Alicia McGill, Teagle Course Portfolio

Key Concepts and Unifying Principles in an Introductory Anthropology Class

ABSTRACT
This course portfolio is a reflection about why I think certain key concepts and unifying principles are so important in anthropology. The key concepts I focus on in the portfolio are related to ethical practice in anthropology, multiple viewpoints about anthropological research and various stakeholders impacted by and interested in anthropological research, and modern debates and ethical issues related to anthropological research. I discuss in detail different activities I implement(ed) in my Human Origins and Prehistory class to try and instill such concepts and skills and for each activity, I evaluate and assess student learning related to these concepts. This portfolio also includes extensive reflection on my own biases and frustrations, the process of student learning, different perspectives about teaching students about ethical issues, and future directions and ideas for some of the activities in my Human Origins class.

INTRODUCTION AND COURSE CONTEXT

Future Faculty Teaching Fellowship and Human Origins and Prehistory
The course discussed in this portfolio is A103: Human Origins and Prehistory. See Appendix A for the spring syllabus for this course. I taught three sections of this course during the 2010-2011 school year (two in the 2010 and one in Spring 2011) as a Future Faculty Teaching Fellow at Indiana University-Purdue University, Indianapolis (IUPUI). The Future Faculty positions are awarded to advanced Indiana University (IU) graduate students to teach at various IU branch campuses. All “Teaching Fellows” have an opportunity to teach upper and lower level courses and design at least one topics course. The teaching expectations range at different IU institutions, but my teaching load entailed two sections of the same introductory course (Human Origins) in the fall, and one section of the introductory course in the spring and one upper level course of my own choice in the spring (Latin American Archaeologies). I was the sole instructor for all four of these courses. I have taught A105: Human Origins and Prehistory at IU Bloomington (IUB) on my own twice before and was a Associate Instructor (responsible for grading and leading weekly discussion sections) for this course at IUB once before. There are several general concepts and topics that all instructors of A103: Human Origins and Prehistory are expected to teach including: the general trajectory of human evolution and development, basic genetics, the mechanisms of evolution, methodology in archaeology and paleoanthropology, general characteristics of modern non-human primates, the development of human ancestors and major transformations over time, the development of human civilizations, and aspects of modern human variation. However, graduate and full-professor instructors of this course at IUPUI and IUB have relative freedom in how the readings are used, how specific topics are taught, and the assessments of student learning. So in general, I had a great deal of flexibility in how I taught the various sections of A103 at IUPUI.

Course Level, Curriculum, and Subject
Human Origins and Prehistory is a 3-credit, 100-level class with no pre-requisites. There are several sections of this class offered every semester. At IUPUI, this course is a core course in the Anthropology curriculum and all Anthropology Majors are required to take this course. This is different at IUB where the introductory Human Origins course does not count towards the major.
Additionally, at IUPUI, the Human Origins and Prehistory course fulfills a Natural Science credit requirement towards a Bachelors degree in the School of Liberal Arts. Because this course satisfies multiple requirements, it attracts a range of students. I describe the student demographics from my sections below.

Human Origins and Prehistory covers a wide range of topics in the natural sciences, social sciences, and humanities. Here is a brief description of the course from my syllabus:

“This course is designed to be an introduction to anthropology, human origins and ancestors, how evolution works, our closest relatives, primate characteristics and behavior, the prehistory of Homo sapiens, and human variation. We answer questions like: What makes us human? How long have humans been around? How did humans and human ancestors change over time? How do we learn about human prehistory and development?

Throughout the class we examine topics and questions that are of interest to anthropologists in different sub-fields. At the end of the course students debate ethical issues in theories and research, historical stereotypes of early humans and their ancestors, and contemporary issues in genetics and studies of human variation. Students are encouraged to share their ideas, opinions, and interests with classmates. Open-minded discussions are an integral part of this course.”

Typical Class Format

This class met twice a week for one hour and 15 minutes. I incorporate a range of activities and pedagogical approaches into this course including: lectures, films, labs, reading-discussions, role-playing, ethical case studies and debates. A typical class would generally include a basic lecture on core material and concepts and then some sort of activity. I have a very interactive lecture style so I ask a lot of questions about course materials and student ideas and opinions during my lectures. I will often give students a question of two to discuss with their neighbor and will integrate this into the lecture. I use PowerPoint for my lectures because I incorporate lots of pictures and even video-clips (depending on the material) into my presentations. I use PowerPoint as a guide to lead me through the material that I want to cover on particular days. I upload my PowerPoints onto OnCourse so students always had access to my PowerPoints before class. I also began Profcasting my lectures so that if students missed a particular class they could go back and review the recording to review material that they missed. I debated a lot about whether to give students access to the PowerPoint presentations and decide that this freed them up to engage in more conversations in class. As I mentioned above, I often pair the lectures with some sort of activity in which students have to complete worksheets, answer questions about observations they make of casts in labs, or engage in small group discussions. I use a lot of group work in my classes and inevitably get comments on my evaluations from students who feel they learn a great deal from group work and comments from students who were frustrated by the group work. I mix-up the groups often so students are not always working with the people sitting next to them.

Student Demographics

There was a great range of students in all sections of Human Origins, but I consistently had a high number of Sophomores in each section. In fall 2010, one section of my A103 class (6777) had 32 students (six Freshmen, fourteen Sophomores, six Juniors, four Seniors, and two Non-Degree Students). The average grade for the class was 85% and the students ranged a great deal in their majors. The most common major was a business-related major with four students. I only had three anthropology majors in this class. In the other fall section of my A103 class (30000), I had 27 students (four Freshmen, thirteen Sophomores, five Juniors, and five Seniors). The average grade for the class was 83% and the students ranged a great deal in their majors. The most common majors were medical related majors (three students), anthropology (three students), and education
majors (three students). My spring 2011 section of A103 (24916) had 43 students (fourteen Freshmen, twelve Sophomores, eleven Juniors, and six Seniors). The average grade for the class was 83% and again the students ranged a great deal in their majors. The most common majors were anthropology (six students), general studies (five students), communication studies (four students), and social studies education (four students).

**INSPIRATION FOR COURSE PORTFOLIO**

*Signature Pedagogies, Learning Objectives, Key Concepts, and Unifying Principles*

My course portfolio was most inspired by our reading and discussions about “Signature Pedagogies” (Gurung et. al. 2009) and learning assessment (Bransford et. al. 2000) as well as reflections on my teaching philosophy (See Appendix B). At this stage in my career, I have taught the introductory Human Origins and Prehistory class on my own five times (twice at IUB and three times at IUPUI) and have been an Associate Instructor for this course once IUB. I have spent a great deal of time thinking about how I integrate key concepts of anthropology into this course, what my overall learning objectives are for the course, and how I assess student learning of those key concepts.

When we discussed “Signature Pedagogies” (Gurung et. al. 2009) in Teagle, I had a hard time identifying signature pedagogies in the field of anthropology, and instead found it easier to identify key concepts and unifying principles that guide and/or are inherent to much anthropological research. These key concepts are skills and concepts that I imagine many anthropologists work on developing in and imparting to their students. The key concepts and principles I discuss in this portfolio are not all-inclusive; I will discuss the ones that are most pertinent to my teaching innovations this year.

The discipline of Anthropology has changed a great deal over the last thirty years in theoretical perspectives, methodology, and practice. The field has become increasingly more diverse in its practitioners and research questions. Additionally, many anthropological research projects have become more inclusive, collaborative, and reflective about stakeholders interested in and impacted by anthropology research and the politics, implications, and uses of anthropology research and interpretations. This has inspired discussions and publications about anthropological ethics in theory and practice, teaching anthropology, and teaching about ethical practices and guidelines (Bender and Smith 2000; Caplan 2003; Colwell-Chanthaphonh, Hollowell, and McGill 2008; Fluehr-Lobban 2003; Franklin, Henderson and Moe 2008; MATRIX; Scarre and Scarre 2006; and Zimmerman, Vitelli, and Hollowell 2003). Key concepts in anthropology related to the current state of anthropology include the incorporation of ethics (reflection, guidelines, principles) into our research and teaching and the consideration of the broader relevance, impact, and applicability of our research. Teaching key concepts and unifying principles in anthropology like these can and should be very student-centered as students learn to think about their own cultural backgrounds and experiences within a broader context. These key concepts are core aspects of my teaching philosophy and I integrate these into the learning objectives for my courses, including the Human Origins and Prehistory course.

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1 In a reflection write-up on “Signature Pedagogies” in anthropology, I identified the following key concepts as integral to anthropology education: the centrality of fieldwork to our research, a holistic and comparative perspective, an appreciation for diversity, the concept of cultural relativism, and understanding of the fluidity of cultural knowledge and practices. Because I am focusing on other key concepts in this portfolio, I will not be discussing these in detail.
Human Origins and Prehistory is a very common introductory course for Anthropology majors so it is an important course for laying the foundation of key concepts, unifying principles, and anthropological skills in undergraduate students. However, since it fulfills other requirements and non-majors take this course as well, it may be the only formal collegiate connection that some students have with anthropology. Because anthropology is the study of people, has broad relevance today, and impacts many different groups of people in a variety of ways, I feel a responsibility to my students, the discipline of anthropology, and society in general when I am teaching any anthropology course, but particularly an introductory one. For these reasons, I feel very strongly about the objectives I set out for this course. Some of the objectives that I identify for this course are discipline-specific (1) and (2) below) while others I consider to be broader and related to human justice issues and concepts that I think are important for the development of a global citizenry (3) and (4) below). Anthropology can expose students to issues of global and national significance and can provide them with the skills to develop their own opinions and informed arguments which will impact their future actions and decision-making within the discipline of anthropology or in their daily lives. The objectives outlined in my syllabus are as follows:

- **1)** For students to understand some of the biological and cultural bases for human behavior, activity, and change throughout time.
- **2)** For students to understand general theories of evolution and the mechanisms of evolution.
- **3)** For students to understand the potential ethical implications of biological, anthropological, and archaeological research.
- **4)** For students to understand and articulate your own ideas and concerns about biological and anthropological research.

I have identified a few goals or pieces of knowledge that I expect students to have by the end of the semester to gauge whether students have successfully reached learning of objectives 3) and 4) (above). These include the following:

1) Students should be able to identify some of the controversies, debates, and sources of contention in some forms of anthropological research or specific examples. Students should be able to identify multiple impacts and implications (positive and negative) of anthropological research.

2) Students should be able to identify a variety of stakeholders (in different parts of the world) who might be interested in or impacted by anthropological research and should be able to explain various interests in and concerns about anthropological research.

3) Students should be able to critique and evaluate various decisions and actions related to anthropological research and should be able to articulate advantages and disadvantages of various actions and decisions. This often involves students sharing their own ideas and opinions about certain issues.

Many of the learning objectives and key concepts I identify for my Human Origins course parallel with Liberal Arts learning objectives, General Education principles at universities and colleges, as well as broad disciplinary goals in anthropology. The Academic Affairs Committee at IUPUI has established a series of Principles of Undergraduate Learning (PULs). These identify “the essential ingredients of the undergraduate educational experience at Indiana University Purdue University, Indianapolis. These principles form a conceptual framework for all students’ general education but necessarily permeate the curriculum in the major field of student as well.” Combined
with expectations from a student’s major field of study, “these expectations speak to what graduates of IUPUI will know and what they will be able to do upon completion of their degree.” [Accessed May 20, 2011] The six main components of the PULs are: Core Communication and Quantitative Skills; Critical Thinking; Integration and Application of Knowledge; Intellectual Depth; Breadth, and Adaptiveness; Understanding Society and Culture; and Values and Ethics. See http://iport.iupui.edu/selfstudy/tl/puls/ for more information about these.

My Human Origins and Prehistory course was taught in accordance with the IUPUI Principles of Undergraduate Learning Initiative. Through reading discussions, in-class activities, debates, and other exercises I incorporated and addressed the following Principles:

- Core Communication and Quantitative Skills
- Critical Thinking
- Understanding Society and Culture
- Values and Ethics

In this course, students learned to evaluate and interpret diverse kinds of intellectual as well as non-academic resources. Additionally, students learned about the values of cultural diversity and learned the ways that archaeological and anthropological ethics guide anthropological research. Finally, students were provided with the tools to develop their own informed opinions and ideas about the materials we covered in the course.

The American Anthropological Association (AAA) Careers Paths and Education Webpage, Anthropology: Education for the 21st Century discusses anthropology’s broad relevance and applicability and suggests that anthropology provides “global information and thinking skills critical to succeeding in the 21st century in business, research, teaching, advocacy, and public service… Moreover, it complements other scientific and liberal arts courses by helping students understand the interconnectivity of knowledge about people and their cultures.” The AAA also identifies the value of learning about diversity through anthropology, “Anthropology is a career that embraces people of all kinds. It is a discipline that thrives with heterogeneity—in people, ideas and research methods. Anthropologists know the wisdom of listening to multiple voices and linking the work coming from researchers who bring different backgrounds and apply various approaches to their endeavors. The American Anthropological Association is committed to increasing the diversity of the profession.” I believe that these aspects of anthropology are integral to teaching anthropology and I think they parallel with my learning objectives for students.

