Dan Seed ([00:00](https://www.rev.com/transcript-editor/shared/n6cxlk4UXPYyarqPf3Hi83OcUavUzei9ZwWZmx43v6_iQISr1s2lv03cTCnmEzW5lCz_dLl_yEkXb8fBt_aJgHCLZo4?loadFrom=DocumentDeeplink&ts=0.48)):

Hello and welcome to Big Ideas, a podcast from Texas State University. I'm your host, Dan Seed from the School of Journalism and Mass Communication. This month we're joined by one of our newest faculty members, assistant professor, Dr. Amy V Real from the Department of Anthropology. Dr. Via Real teaches courses that bridge anthropology and ethnic studies and aim to cultivate moral agency and social responsibility to guide students in becoming conscious of the social, historical and ideological conditions that shape their lives. US Secretary of the Interior, Deb Holland, recently appointed Dr. Vial to the newly formed advisory committee on reconciliation in place names. This committee is an advisory group whose charge is to identify and recommend changes to derogatory names still in use for places throughout the country. Dr. Vial, thanks so much for being here.

Amy Villarreal ([00:51](https://www.rev.com/transcript-editor/shared/AkhfZqgKJh07pQhDlf6D34hdI37sUXTGr1eHWIOHVImxbl6lTGAj5xofMIjMhUr-DXSHthIL0Fzma8K0X7FcKbqmXxw?loadFrom=DocumentDeeplink&ts=51.99)):

Thank you for the invitation.

Dan Seed ([00:53](https://www.rev.com/transcript-editor/shared/DQwyu7oDUMufDmicheQj76Z2ebHYd5GYAwMvDP9iRkjRW6M2U1cbEgWCLFJagC_h8gKUrD4x7xHLRMOUaCKQZh_OQm8?loadFrom=DocumentDeeplink&ts=53.76)):

I briefly explained what you study, research, teach, but could you put it into your own words or our audience and get a better sense and understanding of what it is that you do?

Amy Villarreal ([01:02](https://www.rev.com/transcript-editor/shared/eo8AG3RuV-i0PGFKYA6EFCML401_HxQofq1_ApI2_auHPghGR2pmuvGn-aZUQn8kkpwvhzMiDvhtnJkBAcisbatPBbQ?loadFrom=DocumentDeeplink&ts=62.73)):

Well, the reason I think I was hired in anthropology is because it's an applied anthropology program and applied anthropology tries to actually make anthropological knowledge publicly accessible and also useful to solve problems in society and to also build these community relationships. And that's the kind of work that I've been involved in my whole life. So a lot of anthropologists go out to different countries and study other people's homes and come back and share the knowledge with us. And that's important because we want to understand the broad scope of human diversity in the world. And I think that's the beauty of anthropology. But my work, I call myself a home place ethnographer, and I promote the practice of anthrop, which is a combination of self discovery, community relations, and also just madness because you're doing research at home and when you do research at home, you're involved with maybe family members, people you went to high school with, people that you have close relationships with that don't get severed when you just go back to the university and start writing.

([02:16](https://www.rev.com/transcript-editor/shared/8k1WDmIuQy69N8uQyxPp6nCiQo0eOhFLrW5mWf_mzPiREZt4SChtVaG2pEwtqxiPNoeS_94h3A-iKLdmoU17M-tkG8o?loadFrom=DocumentDeeplink&ts=136.02)):

And your obligations to them are also deeper, and you have to be aware of the codes of respect and even when you disagree with your own family members over what you're researching. So there's a lot of layers of complexity, and that's why I call it, and for me, it is applied because I'm interested in sanctuary spaces. So the community spaces, the spaces of protection and care, hospitality that people create for themselves. And these are people who are often made vulnerable by state policies like immigration policies that make them deportable, that make it possible for them to be separated from their families and communities and also other marginalized communities, queer folks who often in this neoliberal world that we're living in, we're told take care of yourself. So the state is kind of removing itself from taking care of us, and now we have to take care of ourselves.

