

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

Semester I, 2014-15
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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*. Lanham MD: AltaMira Press. [many chapters appear as readings in weekly assignments]

Fontein, J, 2006. *The Silence of Great Zimbabwe: Contested landscapes and the power of heritage*. London: UCL Press. [several selected chapters TBP]

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]

Shackel, P. A., and Chambers, E. J, eds. 2004. *Places in Mind: Public Archaeology as Applied Archaeology*. New York: Routledge. [several selected chapters in weekly readings TBP]

Silliman, S., ed. 2008. *Collaborating at the Trowel's Edge: Teaching and Learning in Indigenous Archaeology*. Amerind studies in archaeology. Tucson: University of Arizona Press. [2 selected chapters in weekly readings TBP]

**Smith, L. 2006a. *Uses of Heritage*. London and New York: Routledge. [about half of the chapters required, remainder highly recommended]

Waterton, E., and Smith, L. 2012 (reprint under new press). *Heritage, Communities and Archaeology*. Bloomsbury Academic.

[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*

Burra Charter. 1979 and 2013. <http://australia.icomos.org/publications/charters/> Also see various notes pertaining thereto.

Gnecco, C. and Ayala, P. 2011. Introduction: What Is to Be Done? Elements for a Discussion. In *Indigenous Peoples and Archaeology in Latin America*, eds. Gnecco, C., and Ayala, P., pp. 11-28. Left Coast Press: Walnut Creek, CA.

Marshall, Y. 2002. What is Community Archaeology? *World Archaeology* 34(2):211-219.

Marshall, Y. 2009. Community Archaeology. In *Oxford Handbook of Archaeology*, eds. C. Gosden, B. Cunliffe, and R. A. Joyce.

Smith, L. 2006a. *Uses of Heritage*. London and New York: Routledge. (Introduction, Chapter 1, 2, 3, and 8).

Waterton, E., Smith, L., and Campbell, G. 2006. The Utility of Discourse Analysis to Heritage Studies: The Burra Charter and Social Inclusion, *International Journal of Heritage Studies* 12(4):339-55.

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*

Deegan, N. 2012. The local-global nexus in the politics of World Heritage: space for community development? In *Community Development through World Heritage*, eds. M.-T. Albert, M. Richon, M. J. Viñals and A. Witcomb, pp. 77-83. Paris: World Heritage Papers no. 31, UNESCO.

Eriksen, E. 2001. [Between universalism and relativism: A critique of the UNESCO concepts of culture](#). In *Culture and Rights: Anthropological Perspectives*, eds. Jane Cowan, Marie-Bénédicte Dembour and Richard Wilson, pp. 127–48. Cambridge: Cambridge University Press

Meskel, L. 2013. UNESCO and the Fate of the World Heritage Indigenous Peoples Council of Experts (WHIPCOE). *International Journal of Cultural Property* 20(2):155–174.

Meskel, L. 2011.. “The Rush to Inscribe: Reflections on the 35th Session of the World Heritage Committee, UNESCO Paris, 2011.” *Journal of Field Archaeology* 37, no. 2 (2012): 145–51.

Seeger, A. 2009. Lessons learned from the ICTM (NGO) evaluation of nominations for the UNESCO: *Masterpieces of the Oral and Intangible Heritage of Humanity*, 2001-5, in *Intangible Heritage*, eds., L. Smith and N. Akagawa, pp. 112-28. Routledge, London.

Smith, L 2013, 'The Intangible Cultural Heritage Convention, a Challenge to the Authorised Heritage Discourse?', *2013 IRCI Meeting on ICH - Evaluating the Inscription Criteria for the Two Lists of UNESCO's Intangible Cultural Heritage Convention*, ed. Misako Ohnuki, pp. 122-128. International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI), Tokyo.

Convention for the Safeguarding of the Intangible Cultural Heritage. 2003. UNESCO: Paris. See http://portal.unesco.org/en/ev.php-URL_ID=17716&URL_DO=DO_TOPIC&URL_SECTION=201.html

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

Dowdall, K. M., and Parrish, O. 2001. A meaningful disturbance of the earth. *Journal of Social Archaeology* 3(1): 99-133.

Gallivan, M., Moretti-Langholtz, D. 2007. Civic Engagement at Werowocomoco: Reasserting Native Narratives from a Place of Power. In *Archaeology as a Tool of Civic Engagement*, pp. 47-66, eds. B. Little and P. A. Shackel. Walnut Creek, AltaMira Press.