Learning Assessment of Key Concepts and Unifying Principles

Thinking about signature pedagogies and my broad teaching goals and responsibilities as an anthropologist inspired me to think more in-depth about how and if I instill key concepts, unifying principles, and relevant skills connected to ethics, broad impacts, and diverse stakeholders in my students. Additionally, I started to ask myself how I assess the learning of these concepts and I wondered, “How do I know if my students are learning these principles.” The central problem or issue that I chose to focus on in teaching Human Origins and Prehistory was assessing students’ grasp and understanding of key concepts and unifying principles in anthropology. I utilize a variety of interactive, applied, and active learning activities (e.g. reading discussion activities, role-playing, an end-of-the-semester debate assignment) throughout the semester to help students grasp and apply

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2 I have also been struggling with how to balance teaching about the broader implications and relevance of anthropology with teaching students disciplinary skills and concepts. I discuss some of my reflection about this issue towards the end of the portfolio.
various concepts. I also use formal tools (exams and short assignments) to assess their grasp of some key concepts and am usually relatively pleased with the results and students’ performance on tests. However, I rarely use in-class activities as formal assessments. My innovation through the Teagle Collegium was to make activities that I already use, Classroom Assessment Techniques (CATs) (Angelo and Cross 1993) that would produce data about student learning, understanding, and progress that I could easily evaluate and reflect upon. CATs were utilized at different points in the semester to assess student learning more frequently, particularly following certain lectures and activities related to the key concepts I was focusing on. My hope was that the CATs would give me a better idea of student learning at key points in the semester. Additionally, I thought that these CATs would help reinforce certain concepts that are necessary for students to understand for activities that take place towards the end of the semester. Through the Teagle Collegium, I have learned to think much more broadly about assessment and Teagle has reiterated the importance of assessment throughout my courses. I have also learned that even relatively short and easy assessments can be very productive. While designing the CATs, I thought a lot about our discussions about what it means for students to “understand” the concepts and content we are teaching them. I tried to identify measurable verbs that I could assess through the different CATs. I identified things that students would need to do in order to demonstrate that they “understand” particular concepts. Many of these measurable verbs were connected with various stages on Bloom’s Taxonomy. I started to implement some CATs at the end of the fall 2010 semester but implemented several more in the spring 2011 semester.

Through the process of participating in Teagle, writing reflection pieces, and having people observe a few of my classes, I realized to what extent many of the activities that I do throughout the semester are integrated. In many ways, I scaffold the class with framework of key concepts and principles for the students to build from. I integrate many activities that I believe help students develop a foundation of knowledge that they can draw from throughout the semester and ideally after they leave my class. In many ways, through these activities, I felt I was coaching students through different stages in Bloom’s Taxonomy.

In the following sections I describe in detail, several activities that I do in my Human Origins and Prehistory course to help students understand the potential ethical implications and broad impacts of anthropological research and understand and articulate their own ideas and concerns about anthropological research. These activities include the following: Research Design Activity, Ethical Case Study Activity, and the Kennewick Man Role-Playing Activity. I discuss the learning objectives for each of these activities and the connections between those and the key concepts I want students to understand through my course. I analyze student responses and assess student learning and end with reflection about the results of each activity. I focus most in-depth on the Ethical Case Study Activity and the Kennewick Man Role-Playing Activity because I spent the most time on these activities in the class and collected the most data from the students with these activities.

**COURSE ACTIVITIES**

*Research Design Activity*

One of the first activities I have students do in Human Origins and Prehistory is the Research Design Activity (this adapted from other classes I have taught and been an Associate Instructor for). See Appendix C for the original and revised versions of this activity. This activity is done in the first two of class after students have been introduced to the different subfields of anthropology and have learned about some of the methods used by anthropologists in the field.
Before doing this activity, I give a lecture about research methods in various subfields of anthropology. I use a PowerPoint presentation to explain much of this information to students and integrate many photos and charts into this presentation. We cover basic methods in cultural anthropology and primatology, and then go into more depth on methods in archaeology and paleoanthropology. The students are given a reading about “Action Archaeology” to introduce them to some of the ways that archaeological methods, theories, and interpretations can be applied to modern issues and problems in society. After my lecture, students complete the Research Design Activity which asks them to apply what they learned during the lecture. I give students an instructional sheet that explains the activity. They work in groups to design a short and simplified version of a research design for a project they could conduct to answer questions about a particular situation. The activity involves several steps which helps students to further understand the complexities of anthropological research projects and how long it would potentially take to design a project. I write descriptions of a variety of sites (in the U.S. and abroad) and issues that anthropologists might be interested in studying. This introduces students to the diversity of sites and research projects that anthropologists might conduct. In the past I have written scenarios that involve cultural anthropology, archaeology, paleoanthropology, linguistic anthropology, and primatology in the field. I try to focus on popular and often controversial issues (immigration policies, natural disasters, social media, primate poaching, debates about newly found human ancestor species) to contribute to my efforts to make my classes learner-centered environments. I have found that many students are already familiar with and interested in some of these issues and many students have developed their own opinions about these issues. Additionally, by using scenarios about current politics and events, this gives students examples of anthropology’s contemporary relevance. I ask students to work in groups because I want them to understand that anthropologists often work in teams. Additionally, some students have more anthropological background than others and I want them to help each other learn. Although we do not revisit this activity later in the semester, the students continue to build on concepts they learn about through this activity. Later in the semester we discuss ethical issues involved in anthropological research which will enable and require students to revisit concepts related to diverse stakeholders interested in and impacted by anthropological research, and broad implications of anthropology.

The objectives for this activity are for students to:

1) **Recognize** the diversity of the kinds of research that anthropologists might conduct. This requires students to **classify** various types of anthropological research and to recognize it all falls under the same discipline.
2) **Identify** what makes a research project anthropological and how the research questions anthropologists ask and the evidence we look for and find can increase our knowledge about humans throughout time and space. This involves **analyzing** and **evaluating** a scenario.
3) **Understand** the importance of a research design to a research project. I want the students to understand some of the basic steps and methods involved in anthropological research and for them to understand how complex these research projects can be (i.e. there are many things to consider before you even begin). They are asked to **apply** certain methods to the project they design.
4) **Identify** some of the broader impacts of anthropological research and the different groups and individuals who might be interested in or affected by anthropological research. Students are asked to **apply** the project they design to a modern issue and are asked to **create** ideas for ways that the results and research could be more accessible and relevant today.

The last objective is most closely related to the key concepts and unifying principles I discuss at the beginning of the course portfolio.
Reflection and Analysis

Overall, I think this activity has been rather successful. The students definitely understood some of the complicated and political issues potentially involved in anthropological research. These issues also made them think about the multiple impacts and stakeholders involved in anthropological research projects. The fact that there were many steps involved in the project definitely helped the students to understand the complexity of anthropological research and the importance of research design. However, I think this activity is rather long and complicated for students to do in the first few classes of the course. I have learned that students need almost an entire class period to work on this project. Additionally, some students told me at the end of the semester that they were unsure how the Research Design fit into the course structure. I recognize that I need to give students sufficient time to work on this activity and that I should revisit the concept of research design throughout the semester. Ideally, if I were teaching an upper level class in anthropology, I would have students read actual research reports at some point in the middle of the semester and then do a longer version of the research design activity to further build off of the skills they learned and developed throughout the semester.

In the fall, the students seemed to understand learning objectives 3) and 4) quite well and 2) fairly well but they had some trouble with learning objective 1). These difficulties impacted the development of some of their research projects. During the fall semester, the students also took longer to work on this activity than I expected so I realized that in the future I need to give them more time. When I talked to the students about their research projects they had a lot of difficulty explaining to me how their project was anthropological and stood apart from research projects in other sciences. Many of the students (particularly with the cultural anthropology projects) were drawn to exploring questions that were the most interesting to them instead of what was an appropriate anthropology research project. For example, in one case about the Gulf Coast Oil Spill, students developed research questions about the impact of the oil spill on local marine life. I explained to the students that they needed to take it a step further to make it anthropological and to ask a question about how impacts on the local flora and fauna might impact human behaviors and lifestyles. Students also had a difficult time linking evidence to their questions. Some of their questions were too broad or not very complex and they were often just describing evidence they would look for without having a defined and detailed research questions (this was particularly a problem with the archaeological sites they were given, but not only with these sites). I made a few changes to the Research Design Activity to help the students think more about how their projects could be considered anthropological. Additionally, I added another question to make the connections with modern issues more explicit. I also shortened the activity, asking for less information so students would have more time to focus on certain aspects of the activity. Below are the two revised parts of the activity. Students were asked to:

1) Write a set of 1-2 research questions that you would like to explore at the site. What do you want to know? Remember, this activity is about anthropology research so think about how your research project is different from other sciences.

6) Now that you have written a Research Design for one context, I want you to think a little about more about the article on “Action Archaeology.” How could you apply what you learned from that article to your research project? How could you make your research more relevant and accessible? How could you make it an “Action Archaeology” or “Action Anthropology” project?3

3 Sometimes students’ responses to this question made me concerned about their understandings of how development work can work. Often students talked about giving people back their history and providing them with
I measured students’ grasp of the key concepts about the broad impact of anthropology based on the variety of stakeholders they mentioned, the various ways they suggested anthropological research could be shared, and their depth of ideas about “Action Archaeology” or “Action Anthropology” projects. Although I collected the results from the fall class, I did not keep them so I cannot include that data here. However, I do know that students identified a range of stakeholders and ways to share their data in the fall and spring.

The students in the spring came up with a variety of stakeholders impacted by the research they would conduct including: surrounding people and communities (seven), politicians and/or lawmakers (two), the state and/or local government (three), teachers, multinational corporations (two), local businesses and companies (three), various subsistence practitioners (fisherpeople (two), farmers (two), poachers), local university, zoos, other archaeologists, students, museums, researchers, NGO’s and Research Institutes (two), the Red Cross, and various political groups.

The students in the spring had some very creative ideas for ways for making the research they would conduct more relevant and accessible, including: informing voters of issues, educating people about laws, educating people by publishing information on the Web and in newspapers and other forms of media (three), giving educational presentations, setting-up training programs for local people, sharing information with other countries, presenting to government officials, presenting to community members (three), presenting to the general public (three), sharing with other scientists (two), using local fishing boats to be tourguides and providing services to scientists who want to study the results of the oil spill, giving PowerPoints and presenting to local students, presenting artifacts to farmers, creating museum exhibits, presenting to funders, presenting to poachers, publishing in academic journals, and sharing the results with universities. Students recognized the importance of sharing information with local communities, acknowledged the educational value of the information they might collect, and made suggestions for various forms of media that might be relatively accessible to people.

Students also had some great ideas about “Action Anthropology” projects that could be part of their research. Below are a few of their ideas:

“We are working in and for a living community. By presenting it [their findings] on the Web, we are making it more accessible to the community. We would potentially present a presentation to the community with testimonies of the people we observed/interviewed to make the study and story more personal.”

Students wanted to answer questions about “What we [can] learn about the forces that have changed chimpanzees such as their environment, habitat as it gets smaller and evolves. How can we learn from this and either prevent it or be better prepared for it?” They suggested providing “free training sessions for the community [and] educating others on all of the knowledge that we gain.”

Students on another project suggested getting “locals involved to help dig and research,” involving “farmers because we could find something about their livelihood,” and bringing “awareness about the history of the people.”

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4 The numbers in parentheses are the numbers of groups that mentioned different stakeholders.

5 The numbers in parentheses are the numbers of groups that mentioned these ways of sharing information.
“We would use the data to help the government to create and adjust their laws. It could also be used by advertisers and educators [for] dispelling the stereotype that Latino culture is draining on the American economy [and to explain] that they are very productive and help to stimulate growth.”

**Ethical Case Study Activity**

Towards the end of the semester, I discuss archaeological ethics in class. After weeks of learning about the mechanisms of evolution, human’s closest living relatives, early human ancestors, and human development over millions of years, we revisit some of the broader applications of anthropological research and the impact this has on a variety of stakeholders. We also discuss some modern ethical implications of archaeological research and the different guidelines, principles, and codes written by various anthropology organizations to help they address and respond to various ethical issues in their research. In addition to talking about archaeological ethics in class and having students read about anthropological ethics, I also have students work through ethical case studies individually and in groups.

I begin the section about ethics with a lecture. In this lecture, we begin by defining what ethics are and talking about other classes in which students have discussed ethics. Then we talk about how and why ethics relate to archaeology. We also talk about the applications of ethics in different fields. We revisit earlier topics in the class, particularly Archaeological Methods and Research Design and how archaeologists should be aware of some of the issues they might face before conducting their research. I give the students a brief overview of the history of archaeology and developments in archaeological research that impact the ways archaeology is done today. We then talk about ethical codes and principles of several different anthropology organizations. I assign the students different ethical codes and principles as reading for that day. As a class we try to identify some differences in the codes and principles that they have read. Because the Society for American Archaeology (SAA) Principles of Archaeological Ethics (Stewardship, Accountability, Commercialization, Public Education and Outreach, Intellectual Property, Public Reporting and Publication, Records and Preservation, and Training and Resources) are widely used and cited in archaeology, we spend the majority of discussion about ethical guidelines, talking about these and we go through the meanings of each of these. I conclude the class by discussing some examples of ethical issues and situations in archaeology today. A few of the issues that we talk about include: debates about ownership and control of cultural resources, preservation issues, the impact of development and tourism on archaeological sites, and representations of archaeology and past cultures in the media. Throughout this class I ask them for their opinions and questions about different issues and encourage them to think about solutions to situations we discuss. Certain topics are more interesting and engaging for students than others. Students find the discussions about ownership of the past and media representations of archaeology particularly interesting and we have some great conservations about these issues. In order to give students an opportunity to apply what they learn about archaeological ethics and evaluate various opinions (including their own) and decisions about archaeological issues, I have students work through archaeological case studies in the following class.