([03:19](https://www.rev.com/transcript-editor/shared/g_YPIK5BPC5Ep9e3mKlMmyXjUiZrXvJllWaYxRY5j3k57IhVPHhN86kNtMQaszHcqnCjreL_af6WWqkJ41TAM7XZfig?loadFrom=DocumentDeeplink&ts=199.87)):

Well, I'm interested in those kinds of communities that we form. I call them sanctuary scapes because they kind of allow us to escape from these forms of oppression a lot of the people are dealing with and form communities that empower us, that help us through hard times that make mutuality of value. And I think that sanctuary, we often think of it in terms of churches or sacred space, but we make sanctuaries in schools. We make 'em at a workplace, we form 'em within churches that maybe there's a broader congregation and then there's a smaller one that's just the immigrant community or a different community of interest. We form them just in daily life and sometimes they're highly political, they're relevant to immigrant rights movements. For example, we've seen also that immigrants continue to take sanctuary in churches when they have deportation orders. And usually they're part of a broader faith-based movement that aims to protect vulnerable people, immigrants and others from persecution, prosecution, deportation, and other kinds of exploitation or violence. So I'm very interested in how communities make it possible for themselves to survive under conditions of oppression or duress. And I chase these things historically. I look at sanctuary and sanctuary practices and movements from the Spanish colonial period all the way to the present. And that's what my book is about. It's called Sanctuary Scapes in the New Mexico Borderlands. And it tells time traveling stories about how vulnerable people come together and create communities of hospitality and protection for themselves.

Dan Seed ([05:11](https://www.rev.com/transcript-editor/shared/sCjqHpsHytaFtrKovLZg_LmVEjUMKyUoNEjlz5SXnFvqIgLfNFovt9zsWyaij4oCsYH0oN2bl_7-lmpXCVDD59IqbK4?loadFrom=DocumentDeeplink&ts=311.92)):

I think it's interesting the way that you describe the word or this idea of sanctuaries. I mean, we can discuss this a little further, but it's taken on its own meaning. I think now maybe I'm incorrect, but for me it's taken on its own meaning in the 21st century, but it doesn't seem like it's something that's relatively new. I grew up in the northeast and in the northeast you have neighborhoods. Boston, for example, the city I went to college, the north end is largely Italian. South Boston is largely Irish, churches, communities, all that. So this is nothing particularly new, but do people kind of get that sense that this is like a new age buzz thing?

Amy Villarreal ([05:51](https://www.rev.com/transcript-editor/shared/iNmMVSMFHw1Jb_MrcqlIt62LtWkmCWPr-mO_3NkPjBmjiRBn411XDKrddGdF3t4K-bLgUtZ9tYKtBx9yxGYRz4VNHwk?loadFrom=DocumentDeeplink&ts=351.67)):

Yeah, I think I'm showing that it's not new. And you mentioned ethnic enclaves like Little Italy, little Japan Chinatown, and these ethnic enclaves were created for a reason. People were not accepted in the broader community, and they had to live among each other and create spaces of protection and care for themselves that the origin of those ethnic enclaves is basically responding to some type of violence, external violence that people had to bond together in these spaces. And now they're ethnic enclaves, and we go to them and we do business there, and it's kind of just part of the landscape of America, and that's the beauty of it. And so yeah, you're absolutely right that sanctuary scapes are not new at all. I think what I try to set forth though is that when people talk about sanctuary now, we think about sanctuary cities, for example, or sanctuary jurisdictions here in Texas.

([06:57](https://www.rev.com/transcript-editor/shared/ermKMxkZihQ_JKtKHAhM-a1KTi9mSHNgHchjb2yEi0SrMBDt-TNSc1Bnoj72Mppt43-yCXi8ECyH6EUo8SSnUhZz2P0?loadFrom=DocumentDeeplink&ts=417.5)):

There's where there was a law passed where you can't have 'em anymore. In fact, they've tried to make it so that you can't even talk about sanctuaries. So it's become definitely a political hot button topic. And so that's really, I think ripped out the moral and the sacred tenor of sanctuary as it used to be, as it was tied to a faith-based or a moral economy in which people protected themselves. And we often trace that back to biblical origin stories about cities of refuge where people would flee to and they were protected or going to fleeing to the sanctuary, to the church if you were being followed or being persecuted, and you would actually get some time out to figure out your case while you were in sanctuary. And so those are ancient practices of judicial system during those times. But what I try to do is I link sanctuary scapes back to Native American practices.

