

ANTHR / ARKEO 4045 / 7045
Ethical Issues in Archaeology
Mondays 2-4:25 pm McGraw Hall B65
Spring 2018



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Excavation of 6,000-year-old habitation site by First Nations archaeology students, Kamloops, British Columbia. Photo courtesy of George Nicholas, Simon Fraser University.

I. Course Description

What are the ethical and legal dimensions of archaeological research? Who should control archaeological sites and other historically significant places and things? What damage is being done to the archaeological record by looting and the black market sale of artifacts? To whom and to what are archaeologists accountable? This seminar addresses these issues and more by examining how the past is employed for social, political, and economic purposes. Recognizing that archaeology is an inherently political activity, we will examine and actively debate some of the major ethical issues that confront practitioners navigating the complex responsibilities, roles, and praxis associated with archaeology. We will consider the multiple stakeholders in the archaeological endeavor—students, professional colleagues, public land managers, avocationalists, collectors, members of local communities, members of descendant communities, and so forth. Topics to be addressed include professional codes of archaeological ethics; equity issues in archaeology; approaches to cultural resource and heritage management; looting and the antiquities trade; museum politics; and collaboration and community engagement, among others. This course will involve active debate of ethical issues in archaeology, including case studies for the 2018 Society for American Archaeology (SAA) Ethics Bowl.

II. Learning Outcomes

Upon the successful completion of this course, students will be expected to:

- Identify the various stakeholders in contemporary archaeology and assess their values and interests in issues such as the treatment, ownership, and disposition of human remains, heritage sites, submerged cultural resources, antiquities, and more.
- Develop the critical thinking skills necessary to be able to formulate, discuss, and defend sets of archaeological values through critical study and analysis of contemporary and past professional codes of ethics in the field.

- Be able to assess and evaluate contemporary issues of archaeological ethics and law in the context of the modern professional practice of archaeology.
- Develop the skills to be able to prepare an effective advocacy position in order to support and defend the preservation of archaeological heritage.

III. General Course Goals

Throughout the completion of this course, students are expected to gain confidence in independent research, writing, and public speaking skills by developing effective arguments through written assignments, participating in readings discussions and debates with peers, and workshopping paper and other research ideas with classmates during seminars.

Some of the stances that scholars take on ethical issues are controversial and should stimulate active discussion. Our class operates under feminist pedagogy; i.e., the idea that our classroom is a community to which we each have something to contribute. Students are expected to foster an inclusive and caring classroom community that respects a diversity of opinions and experiences.

An additional objective of this course is to send a team of Cornell students to compete in the 2018 Society for American Archaeology (SAA) Ethics Bowl in Washington, D.C., to be held on April 12. We will prepare for this competition by debating ethical issues in archaeology in our seminars, including past SAA Ethics Bowl dilemmas and the case studies assigned for the 2018 Ethics Bowl, to be announced in early March. All students are expected to participate in the in-class debates, regardless of participation in the SAA Ethics Bowl.

IV. Required Materials

Out of interest in keeping this course low-cost, all readings will be scanned and uploaded as PDFs to the course Blackboard website. Students are expected to come to seminar having all read the readings listed under that day (outlined on the schedule below).

V. Assignments and Grading

There are four main components to the overall grade in this course, detailed below: (1) seminar participation (including in-class discussions and serving as discussion leaders); (2) in-class debates; (3) formal writing assignments (two ethics case analyses and a final research paper); and (4) an in-class presentation of the final research paper project. As this course is a seminar focused on readings, discussion, and writing, there will be no midterm or final examinations.

Your final grade will be figured from the following components and scale:

Grading components:

- Seminar participation: 25%
- In-class debates: 10%
- Formal writing assignments: 60%
- In-class research presentation: 5%

Grading Scale:

A+ = 97-100	C+ = 77-79
A = 93-96	C = 73-76
A- = 90-92	C- = 70-72
B+ = 87-89	D+ = 67-69
B = 83-86	D = 63-66
B- = 80-82	D- = 60-62
F = 59 and below	

Seminar participation: This class will be run as a seminar where the main objectives will be to read, digest, and discuss assigned material. Therefore, attendance is key to success in this course. You will be allowed **one** absence (with or without excuse) without penalty during the semester. More than one absence, and/or poor performance during in-class discussions, group work sessions, etc. will adversely affect the attendance and participation component of your grade. If you have a valid excuse for not being in class, please notify the instructor in advance if at all possible. If you are sick, please do not come to class!

Please note that full credit for participation requires more than simple bodily presence. Your seminar participation grade will be evaluated based on your frequency of attendance **as well as** your quality of contribution to discussion and in-class activities. Students are expected to have done all of the assigned readings and arrive for class with topics and questions prepared for discussion (e.g., you can select particularly interesting or problematic passages within the readings, formulate your own take on the theories and interpretations presented within the readings, or bring up contrasts between authors read within the course). Each student should expect to serve as a formal discussion leader for **at least two** seminar periods and will be responsible for preparing discussion questions to guide the seminar. Students will sign up to serve as discussion leaders at the first seminar meeting.

