

Public Archaeology: The Politics of the Past
ANTH 391

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There is now no Native Past without the Stranger, no Stranger without the Native. No one can hope to be mediator or interlocutor in that opposition of Native and Stranger, because no one is gazing at it untouched by the power that is in it. Nor can anyone speak just for the one, just for the other. There is no escape from the politics of our knowledge, but the politics is not in the past. The politics is in the present -- Greg Denning, Mr. Bligh's Bad Language, CUP 1992: 178-179.

Course Description: This course addresses some of the ways that archaeology (and thus anthropology and history) lends stability to, and reflects dominant values of, the nation state. We will want to understand how political ideologies enter and support archaeological research; we consider theoretical issues that show how archaeology is a political practice, including the relationship between scientific knowledge and power, the fierce nationalism that motivates much of the practice of archaeology in the world today, how archaeology is depicted in the media and how archaeology depicts the “primitive” past, who *is* an archaeologist and who *isn't*, and why Native Americans often reject archaeology as a foreign logic. We will take up particular topics and case studies relative to these issues: the U.S. legislation that protects archaeological sites (what makes a site “significant”); oppositional claims over the “truth” of prehistory; the public presentation of archaeology through specific museum exhibits and films; the political ramifications of class, race, gender, and ethnicity in archaeology.

The Politics of the Past will not be conducted as a lecture course. Instead, a lively dialogue and exchange about topics that students have been reading about is expected. Be prepared for controversy and please be tolerant and respectful of views different from your own.

Course Readings: The course readings consist of various book chapters and journal articles and are available on Blackboard.

Course Grading: Course grades will be determined by five components (expanded upon in a separate handout); (1) Class participation and the preparation of questions based on the readings; (2) participation in one class panel or debate; (3) a critique of a museum exhibit or another public aspect of archaeology; (4) a web-based research project tracking the trade of antiquities; and (5) preparation of a “press release” pertaining to issues or policies about archaeological/ historical/ anthropological research.

Class participation	35%
Panel/Debate presentation	15%
Museum critique	15%
Research project	20%
Press Release	15%

1. PRE-CLASS QUESTIONS are due each week in class, covering the readings assigned for that week. You should prepare three thoughtful questions that both reflect your comprehension of the readings and isolate salient points that you think will contribute to the discussion of the readings and isolate salient points that will contribute to the discussion of the readings in class. Everyone is expected to turn in ten sets of questions over the course of the semester (so you have a couple of down-weeks if/when the semester gets a little hectic). Remember that active participation in class discussion is an integral part of the course and one way participation is graded is with the submission of your weekly questions about the readings.

2. PANELS / DEBATES are instituted in the class to encourage students to take responsibility for presenting parts of the course to the class, to encourage team learning among students, and to come up with innovative and diverse formats for presenting controversial or interesting new data in class. While the topics are pre-selected, panels and debates are encouraged to identify and locate materials relevant to each issue, deciding what to emphasize and how to present this material. Please avoid didactic formats where "panelists" simply divide up the material to be covered and each person researches and reads their separate part. Rather, work together to produce a well-informed, interactive presentation, where the class learns a lot of new material in a new way! Some possibilities: radio interviews, court hearings, lively arguments, etc.

Each member of the panel must participate, but roles do not need to be equivalent; responsibilities can be divided as each panel sees fit. Panels may want to designate one member as panel "facilitator" or "m.c." to direct, narrate or coordinate parts of the panel. Plan carefully and practice, if possible! Panels should be timed to last approximately 20 minutes with another 15 minutes for class discussion. Panels should plan to meet with me for research resources or to consider possible formats for presentation. It is the responsibility of each panel to arrange an appointment for such discussions -- it may be sufficient for only a few members of the panel to come and then communicate with the others. A single grade will be assigned to the entire panel based on preparation, content, and format, but particular individual efforts will be recognized, taking the peer evaluation forms into account. Panel grades will be made known to the panel the week following the presentation.

Panel / debate topics will be:

I. (Week 4) What are the effects / rules / responsibilities for archaeologists of rich nations to conduct research in foreign countries or native territories? Should American and archaeologists of other wealthy "first world" nations be allowed to conduct research in underdeveloped parts of the world? Under what conditions? What rules and regulations have been applied to foreign researchers? Will / should the pattern of colonialist archaeology (IS it colonialist?) continue in the 21st century?

