UNIVERSITY OF FLORIDA
SYLLABUS

ANT 4190/ANG6186: COMMUNITY ARCHAEOLOGY AND HERITAGE

Professor Peter Schmidt
Grinter 441
Office hours: Thurs, 2-3:45
by appt. Wed. afternoon, 4-5

Course Description

A prominent theoretician at Stanford was recently heard to remark, after listening to a presentation on community and human rights (a study that used co-practice and full time ethnography), "This kind of archaeology is what all us should be doing now."

Many anthropologists are now aware that there is a need to transform archaeological practice, to make it more in keeping with community goals and ways of seeing. This course examines the practice of community engagement in archaeology and heritage work, and more broadly, in anthropology. Because we are concerned with anthropological principles and practice, the pertinence of this seminar stretches across sub-disciplines--cultural anthropology being as much its focus as archaeology and heritage studies. We will begin with an examination of how community engagement has been conceptualized in anthropology. More critically, we will want to consider reflexively how indigenous peoples see and think about anthropologists, a category of "Other" that includes archaeologists. Seeing ourselves through the lens of those with who conduct research and live is a poignant reminder that we come into such exercises with a long legacy of cultural assumptions and practices that may be seen as arrogant and exclusive by other cultures.

Community archaeology and heritage work are related approaches in mutual research, development, and preservation activities. Theoretical perspectives arising from collaborations between communities and archaeologists/heritage professionals have contributed to a better understanding of how local people articulate their heritage needs, define what heritage (intangible and tangible) means to them, and use archaeology and heritage to meet human rights claims, social justice principles, and community development needs.

Community approaches in the practice of archaeology and heritage work have become increasingly relevant to meeting the needs of communities where professionals conduct research and development activities. Over the last two decades participatory approaches in communities have gained significant traction, especially in Australia and North America (e.g. Greer 2010; Atalay 2012; McDavid 2002). These two regions have colonial histories where the practice of archaeology and heritage preservation is met with skepticism and mistrust, requiring new practices where professionals engage in thorough interaction and reciprocal relationships with local counterparts. Foremost among such practices are joint development of research goals and
implementation, capacity building to enhance scientific and management expertise, and full partnerships for development of heritage sites for the benefit of the communities.

Regardless of advances in collaborative approaches, professional archaeologists and heritage experts continue to practice research and heritage preservation/development in many communities without a clear awareness of community needs and desires. Recently published overviews show that many community projects in archaeology and heritage have either failed or have not realized their potential, especially in settings where there has been land alienation or virtually no familiarity with archaeology and anthropology.

Many regions and practicing professionals have yet to break the shackles of colonial approaches to archaeology and heritage. Projects continue to be initiated from the center, often by outside professionals without meaningful consultation or interaction with the communities that act as hosts and local interlocutors. This legacy has been hard to break. While top-down projects dominate recent history of practice, there are significant exceptions that hold hope. Increasingly local people are reacting to the incapacity of national and regional institutions to meet their cultural and historical needs by taking initiatives to control their own destinies. These examples are important and hold the potential to act as important models in the face of the continued inability of central authorities, and this includes universities, to meet local needs.

In this seminar we will explore studies that include working with communities to preserve and manage rock art; collaborating with communities in nationally-initiated projects that ensure significant local control over decision making; responding to initiatives taken by communities to develop heritage sites; co-writing histories; and developing joint research projects—to mention only a few. The successes of community participation in other parts of the world are important to understand and include a broad range of intersection issues and themes, including research into indigenous knowledge systems, oral traditions, cosmological constructions, social memory and place, human rights, and issues of sustainability, viz: Latin America, the Middle East, Africa, Europe, and different cultural settings within North America including Native American and African American settings.

As we articulate the relevance of archaeology in the context of community-based archaeology and heritage work, we will address a number of questions that appear below.

