

SIMPSON CENTER FOR THE HUMANITIES, UNIVERSITY OF WASHINGTON

Symposium and Workshops Grant Proposal

**Project Title:**

*Wetlandia!: Rethinking Terraqueous Histories and Eco-social Transformations*

**Organizing Team:**

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Prospective Participants:

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Lindsey Dillon, Associate Professor of Sociology, UC Santa Cruz

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Jennifer Derr, Associate Professor of History, UC Santa Cruz

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Molly Roy, Designer and Guerilla Cartographer

Rozalina Borcilă, Independent Scholar, Activist, and Artist

**Project Overview:**

*Wetlandia* is a two-day symposium and workshop that attempts to systematically rethink the wetland as an analytic constituted by far more than nature. Often located at ocean/river/land boundaries, wetlands serve as homes to a rich collection of flora, fauna, and people. Salt, sand dunes, mangroves, mud, weeds, and reeds all animate the uncertain wetland environment. Birds, fish, animals, and insects thrive (and die) on wetlands. Wetlands offer space for economic life, affording people opportunities within salt pan development, fishing, hunting, agriculture, and more.

Socially, wetlands have historically been framed as a “problem” for expanding colonies, nations, and empires, who perceived swamplands, morasses, quagmires, peatlands, and other riparian landscapes as spaces of death, disease, social ills, and disdain. Yet, wetland scholarship since the 1970s has focused increasingly on the complex role of water in the wetland, offering representations beyond the conservationist definition. Defined as an object of conservation as part of the Ramsar Convention of Wetlands of International Importance, wetlands emerged as part of a global language of environmental protection, especially for migratory birds. Shifting away from terms like swamp or marsh, which over time have become laden with perceptions of waste, disease, and fear, the Ramsar Convention sought to give this complex geography, now reframed as the *wetland*, a changed, and protected status (Gardner and Davidson 2011).

In the past several decades, scholars have emphasized the materiality of water in the wetland and its propensity to make visible effects of capital and accumulation. This may be in the case of canal irrigation producing rice fields or shrimp farms that have increasingly dotted wetlands across the Global South. Further, the unruliness and messiness of the wetland implies that it comes into contact with organic and inorganic matter and human and non-human life, which creates new beginnings and a constant state of becoming. The wetland, in this sense, is not a tame-able landscape.

At the intersection of this rich physical and social geography, we propose to rethink and reclaim the wetland from a conservationist and statist paradigm, to a political, economic, and historical one. In so doing, we aim to bring together scholars working across geographies to think across colonial and national borders to locate ourselves in a broadly consistent environmental space, and rethink wetlands as much more than an environmental problem. The land-water binary the wetland has produced has disrupted various affective, ecological, symbolic, and spiritual spatial relations, concepts we seek to explore in *Wetlandia!*

### Background

Land-water geographies have always been a problem for colonial and settler societies across the world. Articulated in incredible detail in colonial sources, wetlands were a concern for those seeking to protect the health, agricultural productivity, and social order of nascent societies (Wittfogel 1955, 1957). From the 17th century on, European colonialism and epistemic practices brought together areas as disparate as Louisiana, South Carolina, Senegal, Guangzhou, the Bengal delta, and Pondicherry, regions Christopher Morris has labeled ‘wetland colonies,’ where there is a ‘sameness’ in these landscapes. Central to the impulse of colonialism was to separate land from water in these geographies, using techniques of reclamation. These European techniques prioritized the production of cash crops on formerly inundated lands, rather than existing epistemic knowledges and relationships of Indigenous populations. Dikes, embankments, and later weirs and dams, were technologies used to stabilize and control wetland environments. Connected closely to a system of colonial capitalism, exploitation, and slavery, wetland stories have been told as land-water histories, commodity geographies, and a broader history of political state settlements. Yet, the swampy, marshy, saline regions of these wetlands remained in the (post)colonial margins. In this workshop we seek to hold together the marginal alongside the deeply engineered parts of wetlands, and draw them into a single framework.

