

Embedded Landscapes.



The roots we hold to Land.

“Ecological forms of subjectivity inevitably involve ideas and decisions about group identity and behavior. Subjectivity is not simply an individual, and certainly not just an individualist, phenomenon. It is a collective one... The idea of the environment is more or less a way of considering groups and collectives—humans surrounded by nature, or in continuity with other beings such as animals and plants. It is about being-with.”

- ‘Ecology without Nature’, Timothy Morton.





A continual interest in human roots to land is prevalent through the development of my work. Starting my Master's studies with key interests in land ownership and home ties. This endeavour continued into the historical and ancestral ties we have to a place and the significance a location has on human belonging.

Influenced by key thinkers such as Gregory Cajate, Timothy Morton, Donna Haraway and David Harvey my interest has progressed from documenting home landscapes to falling into a deeper search of human habitation, migration and the cultural relevance and impact land has on our place on earth.

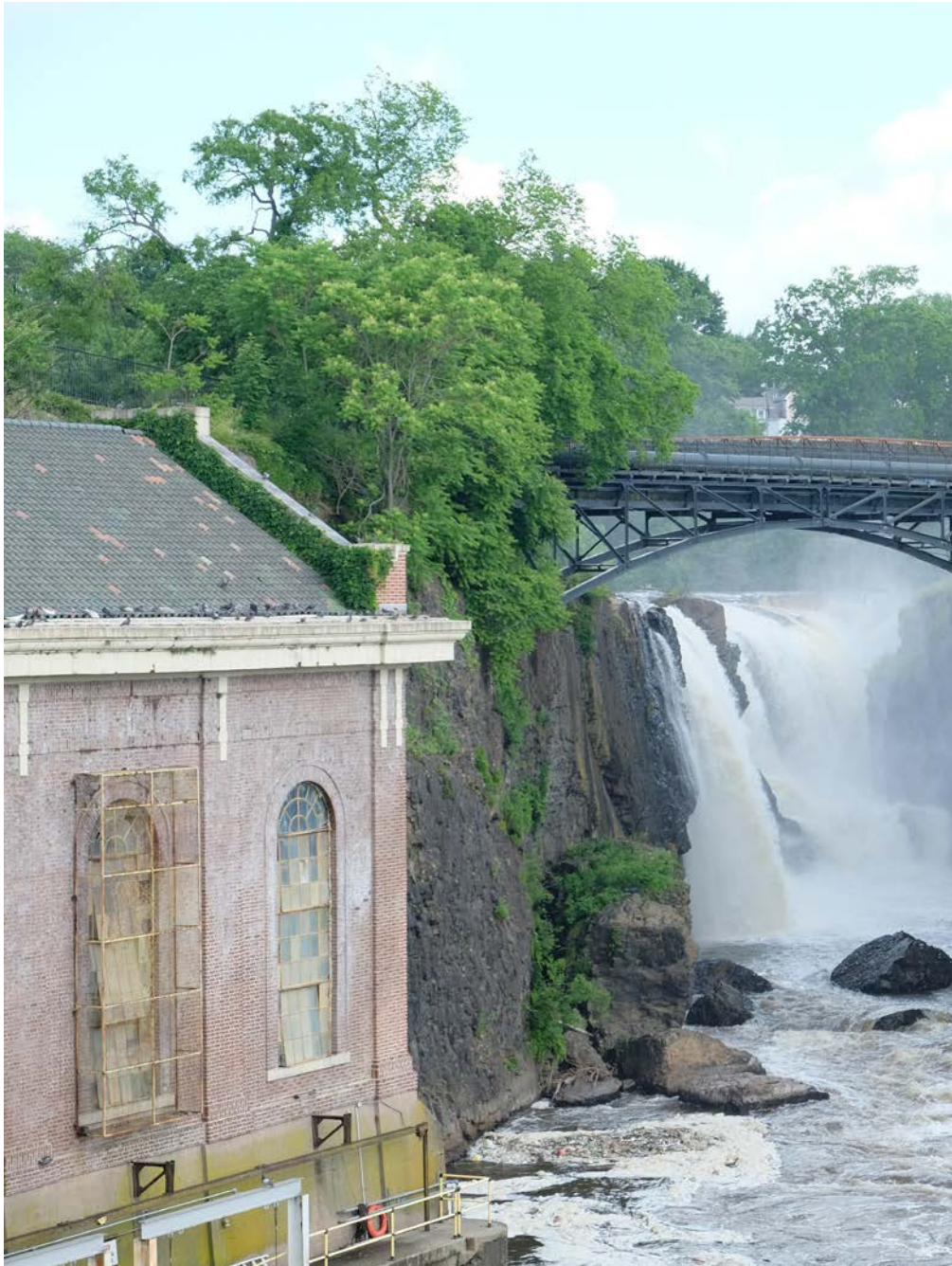
While in New York and New Jersey I sought out culturally significant locations that make up the essence of the area.

