## 697DG and 497DG
## Indigenous Archaeologies
Spring 2013, Thursdays 9:05-12:05, Machmer E-25
Professor: Dr. Sonya Atalay

**Course Description**
How do Indigenous people around the world engage with archaeology? How do they study and protect their sacred sites and landscapes? What research methodologies and ethical frameworks can we follow when conducting research on Indigenous peoples' cultural heritage? Indigenous communities are involved in archaeology and cultural heritage tourism and management projects of all sorts. For example, The Maoriori people in New Zealand are using state of the art technology to scan sacred carvings located on spirit trees. The Kashaya Pomo have developed cultural protocols for conducting fieldwork using their traditional teachings. Aboriginal people in Australia are now the primary tour guides for a rock art site that is several thousand years old. Closer to home, for the Anishinaabek in Michigan, nearby rock art images are viewed as a "teacher". Tribal members provide regular cedar baths to nourish the stone that holds over 100 cultural instructions for how to live in balance with creation. In this course, we will explore these and many other examples of indigenous archaeology. Some are very close to home – being conducted by UMass faculty, others from around the globe. These projects set new directions for archaeology in an area of study called "Indigenous Archaeology".

This is a "doing" course. We will begin by examining what Indigenous archaeology is; its theoretical foundations; and the methods and ethics related to its practice. Students will then have the chance to engage directly with these concepts by conducting hands-on research for three projects. The research we generate as a group during this class will be utilized by the National NAGPRA Program and be reported to the U.S. Congress; it will be used to assist indigenous communities in producing ethics guidelines for future archaeology and cultural heritage research, and will assist the Saginaw Chippewa Tribe of Michigan in protecting a sacred rock art site in traditional Anishinabe homelands. You will learn about knowledge mobilization – how we "move" archaeological knowledge and research related to cultural heritage out of the academy and into the real world, to ensure that it is useful and meets community-defined needs. Some of the knowledge mobilization methods you'll experiment with include comics, community reports, prezi, and YouTube videos.

Format: Hybrid seminar/ service-learning course. We will discuss readings in-class and will complete three research projects that reinforce the readings by providing hands-on experience.

Prerequisite: Introductory archaeology course

**Contact Information and Office Hours**
Instructor: Professor Sonya Atalay, Machmer 202, 413-545-2652 (voice mail available)
Office Hours: Mondays 8:30 – 10:30am,   Mailbox located in Machmer 2nd floor lounge

**Required Books and Software**
*Community-based Archaeology: Research with, by, and for Indigenous and Local Communities.* Sonya Atalay (2012) Berkeley: University of California Press.
*Decolonizing Methodologies: Research and Indigenous Peoples.* Linda Tuhiwai Smith  **(2012) 2nd edition**.  London: Zed Books.
*Comic Life Software (downloadable at: http://comiclife.com/)

**Expectations, Grading, and Evaluation**
Grades will be based on two primary course components: attendance and participation (25%) and 3 research reports that are due throughout the semester (75%).

*Attendance and Participation*: I teach based on the pedagogical philosophy that we gain new knowledge in many ways. This course is designed to provide students (and myself) with numerous opportunities for learning. Those include reading relevant research, discussing and reflecting critically on what you've read in a group setting, and sharing your reflections about the reading and your own experiences with archaeology and cultural heritage research. For the course to be successful, you need to read the assigned material. You also need to regularly contribute to class discussions. Those are different skills, and they facilitate different aspects of learning the course material. Your participation grade (25% of your overall course grade) will be based on your weekly attendance, your demonstration that you've done the readings, and your participation in class discussion. We will discuss as a group the most appropriate ways for you to demonstrate that you've done the readings.

*Research Reports*: My goal as an educator is to provide you with the opportunity and tools to learn the course material in an in-depth way. I want to ensure that you are introduced to key concepts in this subject area and that you acquire the research and analytical skills needed to conduct top-notch research in this area. I want you to learn in a way that will stay with you long after this course and your college education has ended. Research demonstrates that one of the best ways to ensure this type of deep learning is through hands-on experience that gives you an opportunity to engage actively with the course content. This course is strongly built on an experiential learning model. There are 3 research projects that you will work on. These are not theoretical exercises, but are actual components of on-going research that I'm engaged with. We will focus on each of the three projects for roughly 1 month. There will be an in-class workshop related to each project. Your attendance at in-class workshops is critical, as you will share the challenges you are having with your component of the research and you will get direct assistance and feedback from your colleagues and me. At the end of each project period, you will submit your research. Each of the three projects counts as 25% of your grade, for a total of 75% of your overall course grade. The Ethics Guidelines project and the Indigenous Archaeology Case Study project involve multiple components. The breakdown of the grading will be as follows:

Research Projects
NAGPRA                                    25%        (Due March 7)

IPinCH Ethics
*Guidelines research*        20%        (Due April 4)
*IRB Protocol*                  5%        (Complete in class March 28)

Indigenous Archaeology Case Study
*Comic Life Report*          10%        (Draft due April 11, final version due April 18)
*YouTube Video*               15%        (Draft due April 25, final version due May 2)
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**TOTAL**                          **75%**

*Note:* There are **NO** mid-term of final exams in this class.