For the Ethical Case Study Activity, students are presented with a description of an archaeological situation that involves multiple viewpoints and stakeholders who are impacted by

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6 I use ethical case studies that have been written by professional archaeologists for the Annual SAA Ethics Bowl. These case studies are hypothetical situations that describe archaeological dilemmas. These cases are designed to be used in the SAA Ethics Bowl, a debate-style competition in which archaeology students debate the ethics of archaeological practice. For a complete list of case studies used for the Ethics Bowl see: http://www.saa.org/AbouttheSociety/AnnualMeeting/SAAEthicsBowlCases/tabid/194/Default.aspx
archaeological research and then asked to answer some questions about the case study. I have used a variety of different cases in my classes, but one that I frequently use is a case about a Midwestern farmer. This case demonstrates to students the relevance of ethical issues in archaeology in the U.S. and since many of my students (though certainly not all) grew up in the Midwest near farms, many of them can relate to this case. See Appendix D for this activity. In the past, I have just asked students to think through ethical case studies and identify related SAA Principles of Archaeological Ethics and list stakeholders who are or might be impacted by the actions of archaeologists. This year, I turned this activity into a CAT called a Pro and Con Grid (Angelo and Cross 1993: 168-171) in which the students had to evaluate the decision(s) made by an archaeologist in the situation.

I give the students time to read, think, and write about the case on their own first and then share the results with their neighbors. In the activity I ask the students to identify potential stakeholders involved in the case and the SAA Principles of Archaeological Ethics that relate to the case. They then have to create a list of advantages and disadvantages of the decision that the archaeologist made in the case. I also ask the students to identify potential alternatives solution to the case. After the students answer the questions on their own and then talk with their neighbors, we discuss the case as a class, identifying the different advantages and disadvantages they listed and the alternative solutions they came up with. Ideally, this activity gets the students thinking about the diverse interests that different people have about the past and the ways archaeological research can impact different people. It also involves talking about different approaches to ethics as well as why some decisions and actions might be better than others. Colwell-Chanthaphonh, Hollowell, and McGill 2008 discuss the value of reading and using hypothetical scenarios like the ethical case studies, “Reading hypothetical scenarios is a way to work through the kinds of real crises and dilemmas that archaeologists face.” They suggest that by inserting yourself into the cases as the protagonist and antagonist, “it allows you to understand that in every ethical dilemma there is much at stake, and as importantly, that there are almost always multiple stakes.” (75). These scholars discuss how the use of case studies can be valuable in the learning experience of students. My learning objectives for this activity are as follows:

1) For students to become familiar with examples of ethical issues in archaeology today and be able to recognize other ethical issues in archaeology.
2) For students to recall various SAA Principles of Archaeological Ethics, for students to interpret, compare, and differentiate the meanings of these. For students to apply certain SAA Principles of Archaeological Ethics to the case study they are working with, and for them to assess the applicability and limitations of different Principles.
3) For students to recall various stakeholders who are impacted by and interested in archaeology and cultural heritage. For students to differentiate the needs and interests of many different stakeholders that might be interested in cultural heritage and may be impacted by archaeological research and the actions and decisions archaeologists do and make while they are conducting their research.
4) For students to understand that many ethical issues do not have right or wrong answers, but there are often better answers. Students will do this by critiquing the archaeologists’ decision and assessing the consequences of their decision.
5) For students to understand how complex archaeological research can be and that archaeologists often have to work very hard to find compromises.
6) For students will be more informed about the multiple interests and stakes in the past (or other issues) that they can take into consideration when they are faced with complex ethical issues related to materials in this class or outside of the class. At the end of the activity students are asked to generate alternative solutions to the situation. Ideally, this aspect of the
activity will help students use what they’ve learned in my class to try to weigh many options before making decisions about actions that may impact or involve diverse stakeholders.

This activity addresses and re-introduces many of the key concepts I am trying to teach in my class. It demonstrates to students other ways that people may be impacted by archaeological research and asks students to generate ideas about how people might be impacted by a particular archaeological situation. It introduces students to diverse viewpoints related to anthropological work. This activity gives students a very concrete example of some applications and implications (positive and negative) of anthropological research outside of the discipline and by doing so introduces the students to some very real ethical challenges and debates involved in anthropological research.

Reflection and Analysis

This is one of my favorite activities to do in the classroom. Students seem to really enjoy discussing hypothetical situations and learning more about the variety of people that can be impacted by and interested in archaeological research. Students consistently do a good job listing stakeholders involved in the scenarios they are given, and easily list SAA Principles of Archaeological Ethics that are related to the case. I did not change this activity at all from the fall semester to the spring semester and not surprisingly, the responses for the students in both semesters were quite similar. I assessed the student learning based on the number of SAA Principles they mentioned in their responses, the diversity of stakeholders they mentioned, the kinds of advantages and disadvantages they mentioned and how balanced these were, and finally the depth of the alternative solutions they mentioned. Additionally, I discuss some of their comments about this activity. I will discuss each of these in detail.

SAA Principles of Archaeological Ethics

<table>
<thead>
<tr>
<th>Semester # of Students</th>
<th>Stewardship</th>
<th>Accountability</th>
<th>Commercialization</th>
<th>Public Education</th>
<th>Intellectual Property</th>
<th>Public Reporting</th>
<th>Records and Preservation</th>
<th>Training</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fall 2010 (26 Total)</td>
<td>18</td>
<td>21</td>
<td>8</td>
<td>8</td>
<td>9</td>
<td>14</td>
<td>23</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>69%</td>
<td>81%</td>
<td>31%</td>
<td>31%</td>
<td>35%</td>
<td>54%</td>
<td>88%</td>
<td>38%</td>
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<tr>
<td>Spr 2011 (37 Total)</td>
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<td>31</td>
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<td>23</td>
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<td>36</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>65%</td>
<td>84%</td>
<td>27%</td>
<td>46%</td>
<td>62%</td>
<td>57%</td>
<td>97%</td>
<td>14%</td>
</tr>
</tbody>
</table>

Overall, the students seemed to have a good grasp of the names of the Principles of Archaeological Ethics. The fact that all of the Principles were mentioned at least once demonstrates that students understand the complexity of the archaeological situation they were presented. Several students told me and/or wrote on their responses that they thought all of the Principles were related to the case. However, because I did not ask the students to explain the Principles and how they relate to the case, I do not have a full understanding of whether the students understand the meanings of each the Principles. In the future I will probably ask students to explain why they chose certain Principles. If I was asked to list the Principles related to this case, I would probably list them all, however, I would probably say that the case is most related to: Records and Preservation, Public Reporting, Stewardship, Accountability, and Intellectual Property. Those were the most popular Principles mentioned in the students’ responses as well. Intellectual Property is often a difficult
Principle to understand and I was impressed by how many students listed it. I was also impressed by the large number of students in the fall class who listed Training as a related Principle. They related Training in several different ways. Some of these students talked about the archaeologist’s responsibility to set a good example for her team and to train her team in proper methods and practices. Others suggested that perhaps the archaeologist was not properly trained or was unfamiliar with archaeological ethics and law and that is why she trespassed on the man’s land. Interestingly however, students had a difficult time remembering the SAA Principles of Archaeological Ethics of the final exam. I listed the SAA Principles of Archaeological Ethics this on their study-guide, but many students were unable to recollect even two Principles and their meanings on the exam. Some students were able to describe certain Principles but could not remember their names and others could only describe actions that were important aspects of respectful archaeology but are not explicit SAA Principles of Archaeological Ethics (treat people nicely, do not upset people, respect people), and some students chose not to answer this question at all. I think that the students were unable to recall the Principles on the test for several reasons, 1) There was a lot of material covered on the test and they could not remember everything, 2) In class when we did the Ethical Case Study Activity, I listed the Principles on a PowerPoint slide that was up for the entire class so although they had to decide which Principles were related to the case, they did not have to remember all of the Principles for the activity, and finally 3) The test question asked them to recall Principles outside of a context. Perhaps it would have been easier for the students to list appropriate Principles had I given them a scenario and asked them to list related Principles.

**Stakeholders**

<table>
<thead>
<tr>
<th>Semester # of Students</th>
<th>Rebecca</th>
<th>The Landowner</th>
<th>The Government</th>
<th>The CRM Firm</th>
<th>Other Landowners or Farmers</th>
<th>Descendants/Indigenous People</th>
<th>Local Community</th>
<th>Other Archaeologists</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fall 2010 (26 Total)</td>
<td>18</td>
<td>17</td>
<td>20</td>
<td>14</td>
<td>13</td>
<td>7</td>
<td>12</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>69%</td>
<td>65%</td>
<td>77%</td>
<td>54%</td>
<td>50%</td>
<td>27%</td>
<td>46%</td>
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<tr>
<td>Spr 2011 (37 Total)</td>
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</tr>
<tr>
<td></td>
<td>43%</td>
<td>84%</td>
<td>71%</td>
<td>57%</td>
<td>27%</td>
<td>54%</td>
<td>35%</td>
<td>41%</td>
</tr>
</tbody>
</table>

In both semesters, the range in the types of stakeholders that students identified who might be interested in or impacted by the situation and archaeologist’s decision was quite broad. In the fall, the students listed the following stakeholders: Rebecca-the archaeologist, the Cultural Resource Management firm the archaeologist worked for, the landowner whose property the archaeologist went on, other landowners and farmers nearby, various levels of the government, other archaeologists, Indigenous people who might be descendants of the people who lived at the site, the local community, the archaeologist’s team of researchers, the local energy corporation, national and international citizens, political actors, the American Anthropological Association, the general region, and local schools. The five most common stakeholders mentioned were the government (77% of the students listed this), the archaeologist (69% of the students listed this), the landowner (65% of the students listed this), the CRM firm (54% of the students listed this), and other landowners or

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7 The question I asked was: List and explain the meaning of two of the Society for American Archaeology principles of ethics.
farmers (50% of the students listed this). In the spring, the students listed the following stakeholders: Rebecca—the archaeologist, the Cultural Resource Management firm the archaeologist worked for, the landowner whose property the archaeologist went on, other landowners and farmers nearby, various levels of the government, other archaeologists and anthropologists, descendants of the people who lived at the site, the local community as well as the general public, the archaeologist’s team of researchers, the local energy corporation and investors, the landowner’s family, museums, other researchers and academics, the media, genealogists, universities, and local schools, students, and teachers. The five most common stakeholders mentioned were the landowner (84% of the students listed this), the government (71% of the students listed this), the CRM firm (57% of the students listed this), descendants (54% of the students listed this), and the archaeologist (43% of the students listed this).

I was really impressed with the range of stakeholders that the students listed and the ease with which they came up with various stakeholders who would be impacted by and interested in archaeology. There were several stakeholders that the students mentioned who did not even explicitly come up in the case study including: the local community members, the local schools, other archaeologists and scientists, and descendant communities. I was also impressed with the fact that many students identified subgroups of people within different groups, recognizing that communities are not homogenous and made up of people who all have the same opinions and stakes. In general, by mentioning local community members and landowners, I think the students tended to think more locally about the impact of archaeology in this case which I think is a good thing. Although I want students to recognize that archaeology has broad impacts throughout the world, I also want them to understand that archaeology is done throughout the U.S. and might even be happening in or near their own communities. I think it is significant that so many of the students listed the government as a stakeholder in this situation. In my lecture, I talked briefly about laws that protect cultural resources and land ownership and the fact that these laws differ throughout the world and even by state in the U.S. However, since this is a 100-level class we do not spend extensive amounts of time talking about the specific laws related to cultural resources and land in the U.S. and Indiana. I think the fact that students listed the government as a stakeholder demonstrates that they recognize that the government does play a strong role in determining how archaeological research is conducted in the U.S. This response also suggests to me that it would be worthwhile to provide students with a little more information about cultural property laws in Indiana and the U.S. I was pleased by the number of students who listed Indigenous peoples or descendant communities as stakeholders in this case. The case does not mention descendant communities at all so this is something that students thought about on their own. It demonstrates that they have become cognizant of the fact that many archaeological sites are ancestral to people who are alive today and that these descendants might have strong interests in and concerns about those sites. I was surprised however that some students did not mention the archaeologist herself. In the future I plan to make it more explicit that archaeologists and other anthropologists are not just creators and explorers of knowledge, but also have their own stakes in the science that they practice and are also impacted by their own decisions.

Advantages and Disadvantages

Another component of this activity was for students to identify advantages and disadvantages of the decision that the archaeologist made. This enables students to demonstrate their depth in understanding the complexities of the situation at hand. In Angelo and Cross (1993:168-171) they suggest that relatively balanced answers and examples of many advantages and disadvantages provided by students demonstrates students’ grasp of the range of implications of the
situations and decisions made. I used this to guide my interpretations of student responses about advantages and disadvantages in this activity.

In both semesters, students provided a broad range of disadvantages and advantages and overall, there were almost as many different kinds of disadvantages listed as advantages. I thought this was particularly interesting because most students agreed that the archaeologist made a poor decision in the Ethical Case Study and they could have addressed the situation very differently.

In the fall, there were 27 different disadvantages listed. The most common were as follows: loss of information and knowledge; loss of information to share with different groups and loss of educational opportunities; loss of research conducted; there will be no new findings and the decision caused limitations on future work; there will be limited control in how the information the archaeologist gathered will be used; the archaeologist wasted time and resources; the archaeologist could get in trouble. I found it particularly interesting that students were concerned about a waste of time and money—we talked about how much of the CRM work conducted in the U.S. is paid for with taxpayer money, so a loss of resources probably frustrated students who are taxpayers themselves. Many students were concerned about the archaeologist getting in trouble and/or jeopardizing her job and causing problems and issues for future archaeologists. This demonstrates students concerns for the future as well as their recognition that the archaeologist’s decision might have broader consequences.

The fall students listed 25 different advantages to the archaeologist’s decision. The most common were as follows: the individual rights of the land owner were protected; problems for future landowners and the community were prevented; conflicts were avoided; the site or the artifacts were in some way protected. I was impressed that some students mentioned protection of the site and artifacts as an advantage because this showed their understanding of the importance of preservation of cultural resources and their acknowledgement of the impact of human actions on sites and artifacts.