Some Questions to Ponder:

1. How do communities in the areas where archaeologists conduct their research access, interact and use some archaeological sites to negotiate the past in the present? What social, economic, or political influences prevent access, interaction, use, and negotiation of the past?
2. When communities reference archaeological heritage, what do they mean? Does it complement or differ from what archaeologists and heritage managers prescribe? How do people locate their own pasts in cultural heritage places such as archaeological sites?
3. Is community archaeology attainable? Can archaeology serve social justice, presented with the societal challenges of unemployment, poverty, and community development?
4. What community approaches have either prospered or failed and why?
5. What issues arise with the commercial exploitation of heritage sites?
6. What best practices can be identified that will serve as models for future development of community projects that are genuinely participatory?
7. How can community projects be framed to depart from a top-down approach initiated by outside donors and central institutions, e.g., national museums and universities?
8. What projects have the potential flexibility to serve as partial blueprints for the future of community engagement?
9. What are the ingredients to achieve sustainability and a lack of dependency on outside funding?
10. What forces, economic, political, and social militate against sustainability of community projects in archaeology and heritage work?
11. What kinds of conflicts arise between state interests and community initiatives? What lessons can be learned from state interference with community initiatives and what kinds of remedies are pertinent?
12. What prevents more local initiatives from being launched? Is it lack of resources, insufficient understanding of the potential of collaborative approaches, an absence of rewards in the professional workplace for those taking such initiatives?
13. How may participatory approaches better tease out local meanings of heritage? How may collaboration in heritage work add richness and alternatives to more universal definitions of heritage?
14. How may collaborative work lead to better understandings of human rights claims?
15. What avenues are available to archaeologists and heritage workers who want to initiate projects within local communities that have no prior understanding of archaeology or heritage preservation? What range of methods is appropriate in educating communities in such endeavors?
16. When initiating heritage tourism as part of their heritage development, how do communities imagine the impact of tourism on their daily lives, their local economy, and their well-being? Do such considerations enter into their deliberations about heritage tourism? What are the ethical responsibilities of professional collaborators to bring such issues to the forefront of deliberations?
17. When archaeologists and heritage workers encounter hostile community reactions to collaboration in research and development, what methods are appropriate for defusing or accommodating such reactions?

Course Organization and Expectations

Seminar Presentations: Each seminar participant will be expected to help lead one seminar (undergrad assisting) during the semester. This will entail a comprehensive, critical reading of the reading assignment for that particular week, guiding the seminar discussion, and producing a 5-7 page paper (3-5 for undergrads) on the readings; we may sometimes have multiple papers at one seminar. Paper presenters are not required to submit questions. Seminar papers must be delivered to the instructor’s mailbox by 7 PM Tuesday evening, the day before the seminar. They will be reviewed by the instructor and then distributed to the class via email.

Critical Questions: Each graduate student seminar participant is expected to submit three (3) critical questions pertaining to the readings to the instructor each week 22 hours in advance of the seminar, e.g., by 7 PM every Tuesday; undergraduates will submit 2 questions. Questions
will be compiled by the instructor and returned to all participants, to use in preparation for the seminar discussion, by Tuesday evening between 9 and 11 PM. 7 PM is a firm deadline for submission of questions; late submission will figure into the grading of questions.

**Research Papers:** All seminar participants will write research papers, preferably on topics that can be researched in the UF community or Gainesville. In the case of community archaeology and heritage, time is short to design and carry out projects, so an early start is required. Contacts with a community to discern interest in a collaborative project and its joint design may in itself be sufficient as a research paper. For example, an ethnography of what is involved in engaging a community and accommodating their interests would be a pertinent treatment, given time constraints. We will brainstorm about various possibilities in the second seminar meeting.

Weekly Participation: An integral part of a seminar is regular and significant oral contributions. The only way the instructor has to assess your engagement with the issues highlighted in the readings is to share your insights and critical thoughts in seminar. Discourse is critical.

**Summary of Grading**

- Class presentations + Short papers 20%
- Weekly Questions 20%
- Discussion in class 25%
- Research paper 35%

**For students with disabilities:** Students requesting classroom accommodation must first register with the Dean of Students Office. The Dean of Students Office will provide documentation to the student who must then provide this documentation to the instructor when requesting accommodation.

**Religious Holidays:** If you will miss class because of a religious holiday, please inform the instructor in advance so he is aware that you have a legitimate reason for an absence.