Colonial states across the world, whether in the Americas, Asia, the Middle East, Africa, and Latin America used reclamation as a tool to produce fixed categories of land from hybrid-land water geographies. Large cities, deltas and agricultural lands across the world were born from these practices. ‘Waste’ was a critical colonial category through which land was produced, declaring all other forms of land/hydro-scapes invalid or unproductive in the process. Colonialism sought to flatten, drain, and socially abstract wetlands in its “civilizing” projects. Whether in literature, bureaucratic documents, or popular media, fixed land was associated with the space of civilization, while all else was categorized as ‘wild’, ‘savage,’ and so on. People who lived in the wetlands were often dispossessed, disposed of, forgotten, forced to sell land titles and fishing rights, and forge new kinds of life. This is evidenced in the Americas in cases of marronage, where slaves auto-emancipated themselves and fled to the swamps, where they built new lives and community structures.

As scholars of land reclamation and wetland clearance argue, much of the work of infrastructure development is part of the greater military-industrial complex (Nash 1999), U.S. expansionism (Pisani 2002), and efforts to dominate the physical world (Nash 1999 and Pisani 2002); and engineering was a civilizing project that emerged out of the 19th century’s dreams of progress (Teisch 2011). Even within the colonial archive however, the anxieties of the marginal within the wetland is evident. The Anopheles mosquito, for instance, was an enemy in chief, from Africa to the Carolinas, colonial states experimented with techniques ranging from fire, ecological containment and eventually habitat eradication to combat the mosquito. These minor geographies of the wetland therefore remained within the cracks, erupting as disastrous moments or seeping and biding their time slowly.

Analytically, the wetland has emerged as part of a larger set of conversations around a series of ‘-cenes’, whether the more scientific Anthropocene, the capital accumulation focused Capitalocene, or the labor focused ‘Plantationocene’. A radical simplification and stratification of life-forms over at least 500 years, the Plantationocene brings into focus the relationship between forced labor and the process of commodification. The Plantationocene has unmoored time from place, and people from space. Across the

passage of time, in the settler/postcolonial world, the plantation has produced a stratified political landscape, which requires much closer research and representation. Communities, political groupings, and indeed species have emerged and disappeared. The wetland is at once at the fulcrum of these debates, but simultaneously, like other geographies and landscapes lost to the broader analytics of capital and labor. Scholars in our proposed collective are interested in how colonialism, imperialism, and slavery, intersect with wetlands, but not as limiting, limited or reducible frames of analysis. While we recognize the wetland is not always a plantation, wetland ecologies, particularly in the American South and in the Global South, are informed by relations and political ecologies of centuries of plantation agriculture.

As the vast scholarship from Indigenous studies, ethnic studies, gender studies and other disciplines has shown, there are experiential and experimental ways of speaking about the human-nature-more than human interface. Stars, seas, skies, fog, water, mud, insects all have a language — one which is hardly separate from processes from capitalist accumulation, but resisting and modifying the overarching framework. From bottom up, life histories, oral histories, and literariscapes have all shown that there are ways of seeing to decenter planetary change. This scholarship has allowed for us to reframe and rethink planetary scales, making possible a local and grounded way of theorizing a similar problem. Donna Harroway for instance calls this ‘attachment sites and contact zones,’ where idioms travel from the global to the local, but not the other way around. Yet, in fostering and amplifying these ‘attachment sites and contact zones,’ academic scholarship does the critical work of reversing these dominant frameworks.

### Wetland as property

Extending beyond the larger analytics of the ‘-cenes’ in which it is imbricated, the wetland has caught the attention of scholarship particularly as a space of contested property relations and infrastructure making. The wetland is therefore, as prospective symposium participant Malini Ranganathan has suggested in urban contexts, about ‘racialized property and personhood.’ Capitalist accumulation, especially in the form of reclamation, has sought to absorb and transform terraqueous terrains for extraction and production. As low lying land prone to flooding, especially in large cities in the global south, wetlands are spaces where the urban poor settle. For Ranganathan and others, the wetland is fundamentally a space of environmental inequity, tied to labor, race, class, gender.