In-class Debates: Active debates will be held throughout the course. Teams of three-to-four students will be assigned to debate case studies that will be distributed ahead of time. All students are expected to orally participate in debates and corresponding Q&A sessions throughout the semester. Students will sign up for debate slots at the first seminar meeting. The rules and procedures for these debates will be covered in class and are described in detail at: <http://saa.org/AbouttheSociety/AnnualMeeting/EthicsBowl/Tips/tabid/197/Default.aspx>

Formal writing assignments: Students will complete three formal writing assignments, including two ethics case analyses (each worth 15% of the overall course grade) and a final research paper (worth 30% of the course grade). Detailed instructions about topics and expectations for writing assignments will be disseminated throughout the semester (due dates listed on the schedule below). As papers will be discussed in seminar, please be aware that all members of the class may potentially read the writing you produce for this course.

List of formal writing assignments and page lengths:

- Ethics Case Analysis #1 (3-4 pages for undergraduates, 5-7 pages for graduate students)
- Ethics Case Analysis #2 (3-4 pages for undergraduates, 5-7 pages for graduate students)
- Final Research Paper (8-12 pages for undergraduates, 15-20 pages for graduate students)

Guidelines for submission of written work:

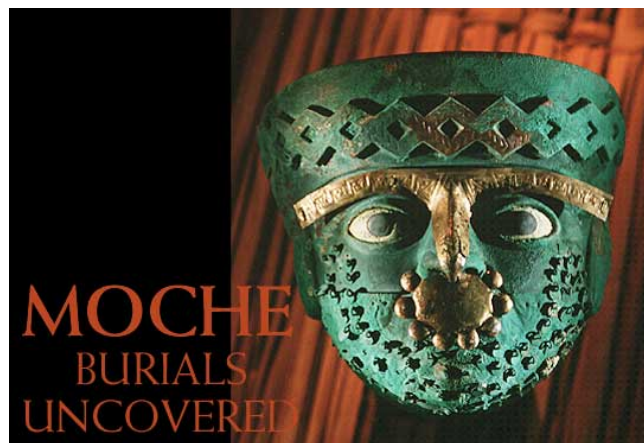
- Word process all assignments
- Double-space all papers
- Use Times New Roman 12-pt font
- Set standard 1-inch margins
- Include page numbers
- At the top of the first page, include your name, assignment number, date, and essay title
- Do not include a separate title page or a separate page for the bibliography
- Proofread and spellcheck

All assignments should be submitted to Blackboard via Turn-it-in on the day they are due, but students may be requested to bring copies of papers for in-class workshopping. If hard copies are requested, students will be notified by the instructor in advance.

Late papers will lose one-half of a letter grade per 24 hours late and will not be accepted after one week, resulting in a “zero” for that particular assignment. Enforcement of late penalties begins at 2:00 pm the day the assignment is due.

Please note that while collaborative work in the form of peer review and critique of students’ essays by one another is authorized in this course, all assignment submissions must originate with you in form and content, and all the work you submit in this course must have been written for this course and not another. Please consult the full policy on academic integrity below.

In-class research presentation: During the final week of the semester, students will give a 5-7 minute in class presentation of their final research paper project. Students will present the central points of their project in a clear, direct, and interesting manner catered to a diverse audience. The presentation should consist of a well-organized and succinct summary of your research project using PowerPoint. This assignment presents an opportunity to further hone your public speaking skills and to gain practice disseminating research to your peers.



“Moche Burials Uncovered,” by Christopher B. Donnan. Photographs by Kenneth Garrett. National Geographic Society, 2001.

ACADEMIC CONDUCT AND INTEGRITY

It is expected that students attending Cornell University understand and subscribe to the ideal of academic integrity, and are willing to bear individual responsibility for their work. Knowingly representing the work of others as one's own, obtaining or providing unauthorized assistance on examinations or assignments, and fabricating data (among other things) constitute violations of Cornell's Code of Academic Integrity. Cheating includes, but is not limited to, looking at another student's examination, referring to unauthorized notes during an exam, providing answers, having another person take an exam for you, etc. Any work (written or otherwise) submitted to fulfill an academic requirement must represent a student's original work. Representing the words, ideas, or concepts of another person without appropriate attribution is plagiarism. Whenever another person's written work is referenced, whether a single phrase or longer, quotation marks must be used and sources cited. Paraphrasing another's work, i.e., borrowing another's ideas or concepts and putting them into one's "own" words, also must be acknowledged. Plagiarism is not limited to books or articles, but includes web-based materials, including Wikipedia.

Any act of academic dishonesty, such as cheating or plagiarism, may lead to failure on particular assignments or failure in the course. In extreme cases a student may be reported to the Academic Integrity Hearing Board and face dismissal from the University. Please familiarize yourself with the full Cornell Code of Academic Integrity: <http://cuinfo.cornell.edu/aic.cfm>.

STUDENTS WITH DISABILITIES

If you have a disability-related need for reasonable academic adjustments in this course, please provide the instructor with an accommodation letter from Student Disability Services. Students are expected to give two weeks notice of their need for accommodations. If you need immediate accommodations, please arrange to meet with the instructor before the beginning of the third class meeting.