In the spring, there were 44 different disadvantages listed. The most common were the loss of knowledge, cultural history, or public knowledge information; the fact that the site could have contained important information; loss of research; concerns about site damage or the site not being preserved; there was a missed opportunity to work with the landowner and teach them about archaeology. A few interesting responses related to student concerns about the overall credibility of archaeology, the fact that the archaeologist was not being a good role model for her crew, and concerns that the archaeologist’s decision could give archaeology a bad name. Although fewer students in the spring listed Training as a related Principles of Archaeological Ethics, obviously several of these students still recognized the importance of training and the importance of archaeologists setting a good example for the discipline in the actions that they carry out.

There were 30 different advantages listed by students in the spring. The most common were: the landowner was respected and/or his privacy was protected; the site and/or the artifacts were protected or preserved in some way; the archaeologist didn’t get in trouble; the situation didn’t become a legal issue and the archaeologists didn’t break the law the archaeologists didn’t cause a controversy; the archaeologists didn’t waste time and money; the archaeologists actions might lead to discoveries of new information. Both classes talked about concerns about the law and concerns about the archaeologist getting in trouble. I think that student concerns about the archaeologist running into legal issues stems from the fact that we live in a litigious society and the fact that as a class we talked a little about the laws protecting cultural property. The fact that the students were

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8 In general, more students in the spring talked about the importance of protecting and preserving artifacts and archaeological sites.
concerned about the archaeologist getting in trouble demonstrates that they recognized the ways her decision could impact her. I think also, students tend to feel uncomfortable about conflict and controversy which suggests that I should focus on the fact that sometimes avoiding conflict is not possible. Not always possible in archaeological research.

As I mentioned above, although most students agreed that the archaeologist made the wrong decision to destroy their notes and in general on each students’ sheet there were more disadvantages to the archaeologist’s decision listed than advantages, I was surprised by how many different advantages each class came up with. I think this demonstrates that the students understand that these issues are not black and white and are not easy to solve. Overall, students seemed very concerned about keeping people happy, issues of trust and respect but they were also aware of the value of the information gathered through archaeological research. To me, this represents a good balance in thinking about weighing the pros and cons of different forms of archaeological research. The students seemed very cognizant of the conflicts between individual interests (landowner and their personal property and rights as well as the archaeologist and her position) as well as conflicts between individual interests and community and humanitarian interests related to knowledge about the past. The students recognized that the knowledge gained through archaeological research might have value to the local community and society more broadly in addition to anthropologists. Although a few students (though not the majority) simplified the case and suggested that the decision of the archaeologist was either simply ethical or not ethical without further explanation, I overall the breadth and depth of student responses about advantages and disadvantages demonstrates their understanding of multiple different viewpoints and stakes in archaeological research in the case study.

**Alternative Solutions**

Students were asked to identify some alternative solutions to the situation and they came up with some great alternative solutions. Many of these involved suggestions for what the archaeologist could have done differently. The fall class listed 21 different alternative solutions. The most common were: contact the landowner or other people ahead of time to get permission; establish a compromise between the landowner and the government or collaborate with the landowner; approach the landowner again; keep the notes; share information with the landowner; compensate the landowner or give the landowner some credit for the finds. Only three students suggested that the archaeologist should just publish the notes. A few particularly interesting ones alternatives included: developing an outside agreement or contract with the landowner and making them a participant in the research and sharing the results with the government and letting them decide. The spring class listed 26 different alternative solutions. The most common were: talk with the landowner beforehand and/or try to get permission to go on the land ahead of time; explain to the landowner the work that would be done and gain trust; explain the importance of the site to the landowner; keep the notes for personal reasons or future research; give the landowner incentives or compensation for working on their land; report or publish the findings anyway; and get outside parties like the government, the CRM firm, or community members involved. I thought it was interesting that several students suggested compensating the landowner in some way. This demonstrates their ideas of monetary value connected to private property and archaeology.

Several students felt very strongly that if the archaeologist had made more efforts to develop a better relationship with the landowner and other community members before trespassing on their land that this would have greatly helped the situation. Some students suggested trying to establish compromises and other suggested holding town meetings with many community members. This demonstrates students’ awareness of diverse interests and stakes as well as their awareness for the importance of sharing information about archaeological research with local citizens. I think this is
important that the students recognize that there are many options and although there are not necessarily always right or wrong decisions, there are often better ones than others. I think this case and thinking about alternative solutions helps students to revisit one of the issues we talked about with research design and methods at the beginning of the semester—that it is important for archaeologists to think early on about some of these issues and incorporate them into their research design, and potentially even address before they begin conducting archaeological research. Many archaeologists today, (especially those archaeologists working with local communities) feel that learning about the social context of an area before conducting archaeological research is integral to successful and engaging archaeological practice. Pyburn and Wilk (2000:78) argue that “responsible archaeology is applied anthropology” and I believe that this is an important lesson for students to learn.

**Student and Peer Comments**

I have had several students informally tell me that they really enjoyed the Ethical Case Study Activity and the Kennewick Man Role-Playing Activity (discussed below). This was particularly common amongst the students who took my human origins course and then decided to take my upper level Archaeologies of Latin America course the next semester. These students said things like (my paraphrasing), “Before this class I thought archaeology was just about dead people and digging things up. I was unaware of the broader impacts of archaeology and the ways it related to modern issues.” Or “The Elgin Marbles and Kennewick Man discussions were really interesting. It was interesting to see how people felt differently about these issues.” Some of their comments on course evaluation sheets demonstrated their interest in discussions about archaeological ethics as well as their understandings of the broader impacts and relevance of anthropological research and the connections between anthropology and current issues:

“I really liked the topic of ethics and learning all of the things necessary to make archaeological decisions while keeping the people in mind.” Student from Fall 2010, Section 6777

“Gender, sex, race, and archaeological ethics were the most important [thing I learned about] to me.” –Student from Fall 2010, Section 30000

What was the most worthwhile aspect of the class? “Talking about current issues and relating them to scientific [ones].” - Student from Spring 2011, Section 24916

“[Professor McGill is] very effective in making educational connections to everyday use.” - Student from Spring 2011, Section 24916

Chris Gilbert, a Teagle Fellow in the Communication and Culture (CMCL) Department observed one of my classes on Archaeological Ethics in the fall. I learned a great deal about my own teaching practices from Chris’ visit. I also learn a lot about the connections and intersections between some of the issues that we address in anthropology and some that are addressed in CMCL course like the meanings and impacts of media representations of different cultural groups. Chris and I talked in detail about how we teach students to be intelligent consumers and to evaluate and think critically about the resources and information around them. Chris made some suggestions about ways that I could expand on the ethics class and case study activity. He suggested asking students to come up with their own examples of ethical issues in archaeology to discuss and suggested I ask students about the decisions they make on a daily basis about the information around them. One of Chris’ comments demonstrates an outsider perspective the effectiveness of my lecture and activity for accomplishing certain learning goals:

“[Alicia did a good job] making direct, meaningful links between “content” (ethics and archaeological praxis) and “real life” (specific examples of ethics issues in a wide array of registers)...it was
encouraging to observe an engaging and interesting lecture made significant to students and pertinent to their cultural situatedness.”

Although I feel very strongly that teaching students about ethical issues and practice and the broader impacts of anthropological research is integral to anthropological education, I often struggle with how much to focus on these issues in class. I want to make sure that I am balancing other key concepts related to the mechanisms of evolution, our non-human primate relatives, the development of humanity, major developments in civilizations and prehistory, and modern human variation with the ethical issues and broader relevance. Additionally, I wonder whether I am too political in class or how my own stake on particular issues might influence students’ learning-process and decision-making. I also worry about potentially isolating certain students that have very strong, potentially more conservation opinions than I do. I struggle with what my roles and responsibilities are in teaching students about issues that I feel are important and related to social justice. Two comments from student evaluation forms highlight some of these concerns:

“Gender, sexuality, race, archaeological ethics are not appropriate topics for a class on human origins.” – Student from Fall 2010, Section 30000

“She is a nice person but is a little too politically correct for my taste.” - Student from Spring 2011, Section 24916

The first comments about the appropriateness of certain topics in a Human Origins class makes me think that I need to make the connections between some of the material I teach more clear and that I need to be more explicit about my learning objectives in the classroom. The second comment makes me concerned about isolating certain students in the classroom. I will discuss these issues in more detail in my reflections about the Kennewick Role-Playing Activity and teaching about ethical issues in the classroom.

Kennewick Man Role-Playing Activity

For one of the reading discussions in class, students participate in a role-playing activity in which students have to take on the role of the different stakeholder involved in or impacted by the Kennewick Man situation. See Appendix E for this activity. Although I came up with this activity on my own, it incorporates aspects of two different CATs: 17: Invented Dialogues (Angelo and Cross 1993: 203-207) and 31: Everyday Ethical Dilemmas (Angelo and Cross 1993: 271-274). Kennewick Man is an over 9,000-year-old, near-complete skeleton who was found on Army Corps of Engineers land in Kennewick Washington in 1996. Because of the age of these human remains, Kennewick Man is relevant in a human origins class because learning about him could help answer questions about some of the earliest humans in North America. However, this situation is also relevant because of the political issues surrounding what happened to Kennewick Man and demonstrates some of the debates about ownership and control of cultural heritage. Kennewick Man was the source of great controversy much of which centered on the value of studying Kennewick Man and his potential ancestral connections to modern Native American groups in the NW region of the United States. There were several court decisions about Kennewick Man. The first court decision ruled in favor of Native American groups supporting their claims to Kennewick Man under the Native American Graves Protection and Repatriation Act (NAGPRA) which led to the repatriation of Kennewick Man’s remains to a coalition of Native American groups. This decision was later overturned by the Supreme Court which said that a connection between this 9,000-year-old skeleton and modern Native American groups in the area could not be established. As a result, several bio-
anthropologists where given the opportunity to study Kennewick Man for a brief period of time and currently Kennewick Man is under lock and key at the Burke Museum in Washington. People can only have access to Kennewick Man after going through an extensive permit process. The finding of Kennewick Man and decisions about his remains were heavily covered in the media and these decisions were the center of much controversy amongst scientific groups specifically anthropologists, Native American groups, politicians, and members of the general public.

In preparation of the Kennewick Man Role-playing Activity, I have my students read several different articles about Kennewick Man and studying human remains which are written from a variety of different perspectives. I have written a scenario that is a town-hall meeting in Kennewick, Washington that takes place shortly after Kennewick Man is found. For the Role-playing Activity, students are assigned the role of different stakeholder who might have been present at this town-hall meeting or might have had an opinion about the situation. Then students have to identify what their stakeholder might say in the meeting and engage in a conversation with their classmates. Students are asked to craft a response, bring in information from the readings and discuss this as a group. They must also write about their own personal ideas and opinions about Kennewick Man and discuss possible alternative solutions or what they think should or could have happened with Kennewick Man. My learning objectives for this activity are as follows:

1) For students to recall the readings and remember the details of the Kennewick Man situation.
2) For students to evaluate the situation and differentiate the possible opinions and positions of different stakeholders involved in this situation.
3) For students to produce a position statement from their stakeholder and generate a conversation with their fellow classmates.
4) For students to interpret the situation based on their own knowledge and perspectives, critique and judge the decisions made, and produce a statement about their own ideas and opinions.

This activity addresses and re-introduces many of the key concepts I am trying to teach in my class. It demonstrates to students some very political and personal ways that people may be impacted by archaeological research and asks students to generate ideas about how specific individuals might react to a particular archaeological situation. It introduces students to very diverse viewpoints related to anthropological work and demonstrates some very serious impacts of and reactions to archaeological research inside of and outside of the discipline. The activity and the readings introduce the students to some very real ethical challenges and debates involved in anthropological research and some of the politics of heritage. Additionally, this activity asks students to craft their own ideas and opinions about a particular situation in archaeology.

Reflection and Analysis

I have spent a lot of time thinking about this activity and its purposes and effectiveness. For one, I debate the utility of having students taking on the role of someone who is different from them. I think it is a good way of helping students to relate to the opinions and experiences of different people and role-playing can be a very effective and powerful pedagogical tool. On the other hand, I recognize that the students can never know for sure how their stakeholder would feel; they are limited to basing their ideas on the readings they did and I always make this clear to my students. I also struggle with my own personal opinions about the Kennewick Man situation. I feel very strongly that the decisions made in this situation did a lot of harm to the relationships between Native Americans and archaeologists and I am frustrated by some of the responses of archaeologists.
early on in the situation. I recognize the political and personal stance many descendant communities and Native Americans involved in and impacted by this situation. As most archaeologists feel, I think that trust and respect for the people who we work with and impact is very important. Because of this, I think that sometimes when many people are upset by archaeological research, that maybe it should not be done even when very valuable academic knowledge can be gained. I do not think that all archaeologists would agree with this position and I am not sure how to teach about ethical and controversial issues like this. I am frustrated with how the Kennewick Man situation has been portrayed by the media and various stakeholders as a series of black and white dichotomies: science vs. religion, archaeologists vs. Native Americans, knowledge vs. politics. I want my students to think outside of their comfort zone and beyond these dichotomies. Personally, I want students to understand some of the complex history behind the relationship between Native Americans and archaeologists and recognize that the Kennewick Man situation was a very political and emotional situation for many Native American groups. However, I struggle with how much I should push my students to focus on underrepresented, exploited, and historically mistreated populations and sometimes I wonder whether I am imposing my archaeological politics on them too much. There are many perspectives about teaching about ethical issues in the classroom. Some philosophers argue that we should always present ethical situations from objective, neutral standpoints and present the facts of a situation and multiple sides so that students can develop their own informed opinions. These philosophers suggest that if we present our own opinions on an issue this will impact student learning too much and they will feel the need to agree with us or feel isolated in the classroom. Other philosophers suggest that it is important for us to be honest with our students and present our own stakes and opinions about an ethical situation. Still others suggest that as an intellectual with power, knowledge, and privilege we should always advocate for the underrepresented and excluded voice because otherwise these voices/perspectives will not be represented in the classroom (Bomstad 1995:197-210).