II. (Week 6) Practice, professionalism and the public: what role for the public? for government? in the practice of archaeology. This topic directly addresses various forms of oversight and insight that the public could insist on having, in how archaeological projects are funded, written up and disseminated. Are archaeologists sufficiently accessible? responsible? to various public constituencies? what role would you design for public constituencies, in the design and undertaking of archaeological projects?

III. (Week 9) Repatriation of National Treasures: Should England have to return the Elgin Marbles? Is the Peabody Museum in Cambridge a good place for the sacred cenote materials of the Chichen Itza, Mayan site? Are the totem poles carefully curated in the Smithsonian best returned to soggy Vancouver or Queen Charlotte islands.

IV. (Week 14) The Media and Representations of Archaeology. How is archaeology portrayed in the media? Do movies such as Indiana Jones and Lara Croft: Tomb Raider help or hinder archaeologists? Should archaeologists work to improve or change popular representations of the field, if so how?

3. Three short projects will be undertaken in this class, resulting in 4-6 page papers for each one. Each of these will be described in a separate handout!

Assigned Readings

Week 1 Introduction: Who “owns” / “controls” / “interprets” the past? The past as contested landscape; who are the stakeholders?

Week 2 Systems of science, systems of knowledge: Social studies of science. How do we know about the past?

Shapin, Steven (1989). The Invisible Technician. *American Scientist* 77: 554-563.

Gero, Joan (1996). Archaeological Practice and Gendered Encounters with Field Data. In *Gender and Archaeology*, edited by R. Wright, pp. 251-280. Philadelphia: University of Pennsylvania Press.

Harding, Sandra (1998). Introduction. *Is Science Multi-Cultural?* Bloomington: Indiana University Press.

Kelley, Jane H. , and Marsha P. Hanen (1988). The Social Context of Archaeology. In *Archaeology and the Methodology of Science*, edited 99-163. Albuquerque: University of New Mexico.

Week 3 Nationalism and archaeology: Do nations NEED archaeology?

Arnold, Bettina (1996). Past as Propaganda: Totalitarian Archaeology in Nazi Germany. In *Contemporary Archaeology in Theory: A Reader*, edited by R. Preucel and I. Hodder, pp. Oxford: Blackwell Publishers.

Gero, Joan, and Dolores Root (1996). Public Presentations and Private Concerns: Archaeology in the Pages of *National Geographic*. In *Contemporary Archaeology in Theory: A Reader*, edited by R. Preucel and I. Hodder, pp. 531-548. Oxford: Blackwell Publishing.

Kohl, Philip L., and Clare Fawcett (1995). Archaeology in the service of the state: theoretical considerations. In *Nationalism, Politics, and the Practice of Archaeology*, edited by P. L. Kohl and C. Fawcett, pp. Cambridge: Cambridge University Press.

Week 4 The imperialism of doing archaeology in another country; World Heritage international issues and UNESCO interventions.

Cleere, Henry (1995). The Evaluation of Cultural Landscapes: The Role of ICOMOS. In *Cultural*

Landscapes of Universal Value, edited by B. Droste, H. Plachter, and M. Rossler, pp. 50-59.

Gero, Joan (2007). Global Ethics. Paper presented at World Archaeological Congress Inter-Congress, Japan.

Murimbika, McEdward and Bhékinkosi Moyo (2008). Archaeology and Donor Aid in 'Developing Countries': The Case for Local Heritage in Zimbabwe. In *Managing Archaeological Resources: Global Context, National Programs, and Local Actions*, edited by Frank McManamon, Andy Stout and Jodi Barnes, pp. One World Archaeology Series. Walnut Creek: Left Coast Press.

Pyburn, K. Anne, and Richard R. Wilk (1995). Responsible Archaeology is Applied Anthropology. In *Ethics in American Archaeology: Challenges for the 1990s*, edited by M. Lynott and A. Wylie, pp. 71-76. Washington, DC: Society for American Archaeology.

Trigger, Bruce (1984). Alternative Archaeologies: Nationalist, Colonialist, Imperialist. *Man* 19: 355-370.

FIRST PANEL: Ethics/ Rules/ Responsibilities for Foreign Research

Week 5 Indigenous North America: Who tells the story?

Deloria, Vine Jr. (1997). Low Bridge -- Everybody Cross. *Red Earth, White Lies: Native Americans and the Myth of Scientific Fact*. Golden, CO: Fulcrum Publishing.