**Disabled Student Services**
If you will require assistance or academic accommodations for a disability, please introduce yourself to me after class, during office hours or by individual appointment. You must have established your eligibility for disability support services through the Office of Disability Services in 161 Whitmore, 413.545.0892.

**Classroom Professionalism**
I expect that students will act in a professional manner while in class.  This means that you should not check email, surf the net, read the newspaper, habitually arrive late, talk loudly with classmates, or otherwise disrupt class.  Please turn your cell phones off.  I would also appreciate an email in advance if you are going to miss class.  If excessive violations occur, it will result in a reduction of your overall course grade by up to 10%.

**Weekly Course Topics and Readings**
***Important: All readings for the week should be done prior to class. Bring readings to class with you (digital format is OK) and be prepared to discuss them.***

**Week 1 Introduction to Course Goals and Expectations      January 24**
This first class provides a general introduction to the course content, format and overall aims.  We will review the syllabus and course expectations. I will introduce the three projects you will be working on over the next 14 weeks, describe the pedagogical and ethical rational for doing this community-based service learning research, and provide details for how your work will be evaluated.

*Points to Consider for today's class:*
- How does UNDRIP relate to archaeology?
- Do you prefer to work in teams of 2 or individually?
- Is there a particular UMass research project you'd like to focus on for the final project? What format do you want your final project report to take? (e.g. PowerPoint to YouTube? iMovie?)

*Readings*
United Nations Declaration on the Rights of Indigenous Peoples

*In class*
*Introductions
*Review of syllabus and expectations
*Discuss UNDRIP
*Comic Life tutorial online
*Workshop on digital methods. **Bring your laptop if you have one.**

**Week 2 What is Indigenous Archaeology?          January 31**
This week we will examine some of the theoretical discussions about Indigenous Archaeology. We will consider what indigenous archaeology is, how to define it, and how it's changed over time. We will also consider some of the critiques of indigenous archaeology as well as the contributions this form of scholarship adds to the wider discipline.

*Points to Consider*
- How should we define "indigenous archaeology"?
- Why and when did indigenous archaeology begin to develop? What need(s) prompted it?
- What is the vision presented of an Indigenous archaeology? How do these differ amongst the authors? Are the differences theoretical? Methodological? Something other all together?
- What is the role of Indigenous people in Indigenous archaeology? The role of Native and non-Native archaeologists?
- What is the relationship between indigenous archaeology and efforts toward "decolonizing" archaeology? And how do these relate to community-based participatory research?

*Readings*
*Joe Watkins (2000) *Indigenous Archaeology: American Indian Values and Scientific Practice.* AltaMira Press.  Read Introduction; Part I: Issues; Chapters 1 and 11.
* George P. Nicholas and T.D. Andrews (1997) *At a Crossroads:Archaeology and First Peoples in Canada*. Burnaby, B.C.: Archaeology Press, Simon Fraser University. Read Forward; Preface; Chapter 1 (Indigenous Archaeology in a Postmodern World) and Chapter 22 (On The Edge).
*Ian McNiven and Lynette Russell (2005) Partnerships: Pathways to a Decolonized Practice. In *Appropriated Pasts: Indigenous Peoples and the Colonial Culture of Archaeology*, Ch. 8 (p. 232-260).
*Sonya Atalay (2006) Indigenous Archaeology as Decolonizing Practice. *American Indian Quarterly* 30 (3-4): 280-310.
*George Nicholas (2008) Native Peoples And Archaeology. In *Encyclopedia of Archaeology*, ed. by Deborah M. Pearsall, p. 1660-1669.
*Steve Silliman (2008) Collaborative Indigenous Archaeology: Troweling at the Edges, Eyeing the Center. In *Collaborating at the Trowel's Edge: Teaching and Learning in Indigenous Archaeology*, Ch. 1 (p. 1-21).