Drawing from significant places, these images situate the locations

position in a political, cultural and ecological space.

Through this series, I develop on past works of ritual, pilgrimage and the ceremony of land by seeking significant cultural spaces here.

This photo book is an accumulation of visuals and archival images that create a picture of the essence of this space. Filled with histories of Migration, Settlement and Displaced peoples and how our ties to land can be altered.





The Great Falls, Paterson, NJ USA 2022





The story of Paterson New Jersey

The area of Paterson was inhabited by the Algonquian-speaking Native American Acquackanonk tribe of the Lenape, also known as the Delaware Natives. The Dutch claimed the land as New Netherlands, followed by the British as the Province of New Jersey.

Paterson, city of Passaic County, north-eastern New Jersey is situated on the Passaic River, 11 miles northwest of New York City. It was founded after the American Revolution by advocates of American industrial independence from Europe including the statesman, Alexander Hamilton. Hamilton saw the Great Falls of the Passaic, which drop 70 feet, and advocated for it to become an industrial site on the Atlantic Seaboard. In 1791 Alexander Hamilton chose Paterson as the site of the nation's first planned industrial community. Along with nearby Haledon, Paterson was important to the development of the labour movement. Paterson was one of the first planned industrial cities in the United States with the enterprise chartered by the New Jersey legislature in 1791 as the Society for Establishing Useful Manufactures (SUM).

The silk industry was introduced in 1838, which led to it being named "silk city"; linen thread manufacture began in 1864. By the 1880s Paterson was home to more than one-third of all silk factories in the United States. The city was the scene of many labour disputes, but by the mid-20th century it had become a centre of widely diversified industrial activity.

Modern day Paterson has since evolved into a major destination for immigrants from Hispanic descent as well as Turkey, the Arab world, and South Asia. Paterson has the second-largest Muslim population in the United States by percentage, and between 75 and 100 languages are spoken in Paterson, many of them Arabic dialects. As of 2020, Paterson was the United States 3rd most populous city and the 4th densest.

Paterson represents the development of the New World and the modern diversity of Northern Americas peoples.





What does the Statue of Liberty mean to the United States today?

The Statue of Liberty is one of the most recognizable statues in the United States. It is often seen as a symbol of freedom and justice, core principles in the United States' Declaration of Independence from the British Empire in 1776.

The Statue of Liberty stands in Upper New York Bay, a universal symbol of freedom. Originally conceived as an emblem of the friendship between the people of France and the U.S. and a sign of their mutual desire for liberty, over the years the Statue has become much more. It is the Mother of Exiles, greeting millions of immigrants and embodying hope and opportunity for those seeking a better life in America and has become a major symbol to represent the United States as a whole. With In the early stages of its creation, the initial intent for the building of the statue was to celebrate the emancipation of enslaved African Americans after the Civil War.

The Statue of Liberty is an interesting site to visit in the way that Lady Liberty and immigration as so closely tied together, and Lady Liberty and the American dream of freedom and justice are tied, yet the juxtaposition between immigration, justice and freedom in the current United States socio-political standings leaves an eery discomfort in a queer woman of colours eyes.

In an ironic twist, the Statue of Liberty has become a painful symbol of the rights and freedoms denied to the people whose liberation it was initially supposed to celebrate. Legendary black historian and civil rights activist WEB Du Bois wrote in his autobiography that when he sailed past Lady Liberty on a trip returning home from Europe, he had a hard time feeling the hope that inspired so many European immigrants. As a symbol, this location is seeped in the weaving of time, cultures and political views at the core of the nations humans rights.

(<https://www.nps.gov/stli/learn/historyculture/abolition.htm>)







Ellis Island, NYC USA 2022










Ellis Island, NYC USA 2022



From 1900 to 1939, this room was used by witnesses waiting to testify before a Board of Special Inquiry on behalf of immigrant friends and relatives. This fragment of graffiti includes drawings and inscriptions that date from the early 1900s.