Murray, W. F., Laluk, N. C., Mills, B. J., Ferguson, T. J. 2009. Archaeological Collaboration with American Indians: Case Studies from the Western United States. *Collaborative Anthropologies* 2:65-86.

Nichols, G., Welsh, J. R., Yellowhorn, E. 2007. Collaborative Encounters. In *Collaboration in Archaeological Practice: Engaging Descendant Communities*, eds. Colwell-Chanthaphonh, C., and Ferguson, T. J., pp. 273-298. Lanham MD: AltaMira Press.

Nichols, G. 2012. Seeking the End to Indigenous Archaeology. *Bridging the Divide: Indigenous Communities and Archaeology in the 21st Century*, pp. 233-252, eds. Phillips, C., and Allen, H. Walnut Creek, CA: Left Coast Press.

Silliman, S. 2008. Collaborative Indigenous Archaeology: Troweling at the Edges, Eyeing the Center. In *Collaborating at the Trowel's Edge: Teaching and Learning in Indigenous Archaeology*, ed. S. Silliman, pp. 1-21. Amerind studies in archaeology. Tucson: University of Arizona Press.

Silliman, S., and Dring, K. H. 2008. *Collaborating at the Trowel's Edge: Teaching and Learning in Indigenous Archaeology*, ed. S. Silliman, pp. 67-87. Amerind studies in archaeology. Tucson: University of Arizona Press.

Zimmerman, L. 2005, First, be humble: working with Indigenous peoples and other descendant communities. In *Indigenous Archaeologies: Decolonizing Theory and Practice*.

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.*

Atalay, S. 2012. *Community-Based Archaeology: Research with, by, and for Indigenous and Local Communities*. Berkeley: University of California Press.

Kuwansisiwma, L. J. 2008. Collaboration Means Equality, Respect, and Reciprocity: A Conversation about Archaeology and the Hopi Tribe. In *Collaboration in Archaeological Practice: Engaging Descendant Communities*, eds. Colwell-Chanthaphonh, C., and Ferguson, T. J., pp. 151-70. Lanham MD: AltaMira Press.

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

Birt, P. 2004. The "Burra": Archaeology in a Small Community in South Australia. In *Places in Mind: Public Archaeology as Applied Archaeology*, pp. 153-170, eds. P. A. Shackel A., and E. Chambers. New York: Routledge.

Cooke, E. 2010. The politics of community heritage: motivations, authority and control. *International Journal of Heritage Studies* 16(1-2):16-29.

Greer, S. 2010. Heritage and empowerment: community-based Indigenous cultural heritage in northern Australia. *International Journal of Heritage Studies* 16(1-2):45-58.

Mitchell, M., Guilfoyle, D. R., Reynolds, R. D., and Morgan. C. 2013. Towards Sustainable Community Heritage Management and the Role of Archaeology: A Case Study from Western Australia. *Heritage and Society* 6(1):24-45.

Phillips, C. 2010. Working Together? Maori and Archaeologists in Aotearoa/New Zealand Today. In *Bridging the Divide: Indigenous Communities and Archaeology into the 21st Century*, eds. C. Phillips and H. Allen, pp. 157-180. Left Coast Press: Walnut Creek, CA.

Smith, C., Morgan, A., and van der Meer, A. 2003. The Waanyi Women's Project: A Community Partnership Project, Queensland, Australia. In *Archaeologists and Local Communities: Partners in Exploring the Past*, eds. L. Derry and M. Malloy, pp. 147-66. Society for American Archaeology: Washington DC.

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

Chirikure, S., and Pwiti, G. 2008. Community Involvement in Archaeology and Cultural Heritage Management: An Assessment from Case Studies in Southern Africa and Elsewhere. *Current Anthropology* 49(3):467-485.

Fontein, J. 2006. *The Silence of Great Zimbabwe: Contested landscapes and the power of heritage*. London: UCL Press. Chapters 5, 8, 9.

Meskel, L. 2011. "From Paris to Pontdrift: UNESCO Meetings, Mapungubwe and Mining." *South African Archaeological Bulletin* 66, no. 194 (2011): 149–56.