McGuire, Randall (1997). Why Have Archaeologists Thought the Real Indians Were Dead? In *Indians and Anthropologists: Vine Deloria, Jr., and the Critique of Anthropology*, edited by T. Biolsi and L. J. Zimmerman, pp. 63-91. Tucson: University of Arizona Press.

Swidler, Nina, Kurt Dongoske, Roger Anyon, and Alan Downer, Eds. (1997). Chapters from *Native Americans and Archaeologists: Stepping Stones to Common Ground*. Walnut Creek: AltaMira Press.

Thomas, David Hurst (2000). The First American Archaeologist. In *Skull Wars: Kennewick Man, Archaeology, and the Battle for Native American Identity*, pp. 29-35, 133-144. New York: Basic Books.

Trigger, Bruce (1980). Archaeology and the Image of the American Indian. *American Antiquity* 45(4): 662-676.

MUSEUM EXHIBIT CRITIQUE DUE

Week 6 Archaeology & the law in North America; Historic preservation legislation

Chidester, Bob (2005). Is the National Register Broken? A Case Study of the Clash of Scholarly Activism and the Conservatism of the Federal Historic Preservation System. Paper presented at the American Anthropological Association Annual Meetings, Washington, DC.

Green, William, and John F. Doershuk (1998). Cultural Resource Management and American Archaeology. *Journal of Archaeological Research* 6(2): 121-167.

SAA Ethics Committee (1996). Principles of Archaeological Ethics. Electronic document,

www.saa.org/aboutsaa/committees/ethics/principles.html.

King, Thomas (2004). Background and Overview. *Cultural Resource Laws and Practice*. Walnut Creek: AltaMira Press.

Tsosie, Rebecca (1997). Indigenous Rights and Archaeology. In *Native Americans and Archaeologists: Stepping Stones to Common Ground*, edited by N. Swidler, K. Dongoske, R. Anyon, and A. Downer, pp. 64-76. Walnut Creek: AltaMira Press.

SECOND PANEL: Practice, professionalism and the public: What role for the public? for government? in the practice of archaeology.

Week 7 Reburial, NAGPRA, and repatriation

Clark, G. A. (1999). NAGPRA, the Conflict between Science and Religion, and the Political Consequences. *SAA Bulletin* 16(5), 22, 24

Department of the Interior, Office of the Secretary (1995). Native American Graves Protection and Repatriation Act Regulations. 43 CFR Part 10. Federal Register 60(232): 62134-62169.

Owsley, Douglas W. and Jantz, Richard L. (2001). Archaeological Politics and Public Interest in Paleoamerican Studies: Lessons from Gordon Creek Woman and Kennewick Man. *American Antiquity* 66(4): 565-575.

Zimmerman, Larry J. (1989a). Made radical by my own: an archaeologist learns to accept reburial. In *Conflict in the Archaeology of Living Traditions*, edited by R. Layton, pp. 60-67. London: Unwin Hyman.

----- (1989b). Human Bones as Symbols of Power: Aboriginal American Belief Systems toward Bones and "Grave Robbing" Archaeologists. In *Conflict in the Archaeology of Living Traditions*, edited by R. Layton, pp. 211-216. London: Routledge.

Ortner, Donald J. (1994). Scientific Policy and Public Interest: Perspectives on the Larsen Bay Repatriation Case. In *Reckoning with the Dead: The Larsen Bay Repatriation and the Smithsonian Institution*, edited by T. L. Bray and T. W. Killion, pp. 10-14. Washington: Smithsonian Institution Press.

Week 8 The "Kennewick Man" controversy

"Kennewick Man Readings", collection of articles and newspaper accounts from the New York Times and Anthropology Newsletter, 1997-1999.

Copes, Lynn (2008). Ancestors, Anthropology and Knowledge. In *Kennewick Man: Perspectives on the Ancient One*, edited by Heather Burke, Claire Smith, Dorothy Lippert, Joe Watkins and Larry Zimmerman. Left Coast Press, Walnut Creek.

Kakaliouras, Ann M. (2008). The Construction of a Political Object: The Case of Kennewick Man. In *Kennewick Man: Perspectives on the Ancient One*, edited by Heather Burke, Claire Smith, Dorothy Lippert, Joe Watkins and Larry Zimmerman. Left Coast Press, Walnut Creek.