Graffiti

The weaving of stories at Ellis

Ellis Island is a federally owned island in New York Harbour, situated within the U.S. states of New York and New Jersey, that was the busiest immigrant inspection and processing station in the United States. From 1892 to 1954, nearly 12 million immigrants arriving at the Port of New York and New Jersey were processed there under federal law. Today, it is part of the Statue of Liberty National Monument. The first inspection station opened in 1892 and was destroyed by fire in 1897. The second station opened in 1900 and housed facilities for medical quarantines and processing immigrants. After 1924, Ellis Island was used primarily as a detention centre for migrants. During both World War I and World War II, its facilities were also used by the US military to detain prisoners of war.

Initially, much of the Upper New York Bay's western shore consisted of large tidal flats with vast oyster beds, which were a major source of food for the Lenape. Ellis Island was one of three "Oyster Islands," the other two being Liberty Island and the now-destroyed Black Tom Island. In the late 19th century, the federal government began expanding the island by land reclamation to accommodate its immigration station, and the expansions continued until 1934.

During Multiple visits to Ellis Island over my weeks in New York, I met with Archivists and Curators of the Museum and National Park to discuss the history and cultural impact the place had on modern America. I gained access to oral interviews of immigrants settling in the United States – interviewed between 1990 and 2015 – and felt the rich stories tied to the memories of migration, home and belonging of peoples all connected to this place. The essence of the place is interconnected with the reliving of times, lived experiences and gathered stories of the continuous integration of people into the newly created society of East Coast U.S.A.





9/11's impact on the World Trade Centre and its essence of place.

On September 11, 2001, 19 militants associated with the Islamic extremist group al Qaeda hijacked four airplanes and carried out suicide attacks against targets in the United States. Two of the planes were flown into the twin towers of the World Trade Centre in New York City, a third plane hit the Pentagon in Arlington, Virginia, just outside Washington, D.C., and the fourth plane crashed in a field in Shanksville, Pennsylvania. Almost 3,000 people were killed during the 9/11 terrorist attacks, which triggered major U.S. initiatives to combat terrorism and defined the presidency of George W. Bush.

A World Trade Centre Site Memorial Competition was held to select an appropriate permanent memorial to the victims of 9/11. The winning design by Michael Arad, "Reflecting Absence," now sits outside the museum in an eight-acre park. It consists of two reflecting pools with waterfalls rushing down where the Twin Towers once rose into the sky. The names of all

2,983 victims are engraved on the 152 bronze panels surrounding the pools, arranged by where individuals were on the day of the attacks, so co-workers and people on the same flight are memorialized together.

An overwhelming share of Americans who are old enough to recall the day remember where they were and what they were doing when they heard the news and the 9/11 attacks generated a unique political unity that seems almost impossible today.

Visiting the site of the newly built World Trade Centre and 911 memorial just over 20 years after the event, you could still feel the lived trauma in the space. The place steeped in memories that are impossible to shake. Reading name after name 'Helen Cross Kittle and her unborn child', the white rose for Steven Dennis Cafiero Jr.s birthday that day. This event in this location is another major symbol of the collective lived experience of New York, The East Coast, the US and the general understanding of the place throughout the world. The collective webbing of trauma and loss and fear still felt today.



Westfield World Trade Centre, NYC NY USA 2022

“Ecology without Nature argues that the very idea of “nature” which so many hold dear will have to wither away in an “ecological” state of human society. Strange as it may sound, the idea of nature is getting in the way of properly ecological forms of culture, philosophy, politics, and art. “

-'Ecology without Nature', Timothy Morton

Would you call this nature?





“social constructs of space and time are not wrought out of thin air, but shaped out of the various forms of space and time which human beings encounter in their struggle for material survival.”

- 'Justice, Nature and the Geography of Difference', David Harvey













VERN

PATRICIA MARY FA

BERNHARD ACKERMANN

A H. VAN ACKER

PAN

EDWARD STRA

STEVEN DENNIS CAFFERO









Brooklyn Bridge, NYC NY USA 2022



“To write about ecology is to write about society, and not simply in the weak sense that our ideas of ecology are social constructions. Historical conditions have abolished an extra-social nature to which theories of society can appeal, while at the same time making the beings that fell under this heading impinge ever more urgently upon society.”