I have reflected a lot on how to assess student learning in this role-playing activity. Of course, I cannot assess them on their opinions, because that is inappropriate and antithetical to my objectives for students to develop critical thinking skills and their own opinions in my classroom. However, I do want them to understand the complexity of the Kennewick Man situation, the fact that it is not a black and white situation, and for them to understand the need for sensitivity in issues like these. Additionally, I want them to make connections between the readings and the position statements of their stakeholders. Originally, I was assessing their learning purely on the connections they made with the readings and the breadth of decisions they made or alternative solutions they proposed. I assessed their understanding of the fact that this situation is not solely made up of harsh dichotomies by evaluating the number of kinds of stakeholders they mentioned in their individual responses and the number of students who suggested some sort of compromise as an alternative solution. However, I was disappointed by the number of students who implied that the Kennewick Man situation was an issue of scientific knowledge against religious ideas and beliefs. In order to try and expand students’ knowledge about the complexities involved in the Kennewick Man situation I made a few changes to the activity and lesson in the spring. I added a readings, added some points to my lecture, and since I wanted to evaluate some of their thought processes and what they felt impacted them, I gave them the survey on their choices. This survey also asked the students to evaluate how much they felt the activity taught them or helped them to understand certain concepts in the class. I also realized that the comments they wrote on their reading notes were a good assessment tool.

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9 See Bomstad 1995 for a discussion of these various perspectives.
Student Solutions and Opinions

One of the ways that I assessed student learning in the role-playing activity was on the depth and breadth of alternative solutions they identified for the Kennewick Man situation. In the fall there were some differences between the responses of the two classes. In the 6777 section, two students did not provide a decision or conclusion, five students said Kennewick Man should have been permanently repatriated, 13 said he should be have been studied, and nine suggested that some sort of compromise should have been developed. In the 30000 section, one student did not provide a conclusion, only one student said Kennewick Man should have been permanently repatriated, 12 said he should be have been studied, one student said it is good that he is in a museum and no one has control, and only three suggested that some sort of compromise should have been developed. Several of these students suggested that Kennewick Man should have been studied and then returned. I am not sure why there were these discrepancies, but I noticed that many of the students who said that they felt Kennewick Man should be studied discussed the value of this research to science and the importance of knowledge. Some of these students stressed the connections they saw between religious beliefs and the Native American claims and talked about how no genetic connection could be made between modern Native Americans and Kennewick Man. Additionally, some students focused a lot on providing details about the readings and demonstrating to me that they had done the readings. I recognize that because this was an in-class reading discussion, students felt the need to show me that they had done their work, but I also wanted students thinking about deeper ethical and philosophical issues so I raised some questions in class to help them think about this.

Although students in the fall had a range of ideas and suggestions for alternative solutions to the Kennewick Man situation, I decided that I wanted them to better understand the political and social context of Kennewick Man and I wanted to provide them with more information about the historical background of the treatment of Native Americans in anthropological science. To broaden their knowledge about these issues, in the spring I had my students read Chapter 6: The Great American Skull Wars in *Skull Wars: Kennewick Man, Archeology, and the Battle for Native American Identity* by David Hurst Thomas. This is a very provocative reading provides the reader with a thorough historical account of some of the treatment of Native Americans as scientific objects and gives examples of grave-robbing and post-battle skull collecting that was conducted by members of the U.S. army and early anthropologists. This explains part of the historical context and impetus for the implementation of the NAGPRA. I also spent more time talking to students about Kennewick Man, presenting more details and discussing certain perspectives about the situation to provide a more thorough explanation of the situation.

In the spring, my students listed a broader range of alternative solutions and opinions. These included: studying Kennewick Man (fourteen), developing some sort of compromise or cooperation between groups (six), the decision that was made was a good one (six), studying then reburying Kennewick Man (four), consulting with Native American groups (three), permanently repatriating him (two), allowing Native Americans to make the final decision (one), keeping Kennewick Man out of the public eye (one), getting permission from Native American groups to study him, putting him in a museum (one), diving him up amongst many groups (one), leaving him alone for a while and then studying him, doing 3D imaging of him (one), developing a policy for

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10 Here is a description of the chapter in the Table of Contents of the Book “Nineteenth-century natural historians define the most important scientific task at hand as collecting, describing, and classifying the species of the natural world—including man. Army surgeons and curators at natural history museums scramble across post-Civil War America to stockpile Indian skulls.”

11 The numbers in parentheses are the numbers of students that listed each solution.
limiting the number of years back that people can claim ancestry (one), and allowing landowners to control Kennewick Man’s remains (one). I was impressed by the diversity in student responses, but there were still many students who were in favor of science and felt that Kennewick Man should be studied. Many students still discussed the situation as an issue of religion versus science. Several argued that although they understood how Native American groups felt, they believed the knowledge that could be gained from studying Kennewick man far outweighed the claims of Native Americans. I was disappointed by that students still talked about Kennewick Man as a situation that came down to issues of religion versus science and surprised by how many students still “sided” with science. I wondered why this might be. I think a lot of it has to do with students’ cultural and epistemological backgrounds and the fact limitations in being able to truly empathize with people who are different than them. Additionally, I wondered if the students were heavily influenced by the fact that the Human Origins class is a science class. I had personal struggles with the way I felt because I want students to try and understand the stakes and concerns of people who have interests and lifestyles that are different from their own, but also recognize that my responsibility as an instructor is not to make students think like me or think like other people. Also, not all of my colleagues in the field of anthropology/archaeology would agree with me about the legitimacy of Native American claims in the Kennewick Man situation. This compelled me to think even more about what my roles and responsibilities are in preparing my students for future archaeology classes and interactions with archaeologists as well as preparing them for future ethical issues that involve multiple stakeholders.

After several discussions with anthropology and non-anthropology colleagues, I decided to use this activity as an opportunity for reflection about my teaching and to revisit the original learning objectives I had for this course and activity. Additionally, I used this as a chance to evaluate my impact and the impact of the materials I use on student learning. I decided to implement a survey (See Appendix F) that asked students to assess the impact of various factors on their opinions and to evaluate the effectiveness of the Kennewick Man activity in helping them to understand certain concepts. Several of the concepts addressed in the survey are related to my course objectives and the unifying principles that I hope students learn in my anthropology classes.

Thirty students took this survey. The survey scale was 1-4: 1=Not at all, 2=Very little, 3=Somewhat, 4=Very much. The two questions I asked the students were: How much did the following factors influence your opinions about Kennewick Man? How effective did you find this activity for helping you to understand the following factors? The averages of student responses are provided below in parentheses.

The results of the survey were very revealing. Overall, the most influential factors impacting student opinions about Kennewick Man were: My lecture about Kennewick Man (3.12), The history of the treatment of Native Americans in the U.S. (3.12), and The readings (2.96). The least influential factors impacting student opinions about Kennewick Man were: Previous knowledge about Kennewick Man (1.94), Classmates’ opinions (2.5), and Their perceived understanding of my own opinion regarding Kennewick Man. This was very revealing for me. It demonstrated to me that I was correct that my lecture and the readings have a strong impact on student understandings. I asked my students to list any readings they found particularly influential. Two students mentioned the Larry Zimmerman article which presented a very collaborative perspective on studying human remains and discussed the importance of archaeologists working with Native Americans and discussed alternative epistemologies about human remains. Six students listed the Skull Wars article. One student even wrote that “hearing the Native American viewpoints influenced my opinion the most.” I knew that many students were very moved by the Skull Ways reading and many of them brought this up in class. We talked about why I had assigned such a provocative article. I explained to the students that I also found it to be a difficult and somewhat painful article to read but that was
part of the point. The fact that several students acknowledged the emotional issues involved in the Kennewick Man situation and the fact that the third most influential factor in student decisions was the historical contexts demonstrates that they have a greater understanding of the politics and the complicated history of the relationship between Native Americans and the science of anthropology. I was not surprised that students said they were not heavily influenced by prior knowledge of Kennewick Man because I do not think many students knew about him before class. The fact that they were neither heavily influenced by their peers or their ideas of my own opinions suggested to me that they were still trying to focus on developing their own opinions and that either they did not feel they knew my opinions and perspectives or that I do not need to be as concerned as I was about how my perspectives will impact my students’ learning.

Overall, the students found the Kennewick man activity relatively effective in helping them to understand most concepts I listed on the sheet. The lowest average for effectiveness was 3.17 which I thought was still relatively high. The highest were: Understanding the complexities in studying human remains (3.48), Understanding the ethical implications of archaeological research (3.45), and Understanding archaeology’s relevance in today’s world (3.38). The lowest were: Challenging their own ideas and opinions (3.17), Helping to understand or relate to opinions of people who are different from you (3.21), and Identifying stakeholders impacted and influenced by archaeology (3.28). Several of these concepts are the same as key concepts and unifying principles that I want students to understand in my anthropology classes and I am glad that the students found the activity relatively effective in teaching them those concepts. I would like to find activities that are more effective in helping students relate to opinions of people who are different from them and identifying impacted stakeholders. In the future, I might utilize a survey like this with other activities I do like the Ethical Case Study activity.

I had a rewarding revelation when reading the students’ comments and questions in their reading notes. Although I felt like some of the position statements written by students did not reveal an understanding of the depth and complexities of the Kennewick Man situation, their reading summaries and especially the complicated and deep questions that many of them raised demonstrated that they had spent a significant amount of time thinking about this situation and revealed the depth of their understanding. Many of their questions raise issues that anthropologists still struggle with today. Here are some examples of their very thoughtful questions:

- At what point can scientists say ancestry is not relevant in a particular study?
- Since Native Americans have very different beliefs according to their tribe or group how does the government decide which groups’ beliefs will be respected?
- Does conflict still exist among researchers and Native Americans in regards to remains or was Kennewick Man a learning experience for future cases?
- Why is it so difficult for some scientists to come to some kind of compromise with the repatriation movement?
- Where does this entitlement of “academic freedom” come from?
- What technologies can be used to help the repatriation movement and scientists be more collaborative?
- Would further collaboration and conversations with Natives [sic] help them to be more willing to cooperate with archaeologists?
- Why should appeasements be made on the grounds of religious beliefs when science is at stake?
- How should lawmakers, scientists, and other stakeholders decide what to do with archaeological evidence?
In what ways will collaborating efforts contribute to a greater understanding of human history?
- Are bones tucked away in museum drawers and cabinets really of scientific value?
- Do archaeologists take real efforts of reconciliation with Indigenous people to overcome the heavy past of mistrust?
- To build trust between archaeologists and Native Americans are the laws and courts enough?
- If you were an archaeologist, what personal obstacles would you have to face while studying an Indigenous people’s gravesite?
- What steps should archaeologists who study Native people take to ensure an amicable working relationship?
- What ethical issues come to play in this article [Skull Wars] if the current laws applied in the 1800’s?
- Why isn’t it an option to rebury bones after all of the scientific data has been collected?
- How are objects and human remains viewed and handled in other areas like the Middle East?

The students’ questions demonstrate their efforts to understand multiple viewpoints in the situation and their efforts to think historically and the questions demonstrate their understanding of the complex history involved in this situation. Additionally, students raise questions that suggest the importance of collaboration and compromise between multiple groups. I may use some of the students’ questions in the future when I teach this class and these concepts to get my new students thinking about complex issues in archaeological ethics, studying human remains, and the Kennewick Man situation.

Debates

Originally, I had planned to discuss the debates in detail in this Portfolio, but I have decided to focus on only three activities that in many ways lay the foundation of concepts for the debates. I will include some brief comments about the debates here.

Chris Gilbert and I spent some time after my Ethics Class talking about the debates that I have students do at the end of the semester. We talked about how the activities like the Research Design, Ethical Case Study, and Kennewick Man role-playing activity provide students with a framework of concepts and skills to prepare them for the final debates. Chris asked if I generally do the debates in traditional point-counter point style and I told him no. We talked about the advantages of doing this: it makes it more exciting for students, students have to think more carefully about “the other side” and spend more time thoughtful arguments to respond to a multitude of issues, students are more spontaneous in their arguments, and there is more focus on skills in argumentation and persuasion. Because of this conversation with Chris and the fact that the debates in the fall ended up being more like presentations by students than actual debates, I did decide to structure in point-counter point style.

Overall, debates were successful in comparison with previous semesters. Students did a good job of dividing up the responsibilities in their groups, came up with a variety of stakeholders to represent in their arguments, and used many different forms of evidence to support their arguments. However, I do not have a significant amount of data about the debates that relates to the key concepts and unifying principles that I want students to learn. I evaluate students on the following factors: 1) Intelligibility and Organization of the Presentation, 2) The Evidence Presented, 3) The Entertainment and Creativity of the Presentation, and 4) Group Participation. I fill out sheets with comments about these factors during each group’s presentation. Additionally, I ask them to write a
reflective paper and discuss their roles in the debate, the roles of the other group members, and what they learned. The only way I can really assess their understanding of the key concepts is to look at the breadth of the stakeholders they involve and the arguments they make. Overall, they represented many stakeholders and had relatively sound arguments. In the future I would make it easier to collect more data from the debates about student learning of key concepts and unifying principles in anthropology. Perhaps I could implement a survey like I did with the Kennewick Man Activity.

CONCLUSION

This course portfolio was great opportunity for me to reflect about key concepts and unifying principles that I hope students will learn in all of my anthropology courses, particularly introductory ones. Doing the portfolio also gave me the chance to assess student learning from in-class activities and course materials in a more formal way. Prior to working on this project, I had designed many activities to teach students about ethical issues in anthropology, diverse stakeholders impacted by and interested in anthropology, and some of the modern applications of anthropological research. I was fairly sure that students were learning some of these concepts through the activities and my lectures and readings. However, I was not sure to what extent they were learning about these issues. Implementing a series of Classroom Assessment Techniques and evaluating the data collected through these helped me to evaluate student learning throughout two different semesters in the same class. The development of this portfolio helped me reflect on my intentions for different activities and helped me think about how various activities and topics are integrated throughout the semester. This helped me make links between activities and demonstrated the ways that various activities build-off of each other and help students to develop a framework of concepts and skills over the course of a semester.