([08:05](https://www.rev.com/transcript-editor/shared/xW8Y63G-U42VLtneugHXP325sslPBf2sv8W1cwILj53VMmmk4OY9IwtVwMqHn8PpnHw5ElwrZYtqPTk47liaYz4MQ_Q?loadFrom=DocumentDeeplink&ts=485.96)):

So I'm interested in sanctuary in the American context as kind of an ous tradition and strategy of survival. I start my exploration after the 1680 Pueblo Revolt. So Pueblo Indian and at the Pasan people during the Spanish colonial period rose up against the Spanish Empire and actually kicked them out for 12 years. They burnt their mission villages to the ground and they started over and they created these cities of sanctuary atop high meas, and they went to their old ancestral sites. And these cities were really interesting because in the first time that we know of in recorded history, they had people of different tribes living together, people who spoke different languages, people from different regions, and they were able to kind of form these diverse communities and these diverse sanctuary cities. They were in different places, Mexico, some were in Eastern New Mexico, others were in Southern New Mexico, others in Northern New Mexico.

([09:18](https://www.rev.com/transcript-editor/shared/fDiBUOJgo6iJVqJCRlBNqX9NA7Qd-tdCNU4mmZw40IMYJb9j21Z1rWTIlNo3Mhf1wnVFYuFqxXalFTBMorX2vrM5hs0?loadFrom=DocumentDeeplink&ts=558.3)):

And they were communicating with each other. And we have the evidence of this through pottery. There's kind of like revolutionary pottery as semiotics around it. And so what we see is Native Americans basically creating their own nation with these sanctuary cities, these cities of refuge as kind of native hubs in this process. And I thought that it was just so fascinating looking at the archeology of this. I was looking at the work of Matt Lieman and Joseph Aguila, who's a native archeologist and many others who were looking at the post revolt period and seeing how in a place awashed with refugees, native people who were made refugees in their own homeland, how they were able to reconstitute themselves and form communities of protection and care in this interim period. And that's where I start my exploration of sanctuary, not necessarily in biblical origin, but an origin story rooted in places of refuge, regions of refuge and rebellion right here in the Americas. And those mini rebellions that you're talking about, little Italy, Chinatown, originally they were little rebellions and now they're completely mainstreamed. I think that when we trace it back historically, you can see these negotiations going on and how people were able to survive under really harsh conditions of oppression.

Dan Seed ([10:51](https://www.rev.com/transcript-editor/shared/V6wHKhfkeoTp8JFwESkrNqxS-j9K_LawzIJU-OU9rp6jyyVwiZS-SAZR1r4f24Tv710D4l06_qG1yE_dMJ1NOzioWUU?loadFrom=DocumentDeeplink&ts=651.42)):

I think it's very interesting when you frame it that way and put it that way to show, like you said, these places that are mainstream and touristy. Originally, my great-grandfather, great-great grandfather, the Nina signs in Massachusetts, no Irish need apply. That led to the formation of communities and churches and whatnot where they could come together in their community and eventually branch out into mainstream, into jobs and professions like politics and police forces and schools and whatnot. So it's interesting when you put it that way to give people historical perspective on that. And you mentioned that your work focuses on the southwest in the United States and the Americas, and you're a native of New Mexico, so this must be intensely personal for you. Your father was a park ranger from what I've read. So how does your life experience tie into your work? How did it influence that?

Amy Villarreal ([11:51](https://www.rev.com/transcript-editor/shared/_AOHQWSEgdn7I3MxrllXjJrQu8a965KtFJZVZKLglqPxiYiWLGzDqTclhtC8iEN3teAiU13meY19uWx8w7sPHfaHmZQ?loadFrom=DocumentDeeplink&ts=711.93)):

Well, I was deeply influential because I grew up, of course, in Indian country. I grew up in New Mexico. My father is from South Texas and my mother is from northern New Mexico. And of course we have ancestral ties to San Felipe Pueblo and ok Winge Pueblo. So I had these landscapes that I was navigating these different cultural traditions and different spaces. And even though New Mexico is considered a provincial place, it's not really kind of on the national scene most of the time. It's a very interesting place actually to study migration. People, when they study migration often go to California. They go to Texas, right, because we have large numbers of migrants here. But New Mexico has always had deep connection to Mexico through the Camino Royal, through its relationship with Spanish colonialism and also the different native people who maintain their original homelands. In New Mexico, unfortunately, a lot of native folks were removed forcefully from their homelands and moved to Oklahoma and other places where they're not native to those areas. In New Mexico, we have a deeply rooted culture and one that is also replenished and also being revived and reorganized because of migration. And so to see how a very rooted culture incorporates new immigrants over time and very visible and influential Native American people is a different context than studying migration in Texas or in California. And I think it allows us to see things that you might not see otherwise.