- Timothy Morton









“Conceptions of space and time depend equally upon cultural, metaphorical, and intellectual skills. The rise of the doctrine of ‘deep time’ – the idea that there is no sign of a beginning and no prospect of an end – is the famous formulation of the geologist Hutton... Time and space may be ‘facts of nature’ but, as with ‘values in nature’ we cannot know what those facts are outside of our own cultural embeddedness in language, belief systems and the like.”

- ‘Justice, Nature and the Geography of Difference’, David Harvey.







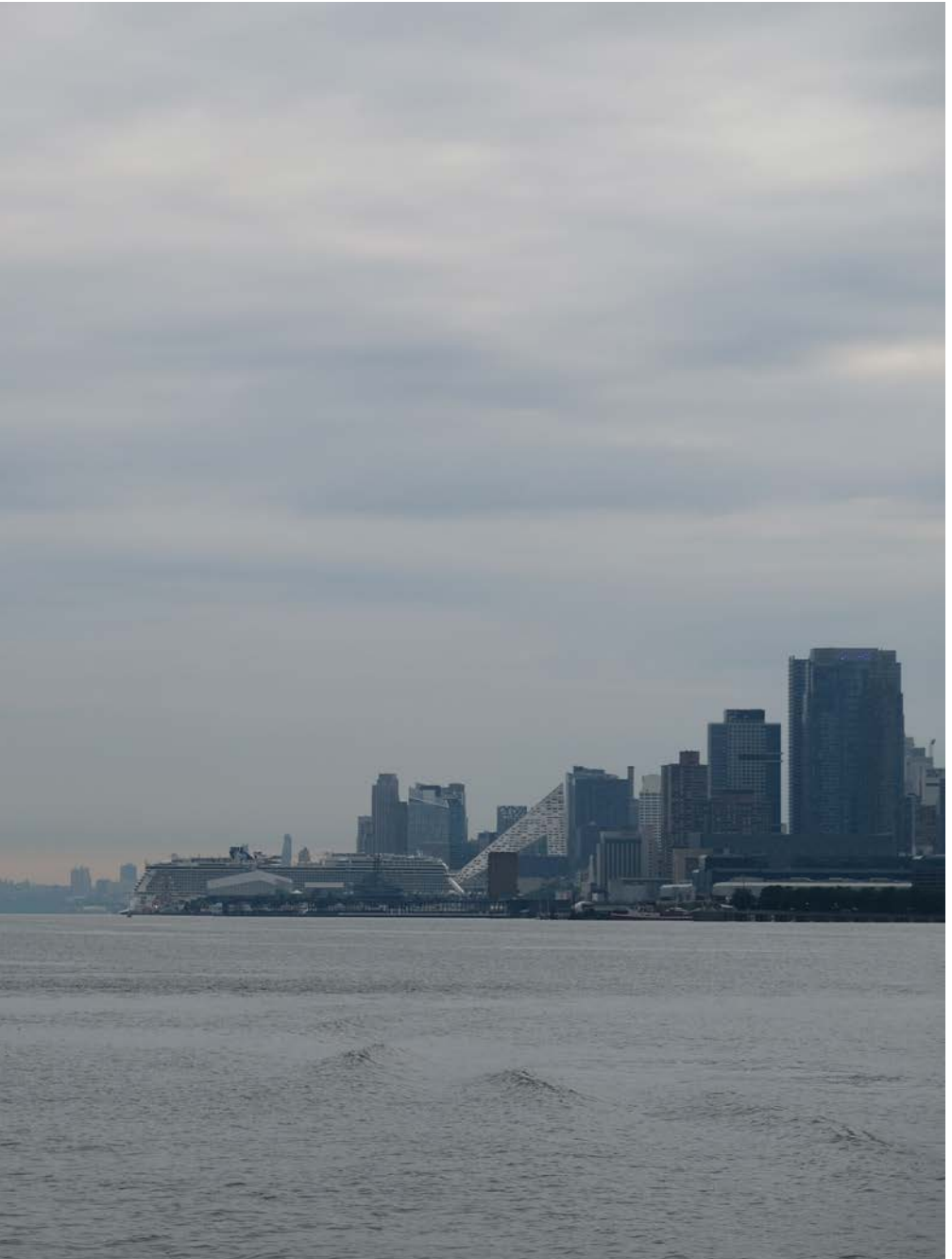
Grenwich Village, Manhattan, NYC NY USA 2022







Hudson River, NJ and NY USA 2022



Walking over footsteps.