I believe that the key concepts students learn through these activities are integral to the development of informed citizens with strong critical thinking skills. I think activities like the ones I used in my class could be adapted to other anthropology courses as well as courses in related humanities and social sciences disciplines. In the future, I hope to do similar assessments (though on a smaller scale) of other concepts in anthropology related to the mechanisms of evolution, human development throughout time, and modern human diversity.
REFERENCES


Alicia McGill, Teagle Course Portfolio
Appendix A: Human Origins Syllabus

“A103 [Section 64916] -- Human Origins and Prehistory”

Instructor: Alicia McGill
Class Location: Cavanaugh 411
Class Meeting Time: Tuesday and Thursday 10:30-11:45am
Office Hours: Tuesday 3:00-6:00pm and by appointment
Office Location: Cavanaugh 433
Contact Information—Cell phone: 412-398-6447, Email: aebbitt@indiana.edu

DESCRIPTION

This course is designed to be an introduction to anthropology, human origins and ancestors, how evolution works, our closest relatives, primate characteristics and behavior, the prehistory of Homo sapiens, and human variation. We will answer questions like: What makes us human? How long have humans been around? How did humans and human ancestors change over time? How do we learn about human prehistory and development?

Throughout the class we will examine topics and questions that are of interest to anthropologists in different sub-fields. At the end of the course you will debate ethical issues in theories and research, historical stereotypes of early humans and their ancestors, and contemporary issues in genetics and studies of human variation. You are encouraged to share your ideas, opinions, and interests with classmates. Open-minded discussions are an integral part of this course.

OBJECTIVES FOR THIS COURSE—By the end of the semester you will be able to:

- Understand some of the biological and cultural bases for human behavior, activity, and change throughout time.
- Understand general theories of evolution and the mechanisms of evolution.
- Understand the potential ethical implications of biological, anthropological, and archaeological research.
- Understand and articulate your own ideas and concerns about biological and anthropological research.
PRINCIPLES OF UNDERGRADUATE LEARNING
This course is being taught in accordance with the IUPUI Principles of Undergraduate Learning Initiative. Through reading discussions, in-class activities, debates, and other exercises we will address the following Principles:

- Core Communication and Quantitative Skills
- Critical Thinking
- Understanding Society and Culture
- Values and Ethics

Students will learn to evaluate and interpret diverse kinds of intellectual as well as non-academic resources. Additionally, students will learn about the values of cultural diversity and will learn about the ways that archaeological and anthropological ethics guide anthropological research. Finally, students will be provided with the tools to develop their own informed opinions and ideas about the materials we cover in this course. For more information about the IUPUI Principles of Undergraduate Learning, see http://iport.iupui.edu/selfstudy/tl/puls/

COURSE PREREQUISITES
Curiosity, motivation to learn, and an open-mind! Because this is a 100 level course, we will be discussing many issues on a fairly general level. Thus, there are no course prerequisites. If you enjoy the topics in this class or want to enhance your knowledge of anthropology, human origins, or prehistory ask the instructor for suggestions for future courses.

READINGS
All required readings will be made available to students on Oncourse or online. The readings are necessary for understanding the material we talk about in class and are important for the debates we have at the end of the semester. On the syllabus, I list the readings you should do for that day. I will frequently incorporate the readings into activities and lectures in class. Additionally, on four different days during the semester you will be discussing the readings with your classmates and you will be graded on the work you turn in for these discussions.

ONCOURSE
Important announcements, information about assignments, and readings will be available on Oncourse. I will also upload my PowerPoint presentations onto Oncourse and I will try to make these available at least one hour before class. Email and Oncourse are considered official forms of communication by the University. I expect you to check Oncourse before class everyday and to read your emails and/or Oncourse announcements from me.

ACADEMIC MISCONDUCT
All work in this course is conducted in accordance with the University’s academic misconduct policy. Misconduct includes cheating and plagiarism. Cheating includes dishonesty of any kind with respect to exams or assignments. Plagiarism includes (but is not limited to) the offering of someone else’s work as your own: this includes taking material (even a few sentences) from books, web pages, or other students, turning in the same or substantially similar work as other students, or failing to properly cite other research. If you have questions about citing and using outside sources for your assignments please ask me about this. Please consult the University resources on academic misconduct if you have
additional questions or concerns about your rights and responsibilities:

http://registrar.iupui.edu/misconduct.html

If you are suspected of any form of academic misconduct you will be called in for a meeting at which time you will be informed of the accusation and given adequate opportunity to respond. I will report the incident to the chair of the Anthropology Department and we will decide on further disciplinary action. Any incidents may result in a zero for an assignment or exam or in extreme cases a zero for the entire course. Just don’t do it, it’s not worth it!

NEED SPECIAL ASSISTANCE?
If you think or know that you have a learning difficulty that might require special accommodation for completion of the class or that puts you at a disadvantage in this class please contact me ASAP—ideally within the first two class periods. I recognize that students have different learning abilities and styles and I want all of my students to have an equal opportunity of succeeding and receiving an A. There are also many services on campus that can help. It is up to you to take the initiative to access these resources, but I can point you in the right direction. For questions or concerns about testing and the university services, please look at the online resources for the Adaptive Educational Services (AES):

http://diversity.iupui.edu/aes/services/ and http://diversity.iupui.edu/aes/info/student.html
Or visit/contact AES Adaptive Educational Services (AES), Joseph T. Taylor Hall, Room 137, 815 W. Michigan Ave., Indianapolis, IN 46202, Telephone: (317) 274–3241, Email: aes@iupui.edu.

COUNSELING AND PSYCHOLOGICAL SERVICES (CAPS)
During the semester, if you find that life stressors are interfering with your academic or personal success, consider contacting Counseling and Psychological Services (CAPS). All IUPUI students are eligible for counseling services at minimal fees. CAPS also performs evaluations for learning disorders and ADHD; fees are charged for testing. CAPS is located in Union Building 418, 620 Union Drive and can be contacted by phone (317-274-2548). For more information, see the CAPS web-site at:

http://life.iupui.edu/caps/

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<th>Grading Scale</th>
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GRADES AND EVALUATION
The total grade (200 points) will be comprised of attendance, two short assignments, in-class reading discussions, a midterm, a final exam, and a debate assignment. The breakdown will be:

20 Points (10%) – Attendance
40 Points (20%) – Short Assignments (2 at 20 points each)
40 Points (20%) – Reading Discussions (4 at 10 points each)
30 Points (15%) – Midterm
30 Points (15%) – Final Exam
40 Points (20%) – Debate Activity
For a total of 200 Points (100%)
**IMPORTANT DUE DATES**

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<th>ASSIGNMENTS</th>
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<td>Assignment 1 – February 10</td>
<td>Discussion 1 – February 8</td>
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<td>Assignment 2 – April 12</td>
<td>Discussion 2 – March 1</td>
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<td>Discussion 3 – March 29</td>
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<td>Discussion 4 – April 19</td>
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**A NOTE ABOUT LATE ASSIGNMENTS**

Generally, I prefer not to accept late assignments but will accept them under special circumstances. It is better to get some credit than a 0 for an assignment. However, you must discuss your situation with me immediately. If you miss class on the day an assignment is due, you must email the assignment to me before class starts to get full credit. Without prior approval or discussion with me, all late assignments will be penalized 10% for every day late. Emergencies and other approved absences will be taken into account as long as you notify me.

**ATTENDANCE (10%) – 20 POINTS:**

Because class participation is such an important part of this course and because we will be covering material in class that is not in readings, students will be graded on their attendance. All students begin with 20 points for attendance and everyone will be given two unexcused absences. After that, I will start taking points off of your grade. For every unexcused absence after the second one I will take off two points from your final grade. Missing class will not only affect your attendance grade, but it will also affect your performance on other aspects of the class.

If you know you will be absent from class please tell me ahead of time so you can make-up missed readings, assignments, activities, and lectures. If you need to be absent for a long time, or know you will miss a test or assignment date, you need to tell me before the test or due date occurs. Students are also responsible for making up missed videos, labs, and activities. I highly encourage students who have missed class to visit my office hours to discuss missed material. I understand that some things come up that you have no control over, like flat tires and sick children. I will negotiate these things on a case-by-case basis, but please let me know immediately via email and do not plan to barter over these absences at semester's end. I will take attendance at the beginning of every class.

**SHORT ASSIGNMENTS (20%) – 40 POINTS TOTAL (20 POINTS EACH):**

These assignments are designed to give you an opportunity to apply what you are learning in class. I encourage you to have a little fun with these too. You should always be prepared to share the results of these assignments with your classmates in class.

**ASSIGNMENT 1: Non-human Primate Outline -- Due Date: February 10**

In this class we will discuss the diversity of non-human primates who live on the earth today. Unfortunately, we cannot learn about all of the different kinds of primates in this class. So everyone
will research one non-human primate in depth. You will write an outline with information about this primate including information about the type of primate you studied, its habitat, diet, and social characteristics as well as other interesting characteristics about the primate. You will receive an assignment description with more details about this assignment closer to the due date.

ASSIGNMENT 2: Paper about an Archaeological Site – Due Date: April 12
Towards the end of this class we will talk about several different prehistoric civilizations and famous archaeological sites. Unfortunately, we cannot talk or read about all of them in class. For this assignment you will research an archaeological site anywhere in the world. For this assignment you will write a creative description of the site. This will either be a tour-guide advertisement trying to convince people to visit the site or a “day-in-the-life” of a person who lived there in prehistory. You will receive an assignment description with more details about this assignment closer to the due date.

READING DISCUSSIONS (20%) – 40 POINTS TOTAL (10 POINTS EACH):
DATES: February 8, March 1, March 29, April 19
In several classes we will discuss the readings assigned for that day as an in-class activity and assignment. You will be required to come to class having read all of the readings assigned for that day prior to that class meeting. Also, you should come to class prepared with key points from the readings and at least two questions about the readings. During class, you will be given questions about the readings. You will join a small group and write down answers to a few questions. Finally, you will present your answers to the class and turn in your responses to be graded. If you miss a reading discussion, you may be able to receive partial credit for the discussion but it is your responsibility to contact me right away to discuss your options.

TESTS (MIDTERM 15%, FINAL 15%): 60 POINTS (30 POINTS EACH):
DATES: Midterm — March 3, Final Exam — April 26
Both exams will be drawn primarily from the lecture material, with some questions from the weekly readings, and several questions related to the class exercises and activities. The final exam will be comprehensive in terms of concepts, but the final exam questions will focus on material from the second half of the class. I will include a variety of types of questions like multiple choice, short answer, matching, and essay.

DEBATE ACTIVITY (20%) – 40 POINTS (30 POINTS FOR PRESENTATION, 10 POINTS WRITE-UP):
DATE AND TIME: Thursday May 5, During the Final Exam Period, 10:30am-12:30pm
Because this course covers a vast amount of material, we will only be able to do an introduction to many interesting topics. Many topics relevant to this course are the center of controversies and debates. I think it is important for you to develop your own ideas and opinions about the topics we learn about in class and I want you to have an opportunity to share your ideas and discuss them as a group.

At the end of the semester you will begin preparing for in-class debates centered on certain topics that will address some of the essential themes we have discussed in class. You will be randomly assigned different debate topics and group members. Each debate group will be split into two sides of each issue and each side will have some time to present its “case.” You will be required to work in groups for these debates, but everyone will be given some time in class to work on the presentations. Additionally,
each group will be provided with some suggestions to help them get started on their research. Each student must participate in some way, either by being a speaking member of a particular interest group, or by doing something active.