Dan Seed ([13:46](https://www.rev.com/transcript-editor/shared/gdPHnmSXciaOT-x_IoPImxVuOeSl4FAZg8bwnJAXNkA312LTh6wJZm9pEHo8FZkiwb5hZnqloSEB3Q6glvaGU1s5wd0?loadFrom=DocumentDeeplink&ts=826.72)):

So we've talked on this idea about sanctuaries and your work with that idea. National Parks and parks in general seem to fit into that idea of sanctuaries. Is that accurate?

Amy Villarreal ([13:59](https://www.rev.com/transcript-editor/shared/u0kDiEkdYT9Ghs-oA1WzRQz5j0OqrjYPyWSVjMnRrgi3enVvbgsco9KrsANOPtXHnUhQo_7WBw5hATU2gvU9fnGZbQg?loadFrom=DocumentDeeplink&ts=839.62)):

Yes, of course. Because we're so detached from nature these days sitting in front of computers, most of us blue collar workers or academics, and we feel that nature is something to go out and discover instead of it being all around us. And even as far as mental health is concerned, one of the things that people say to do is, oh, we'll get out in nature. And I think the people who created the National Park system had that in mind. They were worried that these areas would be destroyed by development and they wanted to maintain them, this idea of a pristine environment in which people could visit and enjoy. Then there was also national associated with these protected areas. And so I think the people who established them were very savvy in that way. These areas continue to be here for us to enjoy Big Bend and with big so and other places that we just love to visit the Grand Canyon, but we also forget that these places were highly contested.

([15:16](https://www.rev.com/transcript-editor/shared/bMT3YqSYd25vo_kA9t1r0H5hlGOsfA489sOEETmWb7YK3C-mMa19tWAwtP2zcLmn12s1XTmfzcjcViIw-hBSOORcUBI?loadFrom=DocumentDeeplink&ts=916.49)):

And oftentimes, of course, they were native sites of emergence such as the Grand Canyon. People in the Zuni, for example, and other tribes in New Mexico connect the Grand Canyon to their places where their people emerged and then migrated out towards places, special places where they live now, which is the center place in Zuni. And so the Grand Canyon is a special place for them. Other tribes see them, like for example at Shiprock for the Navajo is a church, if we're going to use it in religious terms, it is a very sacred site that has to do with their spiritual connection to the landscape. And so when these places are shut off from native people, they no longer get to use them in the same way and no longer get to be there for their ceremonies or have the kind of connection that they had with them in the past.

([16:18](https://www.rev.com/transcript-editor/shared/KekB4LszORBGvFFVo06DE2e1TCR372abam00Yas1x3yKRRUCTrvLc_kxTI94hITw0zicnfQUB0KmyUt8klkB3hCu7Lw?loadFrom=DocumentDeeplink&ts=978.26)):

And there was also during the Chicana movement in New Mexico, highly contested space of the national parks in Ra Maria area in which Reina, who is one of the leaders of the land grant movement, the people in people metizo people in that region were very upset that they could no longer use the forest lands to herd their sheep, to feed their sheep or to get wood for their fires. And so this very impoverished community became more impoverished because now they were cut off from their communal lands. And so that was part of the Chicano movement in that region to contest that. So we often forget this longer history of contested landscapes. We see this in the water protectors that we're trying to get rid of the Dopple pipeline. We see this in Navajo country where people are trying to get mining out of there and other kinds of environmental destruction out of their lands.

([17:23](https://www.rev.com/transcript-editor/shared/qZ9OGqIx3ByeDlpTQQLjJv1ObbTXwY6Mjf3ldTNYk6tLf_Ht4fxfHiLM2O59P3F97Y_Ul3CHnNPG1LRZclHFtfneWwo?loadFrom=DocumentDeeplink&ts=1043.75)):

And so I think that growing up in New Mexico, it gave me a deep insight into those contested landscapes. And the fact that I grew up in Indian country and also have ancestral and family connections to Pueblo people made me have this heightened awareness about having a land base. What that means, being in your place of emergence, being in your home place, and how these places are sacred to us and also highly contested even though the National park system is a beautiful idea, there are still situations that we have to be aware of when we go there.