The Lenape Trail is a trail through Essex County, connecting many county parks and reservations, wooded spaces, and historical sites. It begins in Newark, New Jersey and ends in Millburn, New Jersey. It was established in 1982.[1] It is the fifth longest trail in the state behind the Delaware and Raritan Canal Trail, the Appalachian Trail, the completed section of the Highlands Trail in the state and the Batona Trail. The Lenape trail traverses Newark and its suburbs, as well as the Watchung Mountains and Passaic Meadows. This trail therefore offers hikers an opportunity to see cultural and historical sites of an urban trail, as well as large natural and undeveloped areas.

The Lenape are an Indigenous peoples of the North-eastern Woodlands, who live in the United States and Canada. Their historical territory included present-day north-eastern Delaware, New Jersey and eastern Pennsylvania along the Delaware River watershed, New York City, western Long Island, and the lower Hudson Valley. Today, Lenape people belong to the Delaware Nation and Delaware Tribe in Oklahoma; the Stockbridge–Munsee Community in Wisconsin; and the Munsee-Delaware Nation, Moravian of the Thames First Nation, and Delaware of Six Nations in Ontario. During the last decades of the 18th century, majority Lenape were removed from their homeland by expanding European colonies. The divisions and troubles of the American Revolutionary War and United States' independence pushed them farther west. In the 1860s, the United States government sent most Lenape remaining in the eastern United States to Oklahoma and surrounding territory under the Indian removal policy.

In the 21st century, most Lenape now reside in Oklahoma, with some other communities in Wisconsin and Ontario.

LENAPE TRAIL

Essex County's Park-to-Park Trail

Established in 1980, the nearly 40-mile Lenape Trail connects 19 county and municipal parks. It is maintained by New York-New Jersey Trail Conference volunteers in cooperation with Essex County Department of Parks, Recreation, and Cultural Affairs.

- Hike the nation's oldest county park system
- Many natural and historic points of interest
- Part of 130-mile Liberty-Water Gap Trail from Hudson River to Delaware River