All students will have an opportunity to evaluate their group members and themselves. Each member of the groups will write a brief description of what they contributed to the group and what they learned about the material and about working together as a group. This paper will be due the day of the debate. The debate activity is meant to be fun and interesting. The debates will be presented during the final exam period. It will be a great way to end the class!
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<tr>
<th>DATE</th>
<th>TOPIC</th>
<th>READINGS</th>
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<tr>
<td>Tuesday January 11</td>
<td>Introduction. Discussion with classmates.</td>
<td>None</td>
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<tr>
<td>Thursday January 13</td>
<td>Early ideas about evolution: different theories and key actors. Ideas and misconceptions about evolution.</td>
<td>1) Terreros “Why I do not believe in the theory of evolution” (p 10-11)</td>
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<td>2) Nature 2009 “Humanity and Evolution” (p 763-764)</td>
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<td>3) Jolly “Chapter 1: The Evolution of Purpose” (p 9-27)</td>
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<td>Tuesday January 18</td>
<td>Genetics and mechanisms of evolution. Note-taking. Take home Punnett Square.</td>
<td>1) Drayna “Founder Mutations” (p 59-65)</td>
<td>None</td>
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<td>Thursday January 20</td>
<td>Video—Secrets of Dead: Mystery of the Black Death</td>
<td>None</td>
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<td>Thursday January 27</td>
<td>Interdisciplinary &amp; engaged research. Research Design Activity. Website evaluation.</td>
<td>1) Sabloff “Chapter 1: The Importance of the Past for the Present” (p 15-31)</td>
<td>None</td>
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<tr>
<td>Tuesday February 1</td>
<td>Modern primates &amp; primate behavior. Watch video-clips.</td>
<td>None</td>
<td>None</td>
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<tr>
<td>Thursday February 3</td>
<td>More modern primates and early primate evolution.</td>
<td>1) Begun “Planet of the Apes” (p 4-13)</td>
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<td>Tuesday February 8</td>
<td>Reading Discussion #1: Modern Primates and Primate Conservation</td>
<td>1) Stanford “Islands in the Human Sea” (p 189-201)</td>
<td>Reading Discussion #1. Key points about discussion readings.</td>
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<td>2) Schaik “Why Some Animals Are So Smart” (p 30-37)</td>
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<td>3) Raffaele “The Smart and Swinging Bonobo” (p 67-75)</td>
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<tr>
<td>Thursday February 10</td>
<td>Modern Primate Lab</td>
<td>None</td>
<td>Assignment #1: Primate Outline</td>
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<tr>
<td>DATE</td>
<td>TOPIC</td>
<td>READINGS</td>
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<tr>
<td>Tuesday February 15</td>
<td>Human origins, early ancestors,</td>
<td>1) Harmon and Dalton “Ardi Readings” (p 1-8)</td>
<td>None</td>
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<tr>
<td></td>
<td>Australopithecines,</td>
<td>2) Science “A New Kind of Ancestor” (p 36-40)</td>
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<td></td>
<td>Evolution of bipedalism,</td>
<td>3) Wong “Australopithecus sediba Readings” (p 1-10)</td>
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<td>Who was the first to walk upright?</td>
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<tr>
<td>Thursday February 17</td>
<td>Bipedalism Lab</td>
<td>None</td>
<td>None</td>
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<tr>
<td>Tuesday February 22</td>
<td>Homo Genus in fossil and material culture</td>
<td>1) Tattersal “Once we were not alone” (p 20-27)</td>
<td>None</td>
</tr>
<tr>
<td>Thursday February 24</td>
<td>Homo Genus. Neandertals.</td>
<td>None</td>
<td>None</td>
</tr>
<tr>
<td>Tuesday March 1</td>
<td><strong>Reading Discussion #2:</strong> Stereotypes about Primates and Human Ancestors.</td>
<td>1) Horgan “Quitting the Hominid Fight Club” (p 1-5)</td>
<td>Reading Discussion #2. Key points about discussion readings.</td>
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<td>Midterm Review if there is time.</td>
<td>2) Stanford “5 Cherished Myths of Humans Origins” (p 20-27)</td>
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<td>3) Shermer “Our Neandertal Brethren” (p 34)</td>
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<td></td>
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<td>4) Wong, Dalton, Choi “Neandertal Readings” (p 1-9)</td>
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<td>Thursday March 3</td>
<td>MIDTERM</td>
<td>None</td>
<td>None</td>
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<tr>
<td>Tuesday March 8</td>
<td>What makes us human?</td>
<td>1) Marean “When the Sea Saved Humanity” (p 55-61)</td>
<td>None</td>
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<tr>
<td>Thursday March 10</td>
<td>Peopling of the New World and Asia. Video-clips.</td>
<td>None</td>
<td>None</td>
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<tr>
<td>Tuesday March 15</td>
<td>SPRING BREAK!!</td>
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<tr>
<td>Thursday March 17</td>
<td>NO CLASS!!</td>
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<tr>
<td>Tuesday March 22</td>
<td>Archaeological Ethics,</td>
<td>1) Codes of Ethics of the American Anthropological Association (p 1-7)</td>
<td>None</td>
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<td></td>
<td>Different stakeholders in archaeology, Who owns the past?</td>
<td>2) Society for American Archaeology “Principles of Archaeological Ethics” (p 1-2)</td>
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<td>3) World Archaeological Congress “Codes of Ethics”</td>
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<td>Scientific American “Fossils for All-Science Suffers by Hoarding” (p 1-2)</td>
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<tr>
<td>Thursday March 24</td>
<td>Finish Archaeological Ethics</td>
<td>Same as Tuesday March 22</td>
<td>None</td>
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<tr>
<td>DATE</td>
<td>TOPIC</td>
<td>READINGS</td>
<td>WORK DUE</td>
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| Tuesday March 29   | Reading Discussion #3: Kennewick Man | 1) Kennewick Man Readings (p 1-12)  
2) Meighan “Burying American Archaeology” (p 209-213)  
3) Zimmerman “Sharing Control of the Past” (p 214-219)  
4) Hurst-Thomas “Great American Skull Wars” (p 52-63) | Reading Discussion #3. Key points about discussion readings. |
| Thursday March 31  | Video: Bones of Contention    | None                                                                     | None                                          |
| Tuesday April 5    | DEBATE PREPARATION            | None                                                                     | Read debate description.                      |
| Thursday April 7   | Early sites, Sedentism, Domestication of plants and animals and Activity. | 1) Domestication of Plants and Animals Readings  | None                                          |
| Tuesday April 12   | Finish domestication, Early writing and cities, Some famous archaeological sites. | You Choose!! – Readings for your paper about an archaeological site   | Assignment #2: Site Paper                     |
| Thursday April 14  | Human Variation, Historic and contemporary classifications of diversity, Eugenics, Race | 1) Fish and Schles “Mixed Blood”  
2) Jablonski and Chaplin “Skin Deep” (p 72-79) | None                                          |
| Tuesday April 19   | Reading Discussion #4: Thinking and Talking about Race | 1) Mica Pollock “Colormute: Introduction” (p 1-17)  | Reading Discussion #4. Key points about discussion readings. |
| Thursday April 21  | Class Evaluations & Final Exam REVIEW | No late work accepted after this date.                                   |                                               |
| Tuesday April 26   | FINAL EXAM                    | None                                                                     | None                                          |
| Thursday April 28  | DEBATE PREPARATION            | Readings for your debate topic.                                          | Come ready to work on debate.                 |
| Thursday May 5     | The DEBATES will take place during the final exam period on Thursday May 5, 10:30am-12:30pm |                                               |                                               |

This schedule is subject to change but not without prior notice.
STATEMENT OF TEACHING PHILOSOPHY

As an anthropologist and an educator, I am committed to increasing student appreciation of human variation worldwide and expanding student knowledge about the development and transformation of humans and cultures over time. An awareness and appreciation of diversity and its contemporary relevance is integral to a successful liberal arts education in a multicultural and globalized world. One of my goals in teaching is to use my disciplinary experience and expertise as well as my specific research foci to broaden students’ understanding about the world around them.

I approach teaching as a responsibility to my students, the discipline of anthropology, and society in general. I enjoy teaching anthropology because I believe it is a powerful discipline with foci that can expose students to issues of global and national significance, and encourage them to develop their own opinions and informed arguments. There are many disciplinary concepts and life skills that I hope students acquire in my courses, including: appreciation of cultural diversity, the ability to evaluate and critique multiple viewpoints, an understanding of anthropology’s contemporary relevance, and recognition of their own knowledge and capabilities.

To teach students these concepts, as well as varied skills involved in anthropological inquiry, I incorporate various pedagogical approaches into my courses. Because I recognize that my students have diverse interests, backgrounds, and learning styles, I use a variety of activities (e.g., short written assignments, reading discussions, debates, research papers, tests, and in-class activities) to assess student development and create a learner-centered environment. Through these assessment tools I can identify topics that are particularly difficult for students to understand. For example, it is challenging for students to understand and identify with positions different from their own. Activities like reading discussions, applied learning, collaborative group work, and inquiry-based learning enable students to appreciate the range of opinions and resources around them. I describe examples of these below.

The readings that I assign for my classes are generally about modern debates and controversies in anthropology. This exposes students to current research in anthropology. One student said, “I liked the course readings [they] helped to learn about what’s going on in the scientific world.” To integrate the readings into my classes, I use formal discussions where students answer questions about the readings with their classmates and develop their own questions to present to the class. This activity introduces students to a range of resources and opinions about anthropological issues (e.g., Stereotypes and misconceptions about evolution and human ancestors, Archaeological research methods, Uses and protection of archaeological sites and resources, and Ideas about race in modern society). The reading discussions are an effective way to help students develop critical thinking skills in evaluating different resources and examining data within specific contexts. Student comments from evaluation forms demonstrate the effectiveness of reading discussions: “The discussion groups were great for getting a good discussion in class. It brought out many personal points of view and I thought it engaged the class well.”

I often have students do debates at the end of the semester because it enables them to apply what they have been learning all semester to their debate arguments and it is also a fun way to end the course. Students are split into groups and are assigned a topic or issue and a “side” to represent. Groups work together to decide how to construct and present different aspects of their arguments. The debates are a powerful exercise in teamwork and collaboration but they also involve a significant amount of individual learning and development because each student must participate in the debate in some way. Additionally, students must often represent a position that is unfamiliar to
them or a side of an argument that they do not agree with. Thus, the debates expand students’ minds and build skills in articulating arguments. Topics explored in debates in my class include: The Role of modern medicine and technology in the course of human evolution, The Evolutionary development and cultural practices of Neandertals, The Ethics of primate research and conservation, and the Impact of representations of archaeology in the media.

I use applied learning activities to help students see the ways anthropology can inform contemporary politics and global issues. Many of my students have strong opinions about cultural issues like immigration and do not know how to articulate them. Others feel they do not know enough to form opinions on such matters. I try to design activities that help students become more conscious about their own learning and demonstrate how they can apply that learning to evaluate “expert” resources or develop their own arguments about relevant issues. At the end of “Peoples of Latin America and the Caribbean” we talked about immigration issues in the U.S. and, after examining several immigration platforms from potential presidential candidates, students were asked to come up with their own platforms on immigration issues related to employment, education, border control, language, and more. The students collaborated to design an immigration platform that incorporated ideas and opinions from each of the group members. At first the students were hesitant, because they felt they did not “know enough about the issues” but when they realized they could apply their knowledge of Latin America to an issue of relevance in the U.S. they became excited and wrote well-informed, thoughtful, inclusive, and sensitive platforms. This was a fulfilling activity for me, but more importantly, the students said they really enjoyed it and learned a lot: “I thought the discussion on the last day was great. It showed everything we learned this semester and how it affects us. It brought it home to us.”

Anthropology is an enlightening field that can help students see the world and their own cultural practices in a different way. In my classes, I try to broaden students’ grasp of the meanings, implications, and benefits of diversity while at the same time increasing their awareness and appreciation of their own cultural backgrounds. One way I accomplish this goal is through an inquiry-based learning activity where students conduct ethnographic observations in their communities. For this activity, students choose a place that is familiar to them and answer questions about the cultural interactions in that place. To answer their questions, students spend time observing peoples’ interactions and behaviors. My students have conducted observations at places like the student union, a local McDonalds, and even a local gym for which a student wrote about his ideas about the effects of technology on socialization in public places. Most students really enjoy this activity and have told me they were surprised at what they learned about their own culture.

I take the power of anthropology and education seriously. I strive to improve my teaching through continuous reflection and critique of my teaching in an effort to improve my practices. Two aspects of my teaching that I continue to work on are 1) writing assignments and activities, and 2) incorporating local resources. I think writing, especially authoring well-supported arguments is one of the most important skills undergraduates can and should be developing through their collegiate learning. I want to work on developing more appropriate writing assignments for my courses and even using writing activities in class. Additionally, I want to provide my students more opportunities to learn about and engage with their communities and to integrate local resources like museums and learning centers into my teaching more.

As a holistic discipline, anthropology can be used to teach any number of issues relevant to the modern world. I incorporate a 4-field perspective into my courses, in addition sections about ethics, diverse stakeholders, and the impacts of anthropological research. Through this approach and the methods and philosophy described above, I hope to inspire exchanges of ideas and knowledge and enable students to learn from the experiences of their classmates and “experts” in the field, while I learn from my students.
Alicia McGill, Teagle Course Portfolio
Appendix C: Research Design Activity

Create a Research Design: VERSION ONE

For this activity you will work in groups. Each group will get a description of a site for potential anthropological research. These sites include archaeological sites, sites for primatology research, sites for research on human ancestors, and scenarios for cultural anthropology research. Work together in groups to create a research design for studies to be carried out at your site. Imagine that money is not an issue with this research. As part of your research design you are required to provide the following information:

1) A set of 2-3 research questions that you would like to explore at the site. What do you expect to find?

2) A list of some of the background research you might need to conduct before you begin your project.

3) Some examples of the kinds of evidence you will need to find and observations you will make to help you explore your research questions. A list of where you might find this evidence or make these observations. A description of the methods you are going to use and why you chose these methods. A list of equipment you might need.

4) A timeline listing the steps in your research project with an estimate of how much time you intend to spend on each step in the research process.

5) A list of potential collaborators and specialists you think you should include in this research project.

6) A list of different stakeholders or groups of people who might be influenced and affected by your work. You need to consider how your research might affect these groups and should list a few ways that you could incorporate these people into the project.

7) A list of how you would present your results to the public and the scientific community.

Make your group into a research team. One member can be the principal investigator who will explain the design to the rest of the class. Someone else can be the scribe who will write-up your research design and turn it in to me with all your names and roles listed. The remaining members can assume the role of collaborators or specialists who will participate in the project.

You will not be graded on this activity, but each group will share their results with the class and a similar activity may come up on the midterm.
Create a Research Design: VERSION TWO

For this activity you will work in groups. Each group will get a description of a site for potential anthropological research. These sites include archaeological sites, sites with primates, sites with fossils of human ancestors, and scenarios for cultural anthropology research. Work together to design an anthropological project to be carried out at your site. Imagine that money is not an issue with this research. Write a Research Design with the following information:

1) A set of 1-2 research questions that you would like to explore at the site. What do you want to know? Remember, this activity is about anthropology research so think about how your research project is different from other sciences.

2) List examples of the kinds of evidence and observations that will help you explore and answer your questions. Be specific. What kinds of methods will you use? How will you go about finding or acquiring the evidence?

3) A list of potential collaborators and other scientists to include in the research.

4) A list of different stakeholders or groups of people who might be influenced and affected by your work.

5) A list of how and to whom you would present your results.