OTHER UNIVERSITY POLICIES

This instructor adheres to and respects Cornell policies and regulations pertaining to the observance of religious holidays; assistance available to the physically handicapped, visually and/or hearing impaired student; sexual harassment; and racial or ethnic discrimination. I encourage students to bring any questions or concerns regarding these policies to my attention.

ADDITIONAL RESOURCES

The Knight Institute Writing Centers (WC): The Knight Institute offers students a range of free services to benefit writers of all levels, including one-on-one support to refine and develop strategies for effective writing. Writing tutors are responsive readers who can provide guidance at all stages of the writing process. They also have experience working with non-native English speakers. Please refer to the Knight Institute website for more information: <http://knightdev.as.cornell.edu/wc>

Counseling & Psychological Services (CAPS): CAPS offers individual therapy, group counseling, crisis intervention hotlines, help assisting others, and other resources, along with opportunities to de-stress and ways to cope with academic anxiety. Please refer to the CAPS website for more information: <https://health.cornell.edu/services/counseling-psychiatry>

VI. Blackboard, Email, and Office Hours Policies

Blackboard: Students can access course materials online on the course Blackboard site (<http://blackboard.cornell.edu/>), including the course syllabus, PDFs of course readings, assignments, and other materials posted throughout the semester. Please check your email and the site frequently for course announcements, updates, and deadlines.

Please note: Course materials presented in class or posted on Blackboard are the intellectual property of the instructor or author. Students are not permitted to distribute any course materials without the express permission of the instructor. Unauthorized distribution constitutes academic misconduct.

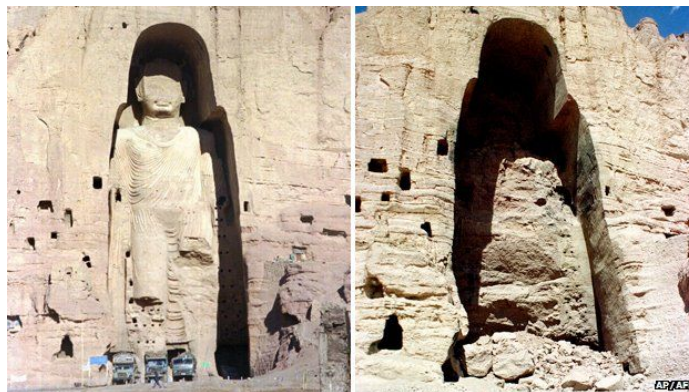
Email: Feel free to contact me via email with general questions about the course. However, due to the high volume of emails that I receive, please include the following details with your email so that I do not inadvertently delete it:

- Put the course number (ANTHRO / ARKEO 4045 / 7045) in the subject line
- Include a salutation as well as a signature that includes your full name

Please allow up to 24-48 hours for me to answer your email, and keep in mind that I may not have access to my email at night or on weekends. If you have detailed questions, especially in regards to written assignments, please make an appointment to see me in office hours, as I will not be able to provide lengthy responses over email. Please note that I will not answer questions over email pertaining to assignments less than 24 hours before the due date.

Office hours: I am happy to set individual meetings by appointment; please email me to set up a date/time. I will have time available at some point most weekdays between 10 am – 4 pm.

If you are having personal issues that may affect your academic performance, please let me know in advance and schedule an appointment to meet in office hours so that we can address any concerns. I always strive to be accessible, approachable, and understanding, and I am happy to help in any way that I can!



*Photos of the 3rd century Bamiyan Buddha statue in Afghanistan, before (left) and after (right) destruction by the Taliban.
Photo courtesy of BBC.*

VIII. Course Schedule

The course schedule below lists weekly topics, assigned readings, academic holidays, assignment due dates, in-class activities, and other information. Students should complete readings by (or before) the seminar period listed on the course schedule. Please bring paper or electronic copies of readings to each class. Students can expect to follow this schedule but please note that some items are subject to change. Any changes to the course schedule will be announced in lecture, emailed, and/or posted to Blackboard.

WEEK 1 (January 29): Course Introduction

Welcome! We will conduct an overview of topics that will be covered in the course including the nature of ethics; professional ethics; archaeology as a profession; and the legal organization of archaeology. Why is archaeology important? What is the value of archaeology? We will explore these issues by examining our own interests, backgrounds, and involvements in archaeology.

Readings:

- Colwell-Chanthaphonh, C., J. Hollowell-Zimmer, and D. McGill. (2008) Thinking through Ethics. In *Ethics in Action: Case Studies in Archaeological Dilemmas*. Washington, D.C.: Society for American Archaeology Press, pp. 29-52.
- Wylie, A. (2003) On Ethics. In *Ethical Issues in Archaeology*. L.J. Zimmerman, K. Vitelli, and J. Hollowell-Zimmer, eds. Walnut Creek, CA: AltaMira Press, pp. 3-21.
- Ramos, M. and D. Duganne. (2000) Exploring Public Perceptions and Attitudes about Archaeology. Harris Interactive, Inc. for the Society for American Archaeology.