Understanding the Yellow Blazes

Turn
Left



Straight
Ahead

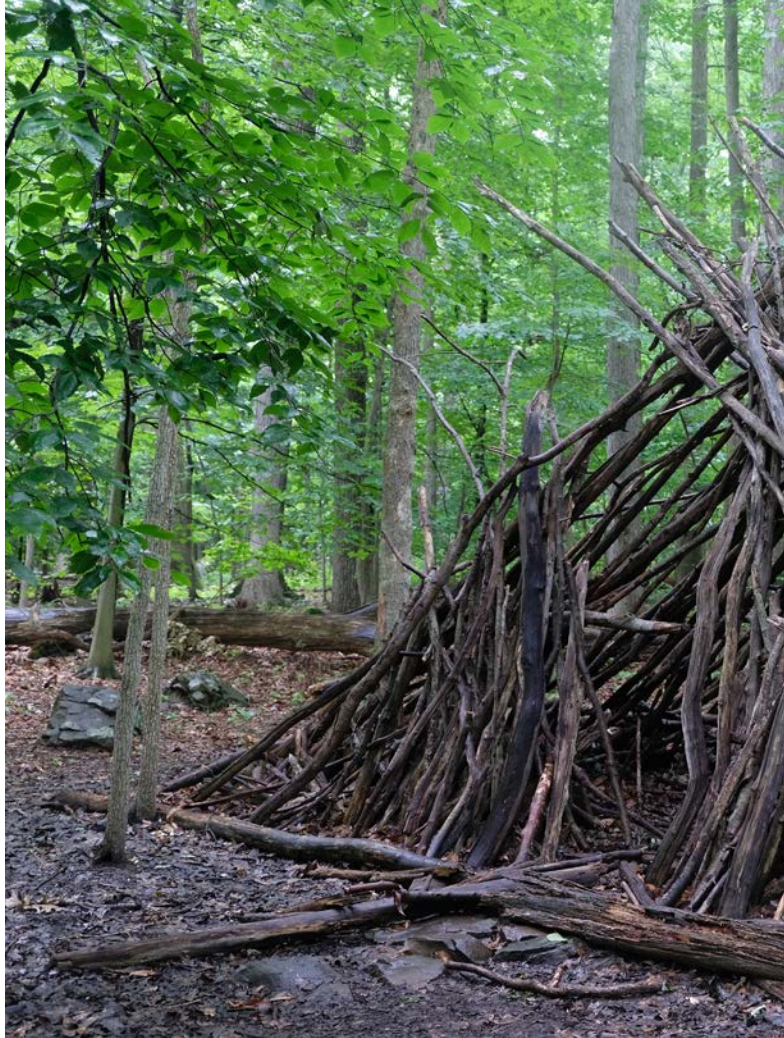


Turn
Right

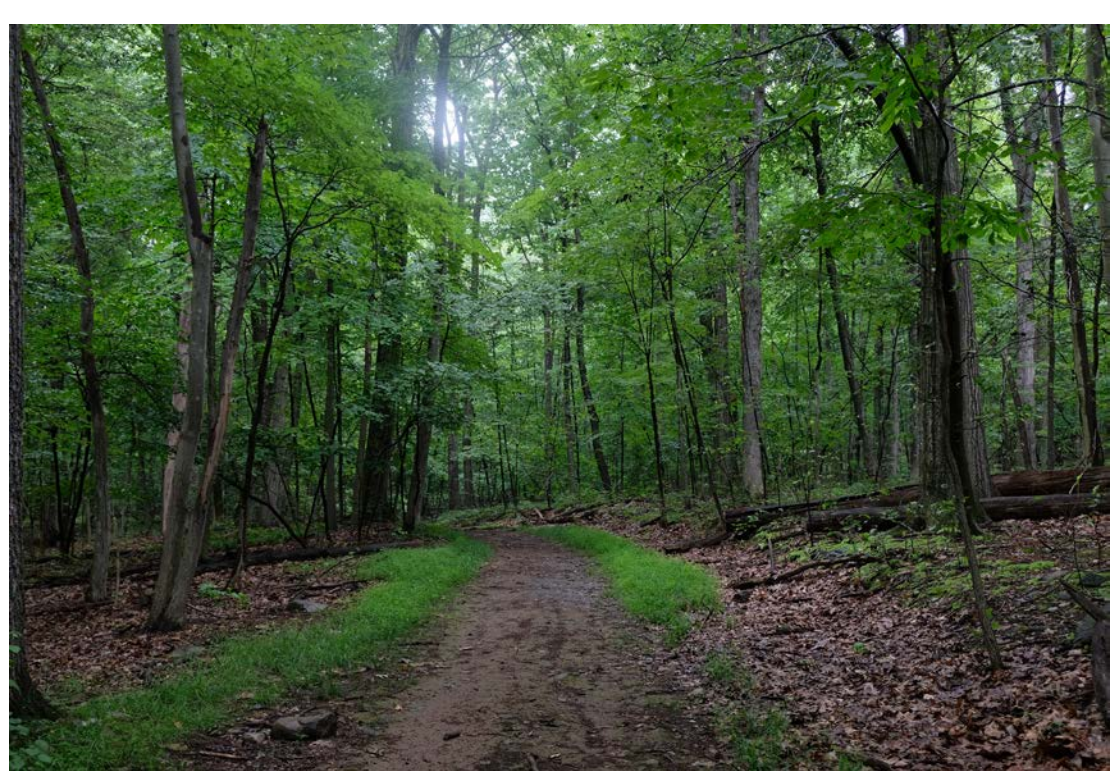


Scan with your
smartphone
mobile application

www.LenapeTrail.org







“Societies change and grow, they are transformed from within and adapt to pressures and influences from without. Objective but socially given conceptions of space and time must change to accommodate new material practices of social reproduction, new ways of assigning value.. The European settlement of North America imposed quite alien conceptions of time and space upon Indigenous populations, for example, and in so doing altered forever the social framework within which the reproduction of these peoples could, if at all, take place.”

- ‘Justice, Nature and the Geography of Difference’, David Harvey.

Lenape Trail, NJ USA 2022





“Putting something called Nature on a pedestal and admiring it from afar does for the environment what patriarchy does for the figure of Woman. It is a paradoxical act of sadistic admiration.”