Dan Seed ([18:13](https://www.rev.com/transcript-editor/shared/MvmqaSAxVrWk14am3eUtmjGG-HqN0Adr51y_bD3VntHBCOlcnBHIPWpdU9CJKMc4gUrWpybv-qRt8dyR5CyYKJ6f8os?loadFrom=DocumentDeeplink&ts=1093.2)):

And we are joined again by Dr. Amy v Aal from the Department of Anthropology. She's our guest. And we're here mainly to talk about what we're going to talk about here now. And we touched on a little bit the advisory committee on Reconciliation in place, names. You were named to that committee over the summer by the Secretary of the Interior. How did you end up on this committee? It's a very select group.

Amy Villarreal ([18:36](https://www.rev.com/transcript-editor/shared/yugOVVYpLBA9rQClK7WUg2e5aNELCJfeefZbEOTuq9yCuFfUfq8_2NTyFGSzOi6j8QI16KxZvfX38ZePhnhleF0GQVc?loadFrom=DocumentDeeplink&ts=1116.72)):

Yes, I'm of course honored and thrilled to be nominated and also selected to take part, and especially because Deb Holland, the Secretary of Interior, is the first Native American Secretary of the Interior, and she's also from Laguna Pueblo, which is in New Mexico. And so I feel a kinship with her for that reason, even though I don't personally know her yet. Yet, I'm very excited to meet her. Well, a call went out last year, I think it was around January or February for nominations. And the president of the university where I was working at the time, which was a lady of the Lake University, her name is Diane Melby. She got the announcement from Joaquin Castro's office and she asked me if I would be interested and if I wanted her to nominate me. And I said, yes, of course, please do. And so she nominated me.

([19:38](https://www.rev.com/transcript-editor/shared/fw0Qr3oZVePTij3wckFZg9KJ6QvMkAogDny7AKH5j4b0ZomLgfB50L8IW3iZCJHaPGZJeGMF41ypzD9S-tMCbDb6S8U?loadFrom=DocumentDeeplink&ts=1178.43)):

And then I got notice a few months later that Joaquin Castro had boarded my application up to the next phase. Then I found out that my nomination had been accepted. So it was kind of just went that way and I was really lucky that I was selected. And so there was various people that were selected based on their expertise. There's a lot of tribal leaders that are selected. There's community members that are selected. There's people who are anthropologists, archeologists, people who have experience with the park service, couple of people that were named for their experience in civil rights. And I was selected based on my expertise in civil rights.

Dan Seed ([20:28](https://www.rev.com/transcript-editor/shared/1bDyDNOGRCq7VfcxrdWdVI77hhfsYUpw_IELzvFLkpYEQZuoBskWDuzTsr1BG9YH8dbFtqMTCQwV7o0zaN0Gs-N1kUE?loadFrom=DocumentDeeplink&ts=1228.68)):

And so kind of in contrast, I suppose, to how we were talking about the National Park system, the creation of it, how land was taken kind of in a unilateral way. Here you have a diverse group of stakeholders coming in to work on this committee. So what is the goal of this committee?

Amy Villarreal ([20:45](https://www.rev.com/transcript-editor/shared/U28jBVd4Zs3f4E1iR6stvwgP40eBYqNmulkaEMDXy8ty6_ifChyX63FrNytEtFNM18LAu8zqJwfcVMtOD6UfQDSusV8?loadFrom=DocumentDeeplink&ts=1245.36)):

Well, the goal of the committee to review place names, and also I think the historical information around monuments, but mostly right now, place names to start with and to see if there are any that are offensive to native people of the region or that we need to work on changing. And as I said, when these places were developed, often the local community wasn't consulted in how the stories of these places would be told on what they would be named. I noticed just here in Texas, there are some parts that are named for different battles that were fought between Europeans and indigenous people. And the perspective of the European is always highlighted, and we don't really know much about how the native people fared in these battles. Or of course, there's living descendants around how would they name the park, how would they see its history being told?