Meskel, L., and Scheermeyer, C. 2008. Heritage as Therapy: Set Pieces in a New South Africa. *Journal of Material Culture* 13:153.

Schmidt, P. R. 2014. Rediscovering Community Archaeology in Africa and Reframing its Practice. *Journal of Community Archaeology and Heritage* 1(1): 38-57.

Schmidt, P. R. 2010. Trauma and Social Memory in northwestern Tanzania: Organic, Spontaneous community collaboration. *Journal of Social Archaeology* 10(2):255-279.

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

Angelo, D. 2011. Turning Tables in Search of Dialogue: The Making of Indiscrete Spaces in Latin American Contexts. In *Indigenous Peoples and Archaeology in Latin America*, eds. Gnecco, C., and Ayala, P., pp. 89-108. Walnut Creek, CA: Left Coast Press.

Green, L. F., Green, D., and Neves, E. 2003. Indigenous knowledge and archaeological science. *Journal of Social Archaeology* 3(3):366-398. Or, pp. 179-200 in *Indigenous Peoples and Archaeology in Latin America*, eds. Gnecco, C., and Ayala, P., pp. 89-108. Walnut Creek, CA: Left Coast Press.

Heckenberger, M. 2008. Entering the Agora: Archaeology, Conservation, and Indigenous Peoples in the Amazon. In *Collaboration in Archaeological Practice: Engaging Descendant Communities*, eds. Colwell-Chanthaphonh, C., and Ferguson, T. J., pp. 243-72. Lanham MD: AltaMira Press.

Heckenberger, M. J., 2009. Mapping Indigenous Histories: Collaboration, Cultural Heritage and Conservation in the Amazon. *Collaborative Anthropologies* 2:9-32.

Vasco, L. G. 2011. Archaeology and Identity: The Case of the Guambianos. In *Indigenous Peoples and Archaeology in Latin America*, eds. Gnecco, C., and Ayala, P., pp. 237-250. Walnut Creek, CA: Left Coast Press.

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*

Oxford Handbook of Public Archaeology, eds., R. Skeates, C. McDavid, and J. Carmen, Chapter 31. Oxford University Press: Oxford.

Laroche, C. J. 2012. The Anthropology of Archaeology: The Benefits of Intervention at African-American Archaeological Sites. In *The Oxford Handbook of Public Archaeology*, eds., R. Skeates, C. McDavid, and J. Carmen, Chapter 32. Oxford University Press: Oxford.

McDavid, C. 2002. Archaeologies that Hurt: Descendants that Matter: A Pragmatic Approach to Collaboration in the Public Interpretation of African-American Archaeology. *World Archaeology* 34(2):303-14.

McDavid, C. 2007. Beyond Strategy and Good Intentions: Archaeology, Race, and White Privilege. In *Archaeology as a Tool of Civic Engagement*, pp. 67-88, eds. B. Little and P. A. Shackel. Walnut Creek, AltaMira Press.

Mullins, P. R. African-American Heritage and in a Multicultural Community. In *Places in Mind: Public Archaeology as Applied Archaeology*, pp. 35-56, eds. Shackel, P. A., and Chambers. New York: Routledge.

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

Moshenska, G. 2009-2011. Building Sustainability in Community Archaeology: The Hendon School Archaeology Project. *Archaeology International* No. 13/14:94-100.

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).

Smith, L., and Waterton, E. 2009. The Envy of the World?: Intangible Heritage in England. In *Intangible Heritage*, pp. 289-302, ed. Smith, L. Routledge: London.

Thomas, S. 2014. Making archaeological Heritage accessible in Great Britain: enter community archaeology. In *Public Participation in Archaeology*, eds. S. Thomas and J. Woodbridge, pp. 23-33. The Boydell Press: Suffolk, UK.

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?*

Colwell-Chanthaphonh, C. 2007. History, Justice, and Reconciliation. In *Archaeology as a Tool of Civic Engagement*, pp. 23-46, eds. B. Little and P. A. Shackel. Walnut Creek, AltaMira Press.

Little, B. J. 2009. What Can Archaeology Do for Justice, Peace, Community, and the Earth? *Historical Archaeology* 43 (4), 115-119.

Little, B. J., and Shackel, P. 2014. *Archaeology, Heritage, and Civic Engagement: Working toward the Public Good*. Left Coast Press: Walnut Creek, CA.