The wetland, whether urban or otherwise, has, since colonial times, been subject to a series of legal interventions. Whether in producing the improving landholder or civilizing unruly subjects, colonial regimes have been invested in defining and demarcating ownership rights within different landscapes, including forests, mountains, plains, and indeed wetlands. These laws were formulated to embody and script a ‘rule of difference’. That is, legal regimes that promise freedom and civilization, but in doing so create new hierarchies and sustain older ones. Explicitly put, at various historical conjunctions, the creation of property from nature has embodied a sense of whiteness, while creating what Sylvia Wynter (2003) calls “an archipelago of Human Otherness,” an economically and politically “underdeveloped” population comprised of people of African descent, Indigenous peoples, the jobless, the homeless, the impoverished, and people systemically rendered jobless and criminalized. The tactics of exclusion are located in the everyday, relying on an assorted lexicon of property encroachment, thieving, and environmental protection to enforce expulsion and enforcement. These categories and their production however have a long history of contestation. While more recent legislation has outlawed discrimination at large, the lived reality of ‘environmental unfreedoms’, or the rights to live freely with the landscape has persisted (Gilmore 1998; Ranganathan). It is therefore these lived practices, histories, and lifeworlds that we turn to in thinking through the wetland geography.

### The archive of the wetland: new perspectives

The material and social murkiness of the wetland reminds us that the ecology requires an undisciplined/interdisciplinary approach, ranging from archives, ethnography, oral histories, visual methods, science and technology studies, field ecology, institutional analysis, and environmental studies, and environmental justice perspectives. While refuting colonial narratives, our workshop asks: How does the wetland allow us to speak and theorize across geographies, landscapes, and social movements? We propose, in thinking with the range of scholars we have listed as prospective participants, to think of the wetland afresh through new epistemologies.

First, we ask how we might produce an undisciplined wetland, bringing together the vast archive of the wetland alongside practices of critical fabulation, speculation, stories, and art. We argue for a new ‘Environmental Humanities’ approach to the wetland, where we reimagine our archives and fieldwork in ways that refuse the colonial/settler/nationalist and conservationist narrative. We heed Paolo Gruppuso’s call to work towards the production of a ‘wetland humanities.’ This work will take ghosts, signs, symbols, and the literary-scape of the undisciplined wetland seriously, while tying that together with the archives and fieldwork that the invited scholars have already done. In thinking with scholars such as C. Riley Snorton — whose new book project *Mud: Ecologies of Racial Meaning* illuminates how swampy archives, magical realism, and gender studies can teach us about reconstructing our material worlds — we seek to push our work in critical material histories and geographies into new humanistic realms.

Second, we ask whether there is a post colonial/settler politics of the wetland. The wetland, or what remains of it, is home to precarious livelihoods and lives, whether of fish or fishers/salt or salt workers/rice fields and agricultural laborers. Colonialism has left an imprint where groups in power have benefitted from draining the wetland, while subaltern others have remained in the margins, as is evidenced in prospective participant Jennifer L. Derr’s 2019 book, *The Lived Nile: Environment, Disease, and Material Colonial Economy in Egypt*. These are not fixed categories, but historically produced and continuously changing. In the postcolony or temporally defined post-settler landscape, a politics has emerged around the wetland, which does not resort to the simplistic colonized/colonizer binary. This is best elucidated in the work of prospective participant Camelia Dewan who, in *Misreading the Bengal Delta: Climate Change, Development, and Livelihoods in Coastal Bangladesh* critiques notions of “climate change victims.” Rather, Dewan shows how new categories of ‘climate change’ we seek to be a catch-all explanatory framework for sinking life in the wetlands, are nevertheless embedded in older governance and social structures such as colonialism, race, gender and health inequity.

We therefore approach wetlands through the prism of racial ecologies, taking seriously how race and space are simultaneously co-produced through the mythologization and moral damnation of “wretched” wetland spaces, most notably the swamp and the morass. Prospective participants Malini Ranganathan and Lindsey Dillon illuminate how race is ordered across global wetlands through processes of racial capitalism and property valuation. Likewise, in their 2022 article, *On ‘Swampification: Black Ecologies, Moral Geographies, and Racialized Swampland Destruction’*, *Wetlandia!* organizer Morgan P. Vickers defines Black ecologies as an analytic that “illuminate[s] the complex conditions and relations Black people have with/in ecological and social worlds that comprise struggles for existence, conditions of persistence, and legacies of worldbuilding.” While these distinctions yet hold valence and credibility, we seek to unpack historically what wetland politics look like in the 20th century and 21st centuries beyond patterns of accumulation, colonization, and expropriation.