([21:49](https://www.rev.com/transcript-editor/shared/yxzsBF6QLbJPl7hzvwgVMiMeBjBmyPTBOX2UOGa0jC4lOOdULtcHMI6X06hZrJT-jTKCz2X6PWNJfdFvA9ZQkq4Y2HM?loadFrom=DocumentDeeplink&ts=1309.78)):

And so I think that the role of the committee is to just review some of these place names and make recommendations to the secretary of a process of how we can move forward in changing them, to make the stakeholders involved have more of a role, a larger role, and more inclusive role in how we see these landscapes. Also, the stories told behind them, the places, the actual names of the places. And so I think our role is to consult with all these stakeholders and really come up with a better process for how we can make these parks more inclusive and accessible for all people, while also centering the perspectives of the local communities.

Dan Seed ([22:40](https://www.rev.com/transcript-editor/shared/mQVQhYZf5kWhDy0hWGbij-pmUkGIDMnXrfls3QZ5fi368ytTHHJcjLSQvRgxjr17yc4AJxckgrQlKPb4tZ0Vz9Wgo-A?loadFrom=DocumentDeeplink&ts=1360.84)):

So it's about education in general for visitors, but also for rectifying those wrongs, right? That you're looking at places that may have racist names, where they named parks and whatnot, or rivers or valleys, certain names. What are some of the places that are on the docket to look at?

Amy Villarreal ([23:02](https://www.rev.com/transcript-editor/shared/dQA_jSU4CtFr99G3LMZRpgMv7rXKhRH-m-sL1LuGWcjyyETwgAzGTxOrsjm0H0mU3fRHi8LqbIxwKrwWZfYHQt-u2XQ?loadFrom=DocumentDeeplink&ts=1382.05)):

Well, there's a lot of use of the S word, and so I don't know if you know it, but I don't want to say it because even in the communications it says S dash a w. And so that is a very offensive word in many native communities, and there are a lot of parks that have that word in it. And so I think that those parts are probably the first to get to, so that we'll be looking at a process of how to change those landscapes names or how to name them in a more appropriate way. They were mentioned in the letter from, so I believe that that's going to be one of our first charges to look at those sites in particular. And of course, the native Hawaiians have some that they have selected. I'm sure Pueblo leaders have already reached out to me, and they're very concerned about sacred places such as Chapo Canyon and other sites being destroyed because of fracking or other types of environmental destruction. And I don't know if we're going to get into that territory, but I am sure, of course, I'm going to work with the Pueblo leaders. I have names that they've given me the names already to work with people on what their goals are so that I can of course bring up those concerns.

Dan Seed ([24:36](https://www.rev.com/transcript-editor/shared/nW9MZomjtGXgY6h2_GtJHr8yVxNmsLYOCsp61TqsVpbRReDd-PlGZA8DlKEL4OA1Oi4Rj22RD4RnkjdErOEUPFj9UXo?loadFrom=DocumentDeeplink&ts=1476.53)):

And the S word that you're referring to, just to clear our audience in, is a word that describes a Native American woman or wife. It was the, if you know your sports history, 1960 in California, the Winter Olympics were held in a place that was the S word Valley. Very in California. In California. So it kind of proliferates, and that's kind of the story is that when these areas were developed or named, it was again named from that one side perspective without consultation of the groups who view these as not only sacred places, but places that were, for all intents and purposes taken from them.

Amy Villarreal ([25:15](https://www.rev.com/transcript-editor/shared/ybN3IrdK0xugsW1D7xkkC5fY-jCXIGJ6KsP72Thol0PXF9SdvZ8HDw1Z-BnBx4VYNq8Z05exzNasqPgcT3R_Flwxp_A?loadFrom=DocumentDeeplink&ts=1515.38)):

Yes, absolutely. There'll be other places as well. Not only native sites, but other communities will be consulted as well.