In-class activity: Discussion leader and debate team sign-ups

WEEK 2 (February 5): Stewardship and Professional Ethics

What are the core values of archaeology as a profession? Is archaeology only a specialized academic discipline or a profession working on behalf of the public trust? Is it a national or universal trust? What is the public interest in archaeology? Should archaeologists have a compelling claim on public policies and public resources? Here we consider the development of professional ethics in the field and appraise the principal contemporary ethical codes of the major archaeological organizations.

Readings:

- McManamon, F.P. (1991) The Many Publics for Archaeology. *American Antiquity* 56:121–130.
- Colwell-Chanthaphonh, C. and T.J. Ferguson. (2006) Trust and Archaeological Practice: Towards a framework of Virtue Ethics. In *The Ethics of Archaeology: Philosophical Perspectives on Archaeological Practice*. C. Scarre and G. Scarre, eds. New York: Cambridge University Press, pp. 115–130.
- Wylie, A. (2005) The Promise and Perils of an Ethic of Stewardship. In *Embedding Ethics*. L. Meskell and P. Pells, eds. New York: Berg, pp. 468–474.

- Lynott, M.J. (1997) Ethical Principles and Archaeological Practice: Development of an Ethics Policy. *American Antiquity* 62: 589–599.
- Groarke, L. and G. Warrick. (2006) Stewardship gone astray? Ethics and the SAA. In *The Ethics of Archaeology: Philosophical Perspectives on Archaeological Practice*. C. Scarre and G. Scarre, eds. New York: Cambridge University Press, pp. 164–177.

Briefly review the following web sites of professional organizations and examine their ethical codes to prepare for upcoming in-class debates:

Archaeological Institute of America (AIA):

- <https://www.archaeological.org/news/advocacy/130>
- <https://www.archaeological.org/news/advocacy/132>

Register of Professional Archaeologists (RPA):

- <http://rpanet.org/?page=CodesandStandards>

Society for American Archaeology (SAA):

- <http://www.saa.org/AbouttheSociety/PrinciplesofArchaeologicalEthics/tabid/203/Default.aspx>

Society for Historical Archaeology (SHA):

- <http://www.sha.org/index.php/view/page/ethics>

World Archaeological Congress (WAC):

- http://www.worldarchaeologicalcongress.org/site/about_ethi.php

WEEK 3 (February 12): Claiming the Past: Indigenous Peoples and Other Descendant and Local Communities

Who should control archaeological sites and other historically significant places and things? Who should have a say in how research is conducted and how artifacts are collected, stored, or disposed of? Many different groups are stakeholders in the past—local populations, descendant communities, Indigenous peoples, and others all have interests in archaeology and archaeological sites. Some have religious and cultural perspectives that are often at odds with professional, scientific enterprises such as archaeology. These interests often erupt into controversy.

Readings:

- Riding In, J. (1992) Without Ethics and Morality: A Historical Overview of Imperial Archaeology and American Indian. *Arizona State Law Journal* 22:11–34.
- Watkins, J. (2005) Though Wary Eyes: Indigenous Perspectives on Archaeology. *Annual Review of Anthropology* 34:429–449.
- Hays-Gilpin, K. and R. Lomatewama. (2013) Some Contemporary Pueblo Perspectives on Archaeology in the Pueblo World. *KIVA* 78(3):229–46.
- Whiteley, P. (2002) Archaeology and Oral Tradition: The Scientific Importance of Dialogue. *American Antiquity* 67:405–415.
- Meskell, L. (2009) The Nature of Culture in Kruger National Park. In *Cosmopolitan Archaeologies*. L. Meskell, ed. Durham: Duke University Press, pp. 89–112.

- Bender, B. (1993) Contested Landscapes: Medieval to Present Day. In *Landscapes: Politics and Perspectives*. B. Bender. Berg: New York, pp. 97–132.

**Read past SAA Ethics Bowl Cases and prepare for in class-debates

In-class activity: Ethics Bowl debates

WEEK 4 (February 19): NO CLASS MEETING—FEBRUARY BREAK

Readings: None

WEEK 5 (February 26): Museum Politics

Several groups share a worldview in which archaeology plays an established role, but they often value the remains of the past not for their scientific or information value, but for commercial, aesthetic, or personal reasons. Museums serve many roles for different stakeholders, from education to entertainment to storytelling to sites of healing. Who should decide what is stored and curated in these facilities? Who has the authority to tell stories in museums? What happens when others who are passionate about the past hold values that are diametrically opposed to archaeological values?