Russell, Steve (2008). Law and Bones and What the Meaning of 'Is' Is. In *Kennewick Man: Perspectives on the Ancient One*, edited by Heather Burke, Claire Smith, Dorothy Lippert, Joe Watkins and Larry Zimmerman. Left Coast Press, Walnut Creek.

Zimmerman, Larry (2005). Public Heritage, a Desire for a "White" History for America, and Some Impacts of the Kennewick Man/ Ancient One Decision. *International Journal of Cultural Property* 12: 265-274.

Homework video: NOVA: *Kennewick Man Controversy*

Week 9 What's for sale? Collectors, hobbyists, museums, and flea markets.

LaBelle, Jason M. (2003). Coffee Cans and Folsom Points: Why We Cannot Continue to Ignore the Artifact Collectors. In *Ethical Issues in Archaeology*, edited by L. J. Zimmerman, K. D. Vitelli, and J. Holowell-Zimmer, pp. 115-129. Walnut Creek: AltaMira Press.

Murphy, Larry E., Mary C. Beaudry, Richard E. Adams, and James A. Brown (2000). Commercialization: Beyond the Law or Above It? Ethics and the Selling of the Archaeological Record. In *Ethics in American Archaeology*, edited by M. J. Lynott and A. Wylie, pp. 45-48. Washington, DC: Society for American Archaeology.

Nagin, Carl (1990). The Peruvian Gold Rush. *Art and Antiquities* VII(V).
Nichols, Deborah, Anthony Klesert, and Roger Anyon (1989). Ancestral Sites, Shrines and Graves: Native American Perspectives on the Ethics of Collecting Cultural Properties. In *The Ethics of Collecting: Whose Culture? Whose Property?*, edited by P. M. Messenger, pp. 27-38. Albuquerque: University of New Mexico Press.

Warren, Karen (1989). Introduction: Philosophical Perspective on the Ethics and Resolution of Cultural Properties Issues. In *The Ethics of Collecting: Whose Culture? Whose Property?*, edited by P. M. Messenger, pp. 1-25. Albuquerque: University of New Mexico Press.

Wylie, Alison (1995). Archaeology and the Antiquities Market: The Use of "Looted" Data. In *Ethics in American Archaeology: Challenges for the 1990s*, edited by M. Lynott and A. Wylie, pp. 17-21. Washington, DC: Society for American Archaeology.

THIRD PANEL: Repatriation of National Treasures

Week 10 North American Historical Archaeology: Great Men and Big Houses

Gable, Eric, and Richard Handler (1993). Colonialist Anthropology at Colonial Williamsburg. *Museum Anthropology* 17(3): 26-31.

Orser Jr., Charles E. (1996). The Haunts of Historical Archaeology. In *A Historical Archaeology of the Modern World*, edited 57-88. New York: Plenum Press.

Wilkie, Laurie, and Katherine Hayes (2006). Engendered and Feminist Archaeologies of the Recent and Documented Pasts. *Journal of Archaeological Research* 14(3): 243-264.

RESEARCH PROJECT DUE

Week 11 Identity Politics: African American Archaeology, as a Case Study.

Blakey, Michael L. (2001). Bioarchaeology of the African Diaspora in the Americas: Its Origin and Scope. *Annual Review of Anthropology* 30: 387-422.

----- (1996). Race, Nationalism, and the Afrocentric Past. In *Making Alternative Histories: The Practice of Archaeology and History in Non-Western Countries*, edited by P. Schmidt and T. Patterson, pp. 213-228. Santa Fe: School of American Research.

Franklin, Maria (1997). "Power to the People": Sociopolitics and the Archaeology of Black Americans. *Historical Archaeology* 31(3): 36-50.

Leone, Mark P., Paul Mullins, Marian C. Creveling, Laurence Hurst, Barbara Jackson-Nash, Lynn D. Jones, Hannah Jopling Kaiser, George C. Logan, and Mark S. Warner (1995). Can an African-American historical archaeology be an alternative voice? In *Interpreting Archaeology: Finding Meaning in the Past*, edited by I. Hodder, M. Shanks, A. Alexandri, V. Buchli, J. Carman, J. Last, and G. Lucas, pp. 110-124. London: Routledge.

LaRoche, Cheryl, and Michael Blakey (1997). Seizing Intellectual Power: The Dialogue at the New York African Burial Ground. *Historical Archaeology* 31(3): 84-106.