Third, the wetland is a shifting geography, and its archive produces new spatial imaginaries, connections, and disruptions based on historical conjuncture. For instance, while largely associated with land reclamation projects in the 19th and early 20th centuries, there has emerged a new interest in the wetland since the 1960s and 70s, when international organizations declared the wetland as a specific space where species at

large, not including humans, were found in abundance, and therefore a space to be ‘conserved.’ Yet, at the same historical moment, the oil shocks of the 1970s prompted the United States and other postcolonial governments to ravage wetland regions in the hope of discovering oil or natural gas reserves. These histories, pushing against one another, find voice in official archives, recollections of people, photographs, popular media, literary fiction, maps and numerous other kinds of sources. Organizer Aditya Ramesh traces this temporal shift of a wetland in South Asia, from a rice to shrimp and oil producing region. The changes lead to complex paths of work, human, technology and non-human interactions, and environmental transformation (Ramesh 2021). We argue therefore that the wetland as shifting geography is best understood through long-duree histories where we hold these juxtapositions in tension.

Fourth, and finally, while colonial governments, settler states and postcolonial nations have mapped wetland geographies, these cartographic representations have been partial with an eye towards surveillance, capturing a dominant resource, or speculating on possible wetland futures. Wetland maps however are abundant, focused on land reclamation or dominant commodities such as rice. Later, from the 1970s, wetland maps became more specific, with ornithologists, entomologists, and ichthyologists variously identifying bird, insect, and fish species in wetlands. We seek to rethink cartography outside the statist framework, whether colonial, postcolonial, conservationist or settler, and seek new forms of political mapping. This includes paying attention to what is marginal and marginalized on the map, and reworking a historical map to depict the marginal as central. It may include rethinking the entire wetland map and all together imagining new cartographies for wetlands across the world. Counter-cartographer Molly Roy produces storymaps that reframe our understanding of space and place, and artist/activist Rozalinda Borcilă produces documentaries, installations, and walking tours that illuminate how “settler regimes of accumulation violently reconfigure wetscapes.” Inviting these practitioners into our collective, and drawing inspiration from Anna Tsing’s *Feral Atlas*, we seek to rethink our work through the frame of ‘counter-maps’ that resist projects, precision, and following dominant polities, economies, and societies.

### **Specific Plans for the 2025 Symposium:**

The funding will support a two-day interdisciplinary symposium and workshop dedicated to collective dialogues around 1) what the wetland is and what it represents in our political ecological imagination; 2) how we can think about wetlands outside of paradigms of waste and its Janus-face, extractable value; and 3) what we can (and should) do with wetlands in the future, given our historical transformations thereof. We plan to schedule the conference at the University of Washington in the first two weeks of fall quarter of 2025. The Department of History has confirmed support of \$1500, and we plan to ask other units, including Geography, the South Asia Center, the Center for Environmental Politics, and Law, Societies, and Justice for supplementary funding. Additionally, given our focus on political and racial ecologies, and our affiliations with the Center for Studies in Demography and Ecology, we have concurrently applied for matching support of \$3680 from CSDE.

#### Day One:

The first day will feature a public symposium, to be held on the campus of the University of Washington in Seattle and simultaneously streamed online to engage a broader audience of wetland thinkers. This symposium will engage and be appropriate for faculty across the UW system, graduate students, advanced undergraduates, and staff from departments, centers, and units across all three UW campuses.

Across several panels, invited speakers will be asked to present a paper wherein they comment on a central theme developed around the wetland. With seven invited speakers and two organizers, the public symposium will feature three thematic panels (each with three presenters) — likely surrounding themes of

‘Undisciplined Wetland Archives,’ ‘The De/Postcolonial Wetland,’ and ‘Countermapping Wetlands’ — wherein speakers will share papers and artistic materials to be featured in a special issue following the event. To highlight interdisciplinary dialogues, political ecologists will share and discuss their papers alongside artists and humanists on the same panel, rather than separating panelists by discipline. We envision the discussion to follow the presentation of materials as a roundtable, during which each panelist will share how Global Wetlands inform their disciplinary and methodological findings.