Readings:

- Gazi, A. (2014) Exhibition Ethics: An Overview of Major Issues. *Journal of Conservation and Museum Studies* 12(1):1–10.
- Ames, M. (1992). Cannibal Tours, Glass Boxes, and the Politics of Representation. In *Cannibal Tours and Glass Boxes: The Anthropology of Museums*. M. Ames. Vancouver: University of British Columbia Press, pp. 139–150.
- Gonzáles, R., L. Nader, and C. Ou. (2001) Towards an Ethnography of Museums: Science, Technology, and Us. In *Academic Anthropology and the Museum: Back to the Future*. M. Bouquet, ed. New York: Berghahn Books, pp. 106–116.
- Lonetree, A. (2012) Introduction: Native Americans and Museums. In *Decolonizing Museums: Representing Native America in National and Tribal Museums*. A. Lonetree. Chapel Hill: University of North Carolina Press, pp.1–24.
- Colwell-Chanthaphonh, C. (2009) The Archaeologist as a World Citizen: On the Morals of Heritage Preservation and Destruction. In *Cosmopolitan Archaeologies*. L. Meskell, ed. Durham: Duke University Press, pp 140–165.
- Silverman, H. (2007) Contemporary Museum Practice in Cusco, Peru. In *Archaeology and Capitalism, From Ethics to Politics*. Hamilakis, Y. and P. Duke, eds. Walnut Creek, CA: Left Coast Press, pp. 195–212.

Briefly review the following web sites of professional organizations and examine their ethical codes to prepare for upcoming in-class debates:

American Alliance of Museums (AAM):

- “Code of Ethics for AAM”: <http://www.aam-us.org/resources/ethics-standards-and-best-practices/code-of-ethics>

International Council of Museums (ICOM):

- “Ethics for Museums, 2004 Edition”: <http://icom.museum/ethics.html>

In-class activity: Visit Anthropology collections with curator Dr. Fred Gleach

Assignment due: Ethics Case Analysis #1 (submit to Blackboard by 2 pm and bring copy to class)

***SAA Ethics Bowl Cases released March 1*

**** Students are encouraged to attend a talk by Gabrielle Tayac, “Fearless Curation: Indigenous Knowledge Building,” on Friday March 2 at 3 pm in 215 McGraw Hall (Talk Co-Sponsored by American Indian and Indigenous Studies Program, Cornell Institute of Archaeology and Material Studies, Science & Technology Studies, and History of Art)**

WEEK 6 (March 5): NAGPRA, Repatriation, and Other Ethical Issues in Bioarchaeology

The 1990 Native American Graves Protection and Repatriation Act (NAGPRA) is one of the most significant pieces of legislation to have impacted both archaeologists and Native Americans/Native Hawaiians. It also has been one of the most controversial. Should human remains, funerary objects, sacred objects, or objects of cultural patrimony be made available for archaeologists to study, or should they all be repatriated? What constitutes cultural affiliation or lineal descent, and who decides? What other ethical issues (aside from NAGPRA) pertain to bioarchaeology? How should we characterize ethical treatment of human remains outside of the United States?

Readings:

- Goldstein, L. and K. Kintigh (1990) Ethics and the Reburial Controversy. *American Antiquity* 55(3):585–591.
- Klesert, A. and S. Powell (1993) A Perspective on Ethics and the Reburial Controversy. *American Antiquity* 58(2):348–354.
- Deloria, V. (1993) Indians, Archaeologists, and the Future. *American Antiquity* 57(4):595–598.
- Zimmerman, L. (1989) Made Radical by my Own: An Archaeologist Learns to Accept Reburial. In *Conflict in the Archaeology of Living Traditions*. R. Layton, ed. London and New York: Routledge, pp. 60–67.
- Killion, T. (2007) A View from the Trenches: Memories of Repatriation at the National Museum of Natural History, Smithsonian Institution. In *Opening Archaeology: Repatriation’s Impact on Contemporary Research and Practice*. T. Killion, ed. Santa Fe: School for Advanced Research Press, pp. 133–150.
- Liebmann, M. (2008) Postcolonial Cultural Affiliation: Essentialism, Hybridity, and NAGPRA. In *Archaeology and the Postcolonial Critique*. M. Liebmann and U. Rizvi, eds. Lanham, MD: AltaMira Press, pp. 73–90.

- Walker, P. (2000) Bioarchaeological Ethics: A Historical Perspective on the Value of Human Remains. In *Biological Anthropology of the Human Skeleton*. M. Katzenberg and S. Saunders, eds. Hoboken, NJ: Wiley-Blackwell, pp. 3–39.
- Stojanowski, C. and W. Duncan. (2014) Engaging Bodies in the Public Imagination: Bioarchaeology as Social Science, Science, and Humanities. *American Journal of Human Biology* 27:51–60.

Briefly review the NAGPRA legislation:

- **Native American Graves Protection and Repatriation Act (NAGPRA)** Public Law 101-601 [H.R. 5237]; November 16, 1990:
<http://www.nps.gov/history/nagpra/mandates/index.htm>

**Read 2018 SAA Ethics Bowl Cases #1-3 and prepare for in class-debates

In-class activity: Ethics Bowl debates

WEEK 7 (March 12): Cultural Resource Management in the United States

Throughout the 20th century a system of archaeological and cultural resource protection evolved in the United States that asserts a national interest in preservation while privileging private property rights. Today's system is known as Cultural Resource Management (CRM), contract archaeology, public archaeology, or salvage archaeology, with the goals of identifying, evaluating, and managing sites threatened by development. What are the strengths and weaknesses of the U.S. system? Is it permissible for archaeologists to compromise with salvage companies in cases of underwater/shipwreck archaeology? What determines if an archaeological resource is significant enough to fight for?

