Mick Gidley recounts Post's career, from her coming of age in the turbulent 1930s to her training in Vienna and her work for the U.S. Indian Service, tracking the arc of her professional reputation. He treats her interactions with public figures, including La Farge and editor Edwin Rosskam, and describes her relationships with Native

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Americans, whether noted craftspeople such as the Sioux quilter Nellie Star Boy Menard, tribal leaders such as Crow superintendent Robert Yellowtail, or ordinary individuals like the people she photographed at work in the fields or laboring for federal projects, at school or in the hospital, cooking or dancing. The images reproduced here are analyzed both for their own sake and in order to understand their connection to broader national concerns, including the 1934 Indian Reorganization Act. The thoroughly researched and accessibly written text represents a serious reappraisal of a neglected artist.

In 1940, Phoenix was a small, agricultural city of sixty-five thousand, and the Navajo Reservation was an open landscape of scattered sheepherders. Forty years later, Phoenix had blossomed into a metropolis of 1.5 million people and the territory of the Navajo Nation was home to two of the largest strip mines in the world. Five coal-burning power plants surrounded the reservation, generating electricity for export to Phoenix, Los Angeles, and other cities. Exploring the postwar developments of these two very different landscapes, *Power lines* tells the story of the far-reaching environmental and social inequalities of metropolitan growth, and the roots of the contemporary coal-fueled climate change crisis.

In *A Nation Within*, Ezra Rosser explores the connection between land-use patterns and development in the Navajo Nation. Roughly the size of Ireland or West Virginia, the Navajo reservation has seen successive waves of natural resource-based development over the last century: grazing and over-grazing, oil and gas, uranium, and coal; yet Navajos continue to suffer from high levels of unemployment and poverty. Rosser shows the connection between the exploitation of these resources and the growth of the tribal government before turning to contemporary land use and development challenges. He argues that, in addition to the political challenges associated with any significant change, external pressures and internal corruption have made it difficult for the tribe to implement land reforms that could help provide space for economic development that would benefit the Navajo Nation and Navajo tribal members.

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