*McGhee, Robert (2008) Aboriginalism and the Problems of Indigenous Archaeology. *American Antiquity* 73(4): 579-597.
*Responses to McGhee in *American Antiquity* (2010) 75(2) (4 articles: Colwell-Chanthaphonh et al., Silliman, Wilcox, and Croes)
*Marge Bruchac, Siobhan Hart, and Martin Wobst (2010) Preface and Chapter 1 (Indigenous Archaeologies: A Worldwide Perspective on Human Materialities and Human Rights, by H. Martin Wobst) in *Indigenous Archaeologies: A Reader on Decolonization*. Left Coast Press.
*Tim Murray (2011) Archaeologists and Indigenous People: A Maturing Relationship? *Annual Review of Anthropology* 40:363–78


**Week 3   Indigenous Knowledge Frameworks and Research Methodologies  February 7**
Indigenous peoples around the globe have critiqued archaeology and other approaches to knowledge production in two primary ways: first, they note the epistemological differences that exist between "western" and indigenous knowledge frameworks. Grounded in western epistemology, archaeology has traditionally sought (and found) discontinuity and boundedness. In contrast, epistemologies of many Indigenous groups frame knowledge in a holistic way within an inter-connected framework. An understanding of these knowledge frameworks is essential for a productive archaeological practices with Indigenous peoples. Furthermore, Indigenous peoples across the globe have called for changes to be made in the research process, demanding that communities have greater control over research questions and that they benefit from the outcomes of research.  This week we will examine indigenous knowledge frameworks and approaches that have been termed "critical indigenous methodologies". This includes a discussion of community-based participatory research, decolonization and post-colonial theory.

*Points to Consider*
- How would you characterize the relationship between Indigenous and Western knowledge systems? Is there a significant dichotomy or is it a continuum? How does each envision time and space (both key factors in archaeology).
- Are there aspects of indigenous epistemologies that are difficult to grasp? Are there aspects that are particularly satisfying or that you can identify with?
- How does the historical legacy of anthropology, archaeology, and academia in general impact our understanding of indigenous knowledge systems?
- Consider the diversity of Indigenous cultures, both within settler nations (e.g. U.S., New Zealnd, Australia, Canada) and between them.
- What is meant by the term 'decolonization'? Does this imply an end to all research on Indigenous peoples? Or perhaps all research should be conducted by indigenous scholars?
- Who should provide the impetus for a research project to begin?  How should funding work in community-based research projects? Who gives permission and makes final decisions?
- Who should hold rights to the knowledge produced by research on indigenous peoples? What format should the results take?
- What is the nature of the ideal relationship between a researcher and an indigenous community? Who should benefit from archaeological research?
- Is the goal to integrate Western and Indigenous approaches to knowing the past? Or should there be some other goal, e.g. producing knowledge in a purely indigenous framework? Or something else? What do you envision as a productive model?

Readings
*Linda Tuhiwai Smith (2012) *Decolonizing Methodologies: Research and Indigenous Peoples*. Zed Press. 2nd edition.
*Leslie Brown and Susan Strega (2005) Introduction: Transgressive Possibilities. In *Research as Resistance: critical, indigenous, & anti-oppressive approaches*, (eds.) Leslie Brown and Susan Strega. Canadian Scholars' Press.
*Dawn Bessarab and Bridget Ng'andu (2010) Yarning About Yarning as a Legitimate Method in Indigenous Research. *International Journal of Critical Indigenous Studies* 3(1): 37-50.

**Week 4 Research Methodologies Applied to Archaeology + Intro to Repatriation      February 14**
This week we begin by considering how the research methodologies we discussed last week are being applied to archaeology. We will think about how the practice of planning and carrying out archaeology has changed to be more collaborative and community-based. We will then turn our focus to considering repatriation. How have community-based research methodologies changed the way repatriation research is done? Indigenous peoples have struggled for decades to have their ancestral remains and objects returned to them from museums and universities across the world. More recently, communities are calling for repatriation of songs, traditional teachings and stories, dances and other forms of intangible heritage. Responses and approaches to repatriation have varied among governments and institutions. In Australia and New Zealand, State and National museums have developed policies and facilitated the repatriation of several collections of provenienced Indigenous ancestral remains. In the US, legislation (NAGPRA) has been the primary response. In all cases, the repatriation process continues to be complex and extended, and can be challenging for Indigenous communities as well as museums, Federal agencies and other institutions. Our class today will consider both established and emerging issues that surround the repatriation of tangible and intangible items: including people, songs, images, objects and knowledge.

*Points to consider:*
- At what point in time, if any, do skeletal remains become the ancestral heritage of us all?
- Does repatriation necessarily mean reburial?
- What are the differences/links between repatriating tangible and intangible heritage?
- What are the implications for archaeological practice of repatriating knowledge, songs, images?
- In what ways can repatriation be problematic for Indigenous communities?
- How do the media present such issues? How do you think the general public views them?
- What were the positive aspects of the international repatriation to Haida Gwaii? Where is more work needed?
- How are repatriation issues similar/different in non-U.S. contexts? And what about within the U.S. but outside of archaeology (e.g. in ethnomusicology or folklore)?
- Our repatriation research project focuses on identifying key issues, barriers, and concerns that tribes, museums and Federal agencies have with implementing NAGPRA and with repatriation and reburial more