Readings:

- Green, W. and J. Doershuk. (1998) Culture Resource Management and American Archaeology. *Journal of Archaeological Research* 6:121–167.
- Piper, H. (1990) Professional Problem Domain of Consulting Archaeologists: Responsibility Without Authority. *Journal of Field Archaeology* 17(2):211–214.
- Miller, J. (1990) Comment on “Professional Problem Domains of Consulting Archaeologists: Responsibility Without Authority.” *Journal of Field Archaeology* 17(2):214–217.
- Tainter, J. (2004) Persistent Dilemmas in American Cultural Resource Management. In *A Companion to Archaeology*. J. Bintliff, ed. Malden, MA: Blackwell Publishing, pp. 435–453.
- Elia, R. (1993) U.S. Cultural Resource Management and the ICAHM Charter. *Antiquity* 67: 426–438.
- Stapp, D.C. and J.G. Longenecker. (2009) The Anatomy of Archaeological Disasters. In *Avoiding Archaeological Disasters: A Risk Management Approach*. Stapp, D.C. and J.G. Longenecker. Walnut Creek, CA: Left Coast Press, pp. 25–56.

- Bass, George F. (2003) The Ethics of Shipwreck Archaeology. In *Ethical Issues in Archaeology*. L.J. Zimmerman, K. Vitelli, and J.J. Hollowell-Zimmer, eds. Walnut Creek, CA: AltaMira Press. pp 57–71.

Briefly review the following legislation:

- **National Historic Preservation Act (NHPA)** Public Law 89-665 [54 U.S.C. 300101 et seq.]; October 15, 1966:
<http://www.achp.gov/nhpa.pdf>
- **Archaeological Resources Protection Act (ARPA)** Public Law 96-95 [as amended, 93 Stat. 721]; October 31, 1979:
<https://www.gpo.gov/fdsys/pkg/STATUTE-93/pdf/STATUTE-93-Pg721.pdf>

WEEK 8 (March 19): International Approaches to Archaeological Heritage Management

Threats to archaeological heritage do not recognize national borders, but international cultural resource management policies vary widely with respect to political ideology. How has heritage preservation been approached internationally? What agreements are made among and between nations to protect the past? How should sites, monuments, and artifacts be protected during times of armed conflict? Should artifacts be repatriated internationally if they originate from war zones? How do we preserve cultural sites of global importance?

Readings:

- Omland, A. (2006) The Ethics of the World Heritage Concept. In *The Ethics of Archaeology: Philosophical Perspectives on Archaeological Practice*. C. Scarre and G. Scarre, eds. New York: Cambridge University Press, pp. 242–259.
- Dingli, M. (2006) A Plea for Responsibility Towards the Common Heritage of Mankind. In *The Ethics of Archaeology: Philosophical Perspectives on Archaeological Practice*. C. Scarre and G. Scarre, eds. New York: Cambridge University Press, pp. 219–241.
- Holtorf, C. (2006) Can Less be More? Heritage in the Age of Terrorism. *Public Archaeology* 5: 101–109.
- Gibson, M. 2008. The Looting of the Iraq Museum in Context. In *Catastrophe! The Looting and Destruction of Iraq's Past*. G. Emberling and K. Hanson, eds. Chicago: Oriental Institute, pp. 13–18.
- Ikram, S. (2011) Collecting and Repatriating Egypt's Past: Toward a New Nationalism. In *Contested Cultural Heritage: Religion, Nationalism, Erasure, and Exclusion in a Global World*. Silverman, H., ed. New York: Springer, pp. 141–154.
- Silverman, H. (2006) Cultural Resource Management and Heritage Stewardship in Peru. *CRM: The Journal of Heritage Stewardship* 3(2):1–15.

Briefly review the texts of the following conventions/charters:

- **Text of the Hague Convention of 1954** (Convention for the Protection of Cultural Property in the Event of Armed Conflict, with Regulations for the Execution of the Convention as well as the Protocol to the Convention and the Conference Resolutions, 14 May 1954.”)
- **Text of the World Heritage Convention of 1972** ("Convention concerning the Protection of the World Cultural and Natural Heritage, 16 November 1972").
- **Text of the ICOMOS Charter of 1990** ("Charter for the Protection and Management of the Archaeological Heritage").

**Read 2018 SAA Ethics Bowl Cases #4-7 and prepare for in class-debates

In-class activity: Ethics Bowl debates

WEEK 9 (March 26): Looting, Collecting, and the Global Antiquities Market

Looting, collecting, and the artifact market are all components of an international economic system that combines legal and illicit aspects. The international community has endeavored to prevent looting since the 1970 UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property, yet looting and illegal trafficking of antiquities persist today. We will examine the nature of these systems and their consequences from the perspective of archaeologists, collectors, dealers, and local stakeholder communities. Is it ever acceptable for archaeologists to analyze or publish looted artifacts? For museums to house or display “grandfather collections?” For local stakeholders to participate in “subsistence” digging? What are some positive solutions for change?