The panels will take the form of a provocation, where each participant will be asked to develop a conceptual frame around their own research and field sites. The provocation, which can be a keyword, a concept, an image, an audio clip, a single interview and so on, will form the central basis of the presenter’s attempt to engage with and theorize the wetland. We take our cue from Vickers (2024), and an argument for instance, tracing the history of the term ‘swamp’ across multiple archives and into a fieldsite. Vickers argues that ‘governments, corporations, and the press socially (re)invented swamplands as spaces of death, disease, and “uninhabitability” to justify their destruction.’ Building upon this intervention, we invite panelists to trace a wetland history through a particular paradigm, keyword/concept, and archival/fieldwork fragment. Each participant will share a bit about their work, discuss how it fits into the theme of Global Wetlands, and will offer a provocation for how wetlands might — and should — exist in the future. Throughout the discussions, Drs. Ramesh and Vickers will take notes, to circulate and build upon during the workshop the following day.

We plan to prioritize the inquiries, feedback, and discussions spearheaded by graduate student audience members, allowing them to directly engage with the intellectual development of *Wetlandia* and the accompanying papers. As mentioned in the following Outreach section, we will work with centers, departments, and individuals across campus to promote this event to interested graduate students, particularly those working in the realm of environmental and wetland humanities. We will provide coffee, pastries, and bagged lunch to all registered attendees.

#### Day Two:

The second day will feature a closed-door workshop where participants will engage with papers submitted by the collective, presented the previous day. In total, there will be nine papers and/or artistic representations that participants will circulate and read ahead of the workshop. Further, participants will have the opportunity to hear additional context about each paper by participating in the Day 1 *Wetlandia* Symposium. Though this session will be hosted by Drs. Ramesh and Vickers, this is intended to be a space of shared discussion, peer review, and constructive feedback, rather than an edited volume produced from the top-down by the two hosts. As a result, we will engage in both a peer-to-peer feedback session to further develop the circulated pieces, and a roundtable discussion designed to ideate around the shared thematics to be retooled in a possible publication in *Environmental Humanities* or *Society and Space*. We will also take seriously and integrate the feedback provided by audience members during Day 1 of the symposium, during which Drs. Vickers and Ramesh will take notes to share with participants on Day 2.

A portion of the afternoon will be dedicated to conversations around the future of wetlands. We will convene at the end of the workshop to share reflections about the discussions over the two days, as well as goals around the production of the Special Issues. Together, based on the ideas shared and with the critical artistic assistance of artists Molly Roy and Rozalina Borcilă, we will map possible wetland futures in both literary and visual formats.

#### **Significance and Scope:**

A conference grant from the Simpson Center will allow our group of leading and emerging wetland scholars and artists to convene for the first time in what we anticipate will provide critical discourse in global

wetland studies. This groundbreaking scholarship, which will have reach beyond the symposium, will intervene into fields of political ecologies, wetland studies, historical geographies, and environmental humanities, among many others, to advance a notion of wetland humanities as an analytic that allows us to think with, through, within, and, at times, against, human and more-than-human life in terraqueous terrains. This will be the first special issue of any journal that focuses explicitly on human-environment interactions in global wetlands, and we hope it will serve as a foundation for rigorous conversations and studies in this growing field.

Additionally, as assistant professors and scholars of global wetlands, both Morgan P. Vickers and Aditya Ramesh will benefit from the scholarly networks, intellectual development, and new methodological frameworks that the workshop will offer. In inviting scholars of the wetland humanities to campus, Drs. Vickers and Ramesh will build a network of potential tenure letter writers, book manuscript reviewers, and endorsers. For Ramesh, the workshop will serve as a bookend, concluding a multiyear-long project on deltaic rice wetlands, and will open a new scholarly chapter focused on urban wetlands focusing on energy, salt-water, and fisheries. For Vickers, the workshop will offer space to share and revise chapters of their forthcoming manuscript, tentatively titled *Black Dam/Nation*, which focuses on the simultaneous racialization, moral damnation, and material submersion of swamplands in the Lowcountry South. The workshop will allow dedicated time for Vickers to circulate chapters of their forthcoming book and receive feedback from top scholars in the field, particularly those who have written about the intersections of race and wetland space. As a result, both organizers will benefit from the guidance, recommendations, and critiques of leading wetland scholars.