Orser Jr., Charles E. (1999). The Challenge of Race to American Historical Archaeology. *American Anthropologist* 100(3): 661-668.

Singleton, Theresa A. (1991). The Archaeology of Slave Life. In *Before Freedom Came: African American Life in the Antebellum South*, edited by E. D. C. Campbell, pp. 155-191. Charlottesville: University Press of Virginia.

Week 12 Archaeology and Social Justice: Community archaeology, Engaging Issues that Matter...

Derry, Linda (2003). Consequences of Involving Archaeology in Contemporary Community Issues. In *Archaeologists and Local Communities: Partners in Exploring the Past*, edited by L. Derry and M. Malloy, pp. 19-30. Washington, DC: Society for American Archaeology.

Greer, Shelley, Rodney Harrison, and Susan McIntyre-Tamwoy (2001). Community-based archaeology in Australia. *World Archaeology* 34(2): 265-287.

Loring, Stephen, and Daniel Ashini (2000). Past and Future Pathways: Innu Cultural Heritage in the Twenty-first Century. In *Indigenous Cultures in an Interconnected World*, edited by C. Smith and G. K. Ward, pp. 167-200. St. Leonards, Australia: Allen and Unwin.

Shepherd, Nick (2003). 'When the Hand that Holds the Trowel is Black...': Disciplinary Practices of Self-Representation and the Issue of 'Native' Labour in Archaeology. *Journal of Social Archaeology* 3(3): 334-352.

McGuire, Randall, and Mark Walker (1999). Class confrontations in archaeology. *Historical Archaeology* 33(1): 159-183.

Fraser, Meredith (2004). Differently-Bodied Persons in Archaeology: Ending the (Mis)management of Difference? Paper presented at the Society for American Anthropology Annual Meetings, Montreal, Canada.

Franklin, Maria (1997). Why Are There So Few Black American Archaeologists? *Antiquity* 71: 799-801.

Week 13 Cultural Heritage, Heritage Management and Cultural Tourism

Bruner, Edward M. (1996). Tourism in Ghana: The Representation of Slavery and the Return of the Black Diaspora. *American Anthropologist* 98(2): 290-304.

Foster, David (1992). Applying the Yellowstone Model in America's Backyard: Alaska. In *Aboriginal Involvement in Parks and Protected Areas*, edited by J. Birckhead, T. de Lacy, and L. Smith, pp. 363-376. Canberra, Australia: Aboriginal Studies Press.

Moser, Stephanie, Darren Glazier, James E. Phillips, Lamya Nasser el Nemr, Mohammed Saleh Mousa, Rascha Nasr Aiesh, Susan Richardson, Andrew 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.

Week 14 Indiana Jones and Lara Croft: Representations of Archaeology in the Media

Gugliotta, Guy (2003). Communicating Archaeology to the Public: A Science Writer's Perspective. *The SAA Archaeological Record* 3(2): 13-14.

Fagan, Brian (2005). Come, Let Me Tell You a Tale. In *Writing Archaeology: Telling Stories about the Past*. Walnut Creek: Left Coast Press.

Holtorf, Cornelius (2005). Archaeology and Popular Culture. In *From Stonehenge to Las Vegas: Archaeology as Material Culture*. Walnut Creek: AltaMira Press.

-----. (2005). Archaeo-appeal. In *From Stonehenge to Las Vegas: Archaeology as Material Culture*. Walnut Creek: AltaMira Press.

PRESS RELEASE DUE

FOURTH PANEL: Media Representations of Archaeology

Week 14 To Dig, or Not to Dig: What happens to the collections?

Childs, S Terry, Ed. (2004). Chapters from *Our Collective Responsibility: The Ethics and Practice of Archaeological Collections Stewardship*. Washington, DC: Society for American Archaeology.

Eakin, Hugh (2006). Museums Set Guidelines for Use of Sacred Objects. *The New York Times* August 10, 2006. Electronic document, <http://select.nytimes.com/search/restricted/article2res>, accessed 24 August 2006

Week 15 Lost Tribes and Sunken Continents

Cole, John R. (1980). Cult Archaeology and Unscientific Method and Theory. In *Advances in Archaeological Method and Theory*, edited by M. B. Schiffer, pp. 1-25, Vol. Vol. 3. New York: Academic Press.

Class recap: What have we taken away from this course?