Shackel, P. A. 2007. Civic Engagement and Social Justice: Race on the Illinois Frontier. In *Archaeology as a Tool of Civic Engagement*, pp. 243-262, eds. B. Little and P. A. Shackel. Walnut Creek, AltaMira Press.

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*

Charlesworth, H. 2010. Human Rights and the UNESCO Memory of the World Programme. In *Cultural Diversity, Heritage and Human Rights: Intersections in Theory and Practice*, eds. M. Langfield, W. Logan, M. N, Craith, pp. 21-30. Routledge, Taylor & Francis Group: New York.

Daniels, D. I. 2012. Culture, Cultural Rights, and the Right to Assemble. *Anthropological Quarterly* 83(4):883-95.

Disko, S. 2012. World Heritage sites and indigenous communities: the importance of adopting a human rights-based approach. In *Community Development through World Heritage*, eds. M.-T. Albert, M. Richon, M. J. Viñals and A. Witcomb, pp. 16-26. Paris: World Heritage Papers no. 31, UNESCO.

Hodder, I. 2010. Cultural Heritage Rights: From Ownership and Descent to Justice and Well-being. *Anthropological Quarterly* 83(4):861-882.

Logan, W. S. 2009. Playing the Devil's Advocate: Protecting Intangible Cultural Heritage and the Infringement of Human Rights. *Historic Environment* 22(3):14-18.

Logan, W. S. 2007. Closing Pandora's Box: Human Rights Conundrums in Cultural Heritage Protection. In *Cultural Heritage and Human Rights*, eds. H. Silverman and D. F. Ruggles, pp. 33-52. Springer.

Gilbert, J. 2010. In *Cultural Diversity, Heritage and Human Rights: Intersections in Theory and Practice*, eds. M. Langfield, W. Logan, M. N, Craith, pp. 31-44. Routledge, Taylor & Francis Group: New York.

Meskell, L. 2012. Human Rights and Heritage Ethics. *Anthropological Quarterly* 83(4):839-59.

Schmidt, P. R. 2014. Hardcore Ethnography: Interrogating the Intersection of Disease, Poverty, Human Rights, and Heritage. *Heritage and Society*.

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*

Biran, A. Poria, Y., Oren, G. 2011. Sought Experiences at (Dark) Heritage Sites. *Annals of Tourism Research* 38(3):820-831.

González-Tennant, Edward. 2013. New Heritage and Dark Tourism: A Mixed Methods Approach to Social Justice in Rosewood, Florida. *Heritage and Society* 6(1): 62–88.

Silverman, E. 2012. Contested Cultural Heritage: A Selective Historiography. In *Contested Cultural Heritage*, pp. 1-49. Springer.

Young, K., 2009, 'Auschwitz-Birkenau: the challenges of heritage management following the Cold War', in *Places of Pain and Shame: Dealing with 'Difficult Heritage'*, pp. 50-67, eds. W. Logan and K. Reeves. Routledge, London.

Long, C. and Reeves, K. 2009. 'Dig a hole and bury the past in it: reconciliation and the heritage of genocide in Cambodia. In *Places of Pain and Shame: Dealing with 'Difficult Heritage'*, pp. 68-81, eds. W. Logan and K. Reeves. Routledge, London.

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?*

Funari, P., and Beserra, M. 2012. Public Archaeology in Latin America. In *Oxford Handbook of Public Archaeology*, eds. Skeates, R., McDavid, C., and Carman, J., Chapter 5. Oxford: Oxford University Press.

Lassiter, L. E. Moving Past Public Anthropology and Doing Collaborative Research. *NAPA Bulletin* 29:70-86.

Nassaney, M. 2012. Enhancing Public Archaeology through Community Service Learning. In *Oxford Handbook of Public Archaeology*, eds. Skeates, R., McDavid, C., and Carman, J., Chapter 21. Oxford: Oxford University Press.

Sabloff, J. 2008. *Archaeology that Matters: Action Archaeology in the Modern World*. Walnut Creek CA: Left Coast Press.

Watkins, J. 2012. Public Archaeology and Indigenous Archaeology: Intersections and Divergences from a Native American Perspective. In *Oxford Handbook of Public Archaeology*, eds. Skeates, R., McDavid, C., and Carman, J., Chapter 33. Oxford: Oxford University Press.

December 10: Paper Presentations