The workshop lays the groundwork for a National Science Foundation (NSF) application on epistemic approaches to Global Wetlands under the Science and Technology Studies rubric, with Drs. Vickers and Ramesh serving as co-PIs. Given the interdisciplinarity of the *Wetlandia* project, we plan to apply for Research Advanced by Interdisciplinary Science and Engineering (RAISE) funding through the NSF, which prioritizes “discoveries [that] reside at the interfaces of disciplinary boundaries that may not be recognized through traditional review or co-review.” The funding will support critical research in the realm of political ecologies, allowing the co-PIs to tell wetland histories and help inform equitable wetland futures across geographies, disciplines, and methods. If funding is successful, Drs. Vickers and Ramesh will provide research and publication opportunities in the form of a historical geography lab for graduate students and advanced undergraduates in the social sciences and humanities who are interested in how the material constitution of global wetlands informs social responses thereto, and vice versa.

### **Anticipated Project Outcomes:**

We anticipate a variety of publications, which will hold both personal and broader scholarly significance. The symposium will support the promotion of a forthcoming book by Dr. Ramesh, entitled *Undercurrents: Dam, Delta, and the Making of a Regional Economy in South India*, as well as the development and revision of a forthcoming book by Dr. Vickers, entitled *Black Dam/Nation*. It will also serve as the intellectual springboard for the development of second projects for both applicants focused on wetlands, albeit in different geographies, which both co-organizers hope to turn into future book manuscripts and peer-reviewed articles.

Additionally, given the rare communion of wetland scholars and the anticipated focus of the second day as a writing workshop, we have a layered publication plan. We will begin with a special issue either in *Society and Space* or the ‘[Living Lexicon](#)’ part of the journal *Environmental Humanities*. These will be short pieces by invited presenters, reimagining an archival or fieldwork fragment, in light of counter-maps, critical fabulation, or with a focus on a single concept. This will keep the participants engaged in dialogue and conversation over the course of a year, extending conversations beyond the symposium. This heterotopia will

then allow Vickers and Ramesh, in the introduction, to conceptualize what the global wetland looks like from different vantage points — both regionally and disciplinarily. Building upon the vignettes produced for a the aforementioned special issue, the organizers will seek to expand the discussion to incorporate the broader field(s) with a public CFP to with an intended special issue in an academic journal, likely *Antipode: A Radical Journal of Geography* or *Environment and Planning E: Nature and Space*, to be co-edited by Ramesh and Vickers, and to feature the same name, *Wetlandia*.

Finally, we envision this workshop as a starting point for the aforementioned future application to the National Science Foundation, where Vickers and Ramesh will serve as co-PIs. The project will focus on Global Wetlands, allowing the scholars to think comparatively about global terraqueous landscapes across scholarly disciplines, mixed methods, and geographies.

### **Audience and Outreach Plans:**

We plan to circulate promotional materials for the symposium through digital and physical networks. In discussing our symposium with colleagues, we have received support and interest from faculty across the Arts, Humanities, and Social Sciences, including, but not limited to scholars in History (Josh Reid, Purnima Dhavan, Arbella Bet-Shlimon, and others); Geography (Erin McElroy, Tish Lopez, Chrystel Oloukoï); American Indian Studies (Jen Rose Smith); English (Jesse Oak Taylor); Comparative History of Ideas (Tony Lucero, Maria Elena Garcia, Ipsita Dey); Gender, Women, and Sexuality Studies (Chandan Reddy); Anthropology (Radhika Govindrajan, Gary Handwerk, Jenna Grant, Celia Lowe, Jade d'Alpoim Guedes); Law, Societies, & Justice (Rawan Arar, Sebastián Rubiano-Galvis); The Henry M. Jackson School of International Studies (Danya Al-Saleh); Evans School of Public Policy & Governance (Didier Alia, Philip Womble); the School of Aquatic & Fishery Sciences (Jason Toft and the Wetland Ecosystem Team); Program in the Environment (Lubna Alzaroo); and Landscape Architecture (Celina Balderas Guzmán). We also have connections with scholars across the wider UW system, including scholars in the School of Interdisciplinary Arts & Sciences at UW Bothell (eg. Melanie Malone and Adam Romero). We intend to reach out to each of these departments and scholars who have demonstrated interest in circulating the promotional materials with their respective networks.

We imagine a wide reach with potential existing networks, seminars, and centers on campus. These include the Political Science Environmental Politics Seminar, the University of Washington Certificate in Wetland Science and Management, the College for the Environment, and the College of Built Environment. Additionally, both Dr. Vickers and Dr. Ramesh are affiliate faculty members with the Center for the Study of Demography and Ecology and the Center for Environmental Politics, both of which have a wide communications reach that the co-organizers will engage with to promote the symposium.

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