6) Now that you have written a Research Design for one context, I want you to think a little about more about the article on “Action Archaeology.” How could you apply what you learned from that article to your research project? How could you make your research more relevant and accessible? How could you make it an “Action Archaeology” or “Action Anthropology” project?

Divide up the responsibilities in your group for this activity. I will collect the Research Design you come up with so you need to record your answers to the questions. You will also be presenting your answers to the rest of the class. This activity will not be graded but make sure everyone’s name is on the research design.
You are a group of primatologists. Those long hours spent studying animal behavior in the library have paid off and you and your team members have been awarded a National Science Foundation grant to study chimpanzees at Gombe National Park. This is the same area where Jane Goodall began her research in 1960, and became the first person to study and live amongst chimpanzees in the wild. Chimpanzees have a culture that is strikingly similar to humans. Both chimpanzees and humans are tool users, share similar expressions of emotions including kissing, hugging, and tickling, and are infected by many of the same diseases.

Primatologists often focus their research on how chimpanzees communicate with one another, what different postures and gestures mean, how chimpanzees hunt, and how they develop their social structure. Chimpanzees live in troupes which often accept new female members. Some chimpanzee troupes have been known to hunt monkeys and violently compete with other troupes. However, researchers are unsure whether this competitive behavior is instinctive for the chimpanzees and they are concerned how human contact and interference may have influenced competitive behavior amongst chimpanzees.

In addition to research, conservation is a primary concern at Gombe National park. There are an estimated 150,000 chimpanzees in the wild today, a major decline from the estimated one to two million chimpanzees that were alive in 1900. This population loss has been caused by habitat loss, hunting for meat, and the shooting of mothers so that poachers can take their infants for the live animal trade. The region around Gombe has struggled economically. The Jane Goodall Institute has developed a giving program that supports various community projects.

**Important information for your group to keep in mind:**
1) Poachers run a very profitable market in animal meat near the national park.
2) Some of the chimpanzees in the park have been habituated to human contact for over 40 years. Additionally, there are chimpanzees that live outside of the park and their habitat is continuously impacted by human activity and development.
3) Behaviors observed in one troupe of chimpanzees can be very different to that observed in other troupes or sub-species of chimpanzees.
4) Becoming a guide or ranger in the park can be profitable for community members and many local community members have valuable knowledge about the local plant and animal resources. However, training programs can often be quite expensive.
Deepwater Horizon Oil Spill
Gulf of Mexico

You are cultural anthropologists interested in food and consumer studies and tourism research. As anthropologists you are interested in how people respond and adapt to change. You have been hired by BP to develop a research team to try and understand the cultural aspects and broader impacts of the recent oil spill in the Gulf of Mexico.

On April 20, 2010 there was a large explosion at the Deepwater Horizon drilling rig (located about 41 miles off the Louisiana coast) that caused several deaths and injuries and sparked the largest marine oil spill in the history of the petroleum industry. This leak lasted many months, gushing approximately 53,000 barrels of crude oil a day (4.9 million barrels overall) into the Gulf of Mexico. The leak was finally stopped when the wellhead was capped on July 15, 2010.

Extensive damage was caused by the spill to marine and wildlife habitats as well as the regional fishing and tourism industry. Scientists are concerned that one of the long-term ecological impacts will be an overall environmental disaster threatening the livelihood of several species, including bird, turtle, dolphin and more. Because of the dangers of the oil, fishing bans were enacted that lasted weeks in several areas and in May the federal government declared a fisheries disaster. Early cost estimates to the fishing industry were $2.5 billion. Over 400,000 people in the region are employed in travel industry jobs and the U.S. Travel Association has estimated the impact of the oil spill on tourism over the next several years to potentially exceed $23 billion.

A variety of short-term and long-term attempts were made to stop the spill, limit its impact, and protect the floral and faunal resources in the beaches, wetlands, and estuaries from being harmed by the oil. Although the spread of the oil was less vast than originally expected, only 10 days after the spill, the total spread was almost 4,000 square miles and oil washed up along Mississippi, Alabama, and Florida barrier islands. Additionally, there were underwater plumes that were not visible on the surface. Scientists have tried to estimate the current damage of the spill but it is impossible to gauge the long-term environmental, economic, social, and cultural impacts of the spill. There is dispute among scientists about rate of dissipation of oil and long-term effects of the spill.

Important Information for your group to keep in mind:
1) Due to the problematic U.S. economy, 2009 and 2010 were already slow years for tourism in the Gulf Coast area. Additionally, this region was hit quite hard by Hurricane Katrina in 2005 and other recent natural disasters.
2) BP has been found responsible for this great tragedy and government officials are taking actions to hold BP accountable for the spill. BP is concerned about public opinion of their company and is interested in raising awareness about issues related to the spill.
3) People were outraged by the spill and are calling for greater accountability.
4) Some people are concerned about how the political rhetoric surrounding the disaster will impact the economy, the oil industry, and British companies.
Ardipithecus ramidus
Ethiopia, Africa

You are a group of paleoanthropologists who specializes in the study of human ancestors that lived millions of years ago in Africa. You recently made a great find in Ethiopia and you decide to bring together a research team to try to answer more questions about this species. Your find was located in Ethiopia’s Afar desert at a site called Aramis, which is less than 50 miles from where another very famous early-human ancestor was found in 1974, Lucy (Australopithecus afarensis).

Your find has been nicknamed “Ardi,” which is short for its Latin name “Ardipithecus ramidus.” Ardi is so important because of its early date (4.4 million years ago – by comparison, Lucy was 3.2 million years ago), and its unique set of traits that are not like modern humans or chimpanzees. In the past, it was assumed that the last common ancestor (LCA) between humans and chimpanzees (a species that theoretically existed approximately 6 million years ago) would have looked and acted like a chimpanzee (quadrupedal motion—walking on four legs). But Ardi seems to have been bipedal while on the ground and quadrupedal in the trees, using a spread-out big toe to grasp tree limbs.

Along with Ardi (a nearly complete example of Ardipithecus ramidus), portions of several other individuals were found, along with the bones of hundreds of other species of animals. Unfortunately, many of the samples are damaged and in need of careful conservation. At the site, you also found volcanic ash (which can help you date the finds), and material associated with more recent periods of occupation.

Your research has stirred up many new questions concerning Ardi’s life. Thus far, scientists are unsure if Ardi’s people were fully bipedal (meaning they could exist solely on the ground), what Ardi’s environment was like (were there lots of trees or mostly grassland), how Ardi’s people subsisted (what they ate), and whether Ardi’s people had interactions with other apes of human-like ancestors.

Important information for your team to keep in mind:
1) Paleoanthropologists love to be associated with the first or oldest specimens or site. This can create a bias in how they interpret information.
2) Tourism is a major aspect of Ethiopia’s struggling economy.
3) Because the Aramis site was initially occupied by Ardi over 4 million years ago, not everything from that period has been preserved. You need to consider what might be missing in your evidence. Also, some of the objects you found might be sensitive to exposure.
INSTRUCTIONS:
The writing can be done on the back of this sheet. You do not need to write complete sentences except for part 5) related to coming up with an alternative solution.
1) Read the case.
2) List the potential stakeholders involved or groups of people who might be impacted by or interested in the situation. You are encouraged to include stakeholders who are not mentioned in the case.
3) List the SAA Ethical Principles that are related to the case.
4) Create a list with as many advantages and disadvantages of the archaeologist’s decision as you can (try to come up with at least 5 each). Try to relate these advantages or disadvantages to the SAA Ethical Principles.
5) Identify an alternative solution to the case. What else could the archaeologist(s) in this situation do?
6) We will discuss your responses as a class. This will be collected but not graded.

ETHICAL SITUATION:
Rebecca is a project director for a small Cultural Resource Management firm, which does work in the Midwest, largely as a result of energy exploration and other similar activities on federal lands. Many of the jobs her firm performs are limited to lands under federal administration. Most ranchers and other private landowners in this region have never quite accepted the federal government’s ownership and administration of vast amounts of land. Their distrust and sometimes animosity is on occasion directed at the archaeological consultant working on federal projects.

Several years ago Rebecca was conducting a survey, and at one point her crew had to take a road through private land to reach the project area. Rebecca had been instructed not to examine private lands for the presence of cultural resources, and she knew that she would not be compensated for any time or expense for work done outside of federal lands. While driving through the private property to get to the project area, however, Rebecca discovered a large ancient site.

Rebecca and her crew were curious and decided to record this “off project” site at their own time and expense.

Upon completion of the project, Rebecca contacted the private landowner, to ask about some recent structures observed near the site, so that the site forms would be as complete as possible. The landowner became extremely uncooperative, demanding that “#$!%&^#! government agencies had no business knowing what sites were on his land!” He was concerned that the government knowing of the site represented a threat to the future development and exploration of resources on his land.

Rebecca was faced with a dilemma about what to do with the information—field notes, maps, etc.—she had already collected. Rebecca decides to destroy her notes about the site she observed on private land.
Alicia McGill, Teagle Course Portfolio
Appendix E: Kennewick Man Role-Playing Activity

A103: Reading Discussion #3—Kennewick Man & Studying Human Remains

For this reading discussion you will be involved in a role-playing activity. You will be assigned a stakeholder’s role to play in a town hall meeting in the community of Kennewick, Washington.

SCENARIO:
It is the fall of 1996, several months after the Kennewick Man skeleton (also known as “the Ancient One”) was found on the banks of the Columbia River near the town of Kennewick. The situation with Kennewick Man has received international attention and has been the topic of debate and conflict in the community of Kennewick as well as throughout the world. In an effort to raise awareness and understanding about the situation, as well as involve many different stakeholders in making a decision about what should happen to Kennewick Man’s remains, the Army Corps of Engineers decides to organize a town hall meeting. They invite a variety of different stakeholders including scientists, community members, indigenous people, and government officials to discuss the situation. Some scientists from outside of the community who are directly involved in the situation are invited to give their expert opinions about what should happen to Kennewick Man. Many members of the general community also attend to the meeting to learn more about the situation and have their opinions heard.

INSTRUCTIONS:
1) Write a position statement identifying your stakeholder’s position in the Kennewick Man situation. Your position statement should include several sentences that represent what your stakeholder might say at the community hall meeting about the Kennewick Man find and identify what you think should happen to Kennewick Man and why. Be sure to mention things you have learned about in this class that are relevant. Make sure to incorporate things from the readings in your position statement.

2) Write down several sentences discussing your own opinions about the Kennewick Man situation. What do you think of the final decisions? What could or should have been done differently, if anything? How does the Kennewick Man situation make you feel? If you feel differently after engaging in a conversation with your classmates, be sure to add a sentence or two about this.

3) As a group you will have a conversation acting out the town hall meeting about the Kennewick Man situation. Use the comments you wrote for #1). Feel free to improvise and respond to the comments of your other group members. After your conversation in a group, feel free to add to your responses for #2).

4) We will discuss the Kennewick Man situation as a class and then you will turn in what you wrote for the reading discussion for a grade.
<table>
<thead>
<tr>
<th>Role</th>
<th>Name</th>
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<tr>
<td>Community Liaison from the Army Corps of Engineers</td>
<td>Larry Zimmerman</td>
</tr>
<tr>
<td>Director of the University of Washington, Burke Museum</td>
<td>Clement Meighan</td>
</tr>
<tr>
<td>Member of the Umatilla Indian Tribe</td>
<td>Jim Chatters or Douglas Owsley</td>
</tr>
<tr>
<td>Member of the Tlingit Tribe in Alaska</td>
<td>NAGPRA Officer for the Federal Government</td>
</tr>
<tr>
<td>Kennewick Community Member – President of Historical Society</td>
<td>Cultural Anthropologist who works with local Native American Tribes</td>
</tr>
<tr>
<td>Genetics Researcher – Studies Early Human Migration</td>
<td>Franz Boas</td>
</tr>
<tr>
<td>David Hurst-Thomas, Author of Skull Wars</td>
<td>A descendant of the Cheyenne Indians from Colorado</td>
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Appendix F: Kennewick Man Learning Assessment Survey

How much did the following factors influence your opinions about Kennewick Man? Feel free to state why.

1=Not at all, 2=Very little, 3=Somewhat, 4=Very much
a. The fact that this is a science class. / 1 / 2 / 3 / 4 /
b. Your personal or emotion reactions. / 1 / 2 / 3 / 4 /
c. Your own moral values. / 1 / 2 / 3 / 4 /
d. The readings. Be specific if 1 particular reading influenced your decision. / 1 / 2 / 3 / 4 /
e. My lecture about Kennewick Man. / 1 / 2 / 3 / 4 /
f. Your perceived understanding of my opinion regarding Kennewick Man. / 1 / 2 / 3 / 4 /
g. The discussion. / 1 / 2 / 3 / 4 /
h. Your classmates’ opinions. / 1 / 2 / 3 / 4 /
i. The history of treatment of Native Americans in the U.S. / 1 / 2 / 3 / 4 /
j. Previous knowledge about Kennewick Man. / 1 / 2 / 3 / 4 /
k. Other. Feel free to write as many additional options as you want or any additional comments.

How effective did you find this activity for helping you to understand the following:

1=Not at all, 2=Very little, 3=Somewhat, 4=Very much
a. Archaeology’s relevance in today’s world. / 1 / 2 / 3 / 4 /
b. The complexities involved in the Kennewick Man situation. / 1 / 2 / 3 / 4 /
c. The complexities involved in research on human remains. / 1 / 2 / 3 / 4 /
d. Identifying stakeholders impacted and influenced by archaeology. / 1 / 2 / 3 / 4 /
e. Challenging your own ideas and opinions. / 1 / 2 / 3 / 4 /
f. Helping you understand opinions of people who are different from you. / 1 / 2 / 3 / 4 /
g. The ethical implications of archaeological research. / 1 / 2 / 3 / 4 /
h. Other. Feel free to write as many additional options as you want or any additional comments.