Dan Seed ([25:25](https://www.rev.com/transcript-editor/shared/QQf9ilRiEstGiO4DvAz2yBs27tdKiwj4OEdFl_pqQkf4KJ69UbRyfnjJjxPFnNJ2dDnKW2Nw0b8IA1GHTeZUKC-A8R8?loadFrom=DocumentDeeplink&ts=1525.22)):

So real quick, you've laid out really well the importance of this, the reasoning behind it. But of course, in the day and age that we live in, right, you're going to hear people and people are going to say, well, there we go again. The ification continues. We're erasing history changing longstanding names for what? Political correctness. We've heard these arguments in recent years. I guess one more time for our audience at large, just so people can better understand it and give that importance of the charge that you have in your committee, why this review is important, why it is not an erasure of history or culture. What is the significance in doing this?

Amy Villarreal ([26:07](https://www.rev.com/transcript-editor/shared/_ByVHgIkVIGCL8uT0cBEK_ItuOXuoGMO1CL9ke9QTjXxJfzaRRzOERcL78ArlMgo02FaSLsdIpsT2yQFT0tgwM1C0fg?loadFrom=DocumentDeeplink&ts=1567.58)):

Well, I guess you have to go back to whose history is being erased. And so often we know that the more dominant or more powerful community or culture is their version of history. Their perspectives are going to be advanced, whereas the enslaved, the colonized, the removed, their perspectives on history and place are a race. And in order for us to be a more inclusive society that is focused on our shared history as Americans from the Americas and all of its complexities and beauty that we have created together, despite all of this hardship, despite all of the conflict, I think that it is, we're all beholden to this shared history. And it is so important for us to acknowledge all of it and to be more inclusive, especially to our people who have been erased and have been marginalized in these stories. I have dedicated, I think, my entire career to spotlighting these stories.

([27:24](https://www.rev.com/transcript-editor/shared/wF5PhW5wHYDwCZebqsDKG8zuz7lJ8IZHJheAwgqhWrJeHDycrLkdxJyX-4PkUEWFJ-g50c8PL2PpKpde7I9cq-45wW8?loadFrom=DocumentDeeplink&ts=1644.45)):

I made a short film along with John Anos at uc Santa Cruz when I was a graduate student, about the 1680 Pueblo Revolts, which was one of the first American revolutions. So that's when the native people of New Mexico departed, cast out the Spanish Empire for 12 years. And so we often look to the American revolution of the tea bags and the Americans throwing off the chains of the British. We often forget that the people of the Pueblo and Athabascan people in the Southwest did the same thing many years before, and we don't recognize that as an American Revolution. Of course it was. And so the reason we made the film was to highlight that history. It's a cartoon. We wanted to make it accessible. It is told through storytelling, through music and sketches, cartoons, and so that was a way to make that history, that dark history, but also part of our history, really important part, knowable and accessible. That's part of my job, I think as an anthropologist who wants to highlight these stories and bring them to the surface so that we all can know about them and share in them. I can't reiterate how important this is in our schools, in our monuments, and in our national parks, to be inclusive and respectful of all people in the area and who use those parts.

Dan Seed ([29:10](https://www.rev.com/transcript-editor/shared/p0P9zCgD6ZbkmNIvKbKuExcxRu-0l2RRtz1M83bBVLxYwKmuN7KhO5wrPnUTRmvYqls2soyhtKnnp2J3dda9N6Qka-s?loadFrom=DocumentDeeplink&ts=1750.03)):

Well, there's no doubt that knowing the full story makes us all better people, better citizens, better country, to understand all sides, perspectives, lives, what the American story is, because that history is certainly a part of the American story. So Dr. Amy v Ariel, thank you so much for joining us and best of luck with your work on the committee.

Amy Villarreal ([29:33](https://www.rev.com/transcript-editor/shared/gSUCZ85BxOdIHbxTdvyjmc_o670BnY-6-NFcMgnXxrq3IJHNCZRz4IDZYEoX_l11L4C4OJsNy4c-pG9wPlZ9nnmZMwc?loadFrom=DocumentDeeplink&ts=1773)):

Thank you so much for having me. I'm really excited,

Dan Seed ([29:36](https://www.rev.com/transcript-editor/shared/la4B1MshIwIfs9GChJ93JWy9jhfBZhk-ab6HnYYX0s3ppLh6YHoYOIHg9_0uG6SCwZonwBA-TsjpRDdvoCi_WhZVWB8?loadFrom=DocumentDeeplink&ts=1776.45)):

And thank you all for joining us by downloading and listening. We'll have a new episode of Big Ideas next month, and until then, stay well and stay informed.