Readings:

- King, T. (1991) Some Dimensions of the Pothunting Problem. In *Protecting the Past*. G. Smith and J. Ehrenhard, eds. Boca Raton, FL: CRC Press, pp. 83–92.
- Brodie, N. and D. Gill (2003) Looting: An International View. In *Ethical Issues in Archaeology*. L.J. Zimmerman, K. Vitelli, and J.J. Hollowell-Zimmer, eds. Walnut Creek, CA: AltaMira Press, pp 31–44.
- Marks, P. (1998) The Ethics of Art Dealing. *International Journal of Cultural Property* 7:116–127.
- McIntosh, S. (2002) Reducing Incentives for Illicit Trade in Antiquities: The US Implementation of the 1970 UNESCO Convention. In *Illicit Antiquities: The Theft of Culture and the Extinction of Archaeology*. N. Brodie and K. Tubb, eds. London: Routledge, pp. 241–249.
- Politis, K. (2002). Dealing with the Dealers and Tomb Robbers. In *Illicit Antiquities: The Theft of Culture and the Extinction of Archaeology*. N. Brodie and K. Tubb, eds. London: Routledge, pp 257–267.
- Matsuda, D. (1998) The Ethics of Archaeology, Subsistence Digging, and Artifact Looting in Latin America: Point Muted Counterpoint. *International Journal of Cultural Property* 7:87–97.
- Hollowell-Zimmer, J. (2003) Digging in the Dirt: Ethics and “Low-End Looting.” In *Ethical Issues in Archaeology*. L.J. Zimmerman, K. Vitelli, and J.J. Hollowell-Zimmer, eds. Walnut Creek, CA: AltaMira Press, pp 45–56.

Briefly review the texts of the following conventions:

- **Text of the UNESCO Convention of 1970** ("Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property, 14 November 1970").
- **Text of the UNIDROIT Convention of 1995** ("Unidroit Convention on Stolen or Illegally Exported Cultural Objects").

Assignment due: Ethics Case Analysis #2 (submit to Blackboard by 2 pm and bring copy to class)

WEEK 10 (April 2): NO CLASS MEETING—SPRING BREAK

Readings: None

WEEK 11 (April 9): Intellectual Property Rights, Academic Freedom, and Competing Cultural Paradigms

Readings:

- Nicholas, G. and K. Bannister (2004) Copyrighting the Past? Emerging Intellectual Property Rights Issues in Archaeology. *Current Anthropology* 45(3):327–350.
- Bauer, A., S. Lindsay, and S. Urice (2007) When Theory, Practice and Policy Collide, Or Why Do Archaeologists Support Cultural Property Claims? In *Archaeology and Capitalism, From Ethics to Politics*. Hamilakis, Y. and P. Duke, eds. London and New York: Routledge, pp. 45–58.
- Riggs, C. (2007) Cultural Sensitivity, Science and Ethical Imperatives: Contemporary Archaeology in the Southwestern United States. In *Archaeology and Capitalism, From Ethics to Politics*. Hamilakis, Y. and P. Duke, eds. London and New York: Routledge, pp 83–98.
- Muhly, J. (2000) The Problem of Unpublished Archaeological Excavations. *International Journal of Cultural Property* 9(1):158–161.
- Joyce, R. (2002) Academic Freedom, Stewardship, and Cultural Heritage: Weighing the Interests of Stakeholders in Crafting Repatriation Approaches. In *The Dead and their Possessions: The Repatriation in Principle, Policy, and Practice*. C. Fforde, J. Hubert, and P. Tumbull, eds. New York and London: Routledge, pp. 99–107.
- Gilley, B. (2017) The Case for Colonialism. *Third World Quarterly*, DOI: 10.1080/01436597.2017.1369037

****Read 2018 SAA Ethics Bowl Cases #8-10 and prepare for in class-debates**

In-class activity: Ethics Bowl debates

**** Last seminar before SAA Ethics Bowl**

WEEK 12 (April 16): Gender Equity and Sociopolitics

Archaeologists are increasingly questioning the social construction of archaeological knowledge and the real-world consequences of contemporary archaeological practice. Archaeology, like many other fields, suffers from equity issues that stem from its historical development and culture of practice. How do gender imbalance and a lack of diversity affect the work that archaeologists produce? What is known about scientific fieldwork settings as they relate to gendered experiences, sexual harassment, and sexual assault? What steps can the discipline take to create a safe and inclusive environment for all?

Readings:

- Wright, R. (2003) Gender Matters—A Question of Ethics. In *Ethical Issues in Archaeology*. L.J. Zimmerman, K. Vitelli, and J.J. Hollowell-Zimmer, eds. Walnut Creek, CA: AltaMira Press, pp. 225–238.
- Gero, J. (1985) Socio-Politics and the Woman-at-Home Ideology. *American Antiquity* 50: 342–350.
- Gero J. (1996) Archaeological Practice and Gendered Encounters with Field Data. In *Gender and Archaeology*. R. Wright, ed. Philadelphia: University of Pennsylvania Press, pp 251–280.
- Bardolph, D. (2014) A Critical Evaluation of Recent Gendered Publishing Trends in American Archaeology. *American Antiquity* 79:522–540.
- Clancy K., Nelson R., Rutherford J., and K. Hinde (2014) Survey of Academic Field Experiences (SAFE): Trainees Report Harassment and Assault. PLoS ONE 9(7): e102172. doi:10.1371/journal.pone.0102172
- Watkins J. (2002) Marginal Native, Marginal Archaeologist: Ethnic Disparity in American Archaeology. *The SAA Archaeological Record* 2:36–37.
- Franklin, M. (1997) Why are there so Few Black American Archaeologists? *Antiquity* 71(274):799–801.