Archives

A diverse and multifaceted cultural and educational enterprise, the National Museum of the American Indian (NMAI) is an active and visible component of the Smithsonian Institution, the world's largest museum complex. The NMAI cares for one of the world's most expansive collections of Native artifacts, including objects, photographs, archives, and media covering the entire Western Hemisphere, from the Arctic Circle to Tierra del Fuego.

Since the passage of its enabling legislation in 1989 (amended in 1996), the NMAI has been steadfastly committed to bringing Native voices to what the museum writes and presents, whether on-site at one of the three NMAI venues, through the museum's publications, or via the Internet. The NMAI is also dedicated to acting as a resource for the hemisphere's Native communities and to serving the greater public as an honest and thoughtful conduit to Native cultures—present and past—in all their richness, depth, and diversity.

(<https://americanindian.si.edu>)

Archives are important to our society as they provide evidence of activities and tell us more about individuals and institutions before us. They tell stories and increase our sense of identity and understanding of cultures.

With an area so steeped in the migration of people, the mixing pot of developed cultures, languages, food and music – it's important to remember the communities that built and sustained the Americas for generations before the modern development of the society we currently live in.

When we talk about belonging to a place, being home, my question is – when does it become your home? When are you allowed to belong? Indigenous traditions are rarely seen in the day to day of New York, at least to the tourist's eye, but the blue print of the land we walk on was founded by these cultures and traditions. When we discuss the settlement of people in places, we also need to recognise the displacement of others. The constant flux of community and belong to place and the landscapes we are emersed in.





DAKOTA MODERN

THE ART OF OSCAR HOWE

Oscar Howe (1915–1983) committed his artistic career to the preservation, relevance, and ongoing expression of his Dakota culture. He proved that art could be simultaneously modern and embedded in customary Očhéthi Šakówinj (Sioux) culture and aesthetics—to him there was no contradiction.

Howe challenged the art establishment's preconceptions and definitions of Native American painting. In doing so, he catalyzed a movement among Native artists to express their individuality rather than conforming to an established style. This legacy of innovation and advocacy continues to inspire generations of Native artists to take pride in their heritage and resist stereotypes.

Dakota Modern spans more than forty years of the Yanktonai Dakota artist's career, tracing his development from early conventional work created while in high school in the 1930s through the emergence in the 1950s and '60s of his own innovative and abstract approach to painting.

Organized by the Smithsonian's National Museum of the American Indian and the Portland Art Museum. Curated by Kathleen Ash-Milby. Major support provided by the Henry Luce Foundation. Generous support provided by The Andy Warhol Foundation for the Visual Arts. Additional support provided by the Wyeth Foundation for American Art.





Indians of the Southwest—Pueblo-speaking peoples,

Diné, Apache, O'odham, Yuman, and Pais—maintained spheres of interaction within and beyond the region. Eventually these nations incorporated non-Native peoples and markets into their economic and political life. European wares appeared at Indian fairs in Taos, Pecos, and elsewhere, where southwestern textiles, pottery, turquoise, and maize had long been traded for Plains hides and dried meat.

Ancient trails linking the Southwest and Mesoamerica provided the route Europeans sought north from New Spain (Mexico). The most significant encounter took place on June 7, 1540. A:shiwí oral history describes how a small group of men on pilgrimage encountered soldiers led by the conquistador Francisco Vázquez de Coronado. The A:shiwí laid a line of corn meal on the earth, to communicate their religious purpose. The Spanish disregarded it and attacked the village of Hawikku.

Spanish exploitation of Indian labor and forced conversion to Christianity sparked the Pueblo uprising of 1680. During the revolt, Pueblos captured the largest herd of horses ever taken by North American Indians, laying the groundwork for a new Indian trade. Spanish attempts to establish Catholic missions are evident in the A:shiwí-made altar vessels shown here, which date to between 1629, when the Franciscan church was built at Hawikku, and the year of the Pueblo uprising.

American expansion into the region after 1846 is revealed in the Akimel O'odham calendar stick, which records the coming of the railroad in 1886, and the Chiricahua Apache deer hide painting, made by Naiche during the Chiricahuas' 27-year captivity by the U.S. Army.

ce”



Dat so la hee's talents as a basket weaver were recognized and supported by collectors early on. She is famous for producing exquisite dogloops, spherical coiled baskets made of willow, hickory, fern, and red bud to form the design.

Erin Rents, 2009, speaking about Dat so la hee.





Traditional Practices, NMoAI, NYC NY USA 2022

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