**Useful Texts with Key Readings:** note bracket comments at end of each entry

**Atalay, S. 2012. Community-Based Archaeology: Research with, by, and for Indigenous and Local Communities.** Berkeley: University of California Press. [See below in second week assignments]

**Colwell-Chanthaphonh, C., and Ferguson, T. J., eds. 2008. Collaboration in Archaeological Practice: Engaging Descendant Communities.** Lantham MD: AltaMira Press. [many chapters appear as readings in weekly assignments]


Gnecco, C., and Ayala, P. *Indigenous Peoples and Archaeology in Latin America.* Walnut Creek, CA: Left Coast Press. [3 chapters for weekly readings TBP]

**Little, B. J., and P. A. Shackel. 2014. Archaeology, Heritage, and Civic Engagement.** Walnut Creek, CA: Left Coast Press.

Phillips, C., and Allen, H. 2010. *Bridging the Divide: Indigenous Communities and Archaeology into the 21st Century.* Walnut Creek, CA: Left Coast Press. [several chapters for weekly readings TBP]


[several selected chapters in weekly readings TBP]

**For Purchase; TBP=to be posted**

**Schedule of Seminars**

**August 27: Introduction to Course and Selection of Topics**

**September 3: What do we mean by Heritage?: The intangible/tangible dichotomy reduced; the AHD or Authorized Heritage Discourse and alternative views**


**September 10: Development of Research Topics (synopsis due in class, September 17)**

**September 17: Top Down Legacies: UNESCO and Community: UNESCO as bully and older brother; recent ethnography of UNESCO behavior; where does change lie?; Various UNESCO conventions**


**September 24: Perspective on and about Native Americans:** How mostly white folks think it might be done vis-a-vis indigenous communities.


**October 1: Visions from Native American Experiences**: How several key Native American practitioners think about community roles in multiple cultural settings from Turkey to the US.


**October 8: Perspectives Arising from Australia and New Zealand**: Negotiating through deep colonial rifts; accepting indigenous knowledge and oral traditions; developing working partnership


**October 15: African Perspectives**: Long legacies of oral tradition research and ethnoarcheology; the role of indigenous knowledge; community initiatives; top-down approaches and the state


October 22: Latin America Visions: How ethnoarchaeology evolved to partnership and co-publishing: indigenous knowledge, oral traditions and history making together


October 29: African American Perspectives: Negotiating through miscommunication and misunderstandings; community initiatives and local knowledge; effecting partnerships

Davidson, J., and Brandon, J. 2012. Descendant Community Partnering, the Politics of Time, and the Logistics of Reality: Tales from North American, African Diaspora, Archaeology. In The


October 29: European Engagements: Application of principles from other regions; varieties of public archaeology, different from community approaches; local initiatives and the state


Waterton, E., and Smith, L. 2012 (reprint under new press). Heritage, Communities and Archaeology. Bloomsbury Academic: London. Chapter 1 (pp. 21-40); 4 (pp. 77-102).


Thomas, S. 2010. Community Archaeology in the UK: Recent Findings. http://www.archaeologyuk.org/sites/www.britarch.ac.uk/files/node-files/CBA%20Community%20Report%202010.pdf This is for reference purposes, illustrating the diversity and various engagements of community groups in the UK.

November 5: Social Justice and Community: Activism and scholarship--do they live together?: Is social justice an oversold idea?: How do communities feel about social justice as a "research" goal?


November 12: Human Rights and Community: *Human Rights violations in heritage sites across the globe; human rights claims emerging in conditions of poverty and disease; ethical responsibilities in communities suffering from deprivations*


November 19: "Dark" and Contested Heritage: *The tensions between community needs and "dark" tourism; Impact of "dark" tourism on visitor visitors and community identity; ethics of research into dark sites; sites where "dark" tourism has been developed with mixed results*


**November 26: Thanksgiving Vacation**

**December 3: Community vis-a-vis Public:** Sorting out public outreach activities from community engagement: how do they differ and how can public outreach further mutual research goals?


**December 10: Paper Presentations**