In-class activity: SAA Ethics Bowl debrief

WEEK 13 (April 23): Tourism, Pop Culture, and the Public

Some of the most prominent ways in which the public engages with archaeology is through the representation in the media (television, Hollywood movies, documentaries, video games, etc). as well as visiting archaeological sites and participating in heritage tourism. How is archaeology represented in the public eye, and how does that differ from the realities of its practice? If sites entice the interests of tourists, what are the ramifications for bringing visitors into and out of the area? How involved should archaeologists be in the popular consumption of their field?

Readings:

- Piccini, A. (2007) Faking It: Why Truth is So Important for TV Archaeology. In *Archaeology and the Media*. T. Clack and M. Brittain, eds. Walnut Creek, CA: Left Coast Press, pp. 221–236.

- Taylor, T. (2007) Screening Biases: Archaeology, Television, and the Banal. In *Archaeology and the Media*. T. Clack and M. Brittain, eds. Walnut Creek, CA: Left Coast Press, pp. 187–200.
- Holtorf, C. (2007) An Archaeological Fashion Show: How Archaeologists Dress and How they are Portrayed in the Media. In *Archaeology and the Media*. T. Clack and M. Brittain, eds. Walnut Creek, CA: Left Coast Press, pp. 70–88.
- Gardner, A. (2007) The Past as Playground: The Ancient World in Video Game Representation. In *Archaeology and the Media*. T. Clack and M. Brittain, eds. Walnut Creek, CA: Left Coast Press, pp. 255–272.
- Walker, C. and N. Carr (2013) Tourism and Archaeology: An Introduction. In *Tourism and Archaeology: Sustainable Meeting Grounds*. C. Walker and N. Carr, eds. Walnut Creek, CA: Left Coast Press, pp. 11–36.
- Ardren, T. (2004) Where are the Maya in Ancient Maya Archaeological Tourism? Advertising and the Appropriation of Culture. In *Marketing Heritage: Archaeology and the Consumption of the Past*. Y. Rowan and U. Baram, eds. Lanham, MD: Altamira, 103–116
- Gable, E. and R. Handler (2004) Deep Dirt: Messing up the Past at Colonial Williamsburg. In *Marketing Heritage: Archaeology and the Consumption of the Past*. Y. Rowan and U. Baram, eds. Lanham, MD: Altamira, pp. 167–181.

WEEK 14 (April 30): Collaboration and Community Engagement

Recent years have witnessed a greater push towards collaboration with local stakeholders and community engagement in attempts to decolonize archaeology. What do true collaborative relationships look like? What is community archaeology for? Who is it for? Is it effectively meeting its targets? How do different approaches to collaborative and community-based archaeologies differ in the United States and internationally? Are there ways for the public to be involved in archaeology in other ways that benefit scientific research?

Readings:

- Atalay, S. (2012) A Sustainable Archaeology. In *Community Based Archaeology: Research with, by, and for Indigenous Communities*. S. Atalay. Berkeley: University of California Press, pp. 1–28.
- Marshall, Y. (2002) What is Community Archaeology? *World Archaeology* 34(2):211-219.
- Dowdall, K. and O. Parrish (2003) A Meaningful Disturbance of the Earth. *Journal of Social Archaeology* 3(1):99-133.
- Voss, B., A. Kwock, C. Yu, L. Gong-Guy, A. Bray, M. Kane, and R. Allen (2013) Market Street Chinatown Archaeology Project: Ten Years of Community-Based, Collaborative Research on San Jose’s Historic Chinese Community. *Chinese America: History & Perspectives* 2013:63-74.
- Blakey, M. (1998) The New York African Burial Ground Project: An examination of enslaved lives, a construction of ancestral ties. *Transforming Anthropology* 7(1):53-58.
- Moser, S., D. Glazier, J. Phillips, L. Nasser el Nemr, M. Saleh Mousa, R. Nasr Aiesh, S. Richardson, A. Conner, and Michael Seymour (2002) Transforming Archaeology through Practice: Strategies for Collaborative Archaeology and the Community Archaeology Project at Quseir, Egypt. *World Archaeology* 34(2):220-248.
- Smith, M. (2014) Citizen Science in Archaeology. *American Antiquity* 79:749–762.

WEEK 15 (May 7): Concluding Thoughts / Further Research on Ethical Issues in Archaeology

What other important ethical issues in archaeology should we consider? Have your interests and stakes in archaeology changed since the onset of the course? We will explore these issues through in-class presentations and peer discussions of final research projects.

Readings: None

In-class activity: Final Research Presentations

FINALS WEEK: NO CLASS MEETING

Assignment due: Final research paper due to Blackboard Monday 5/14 by 4:30 pm

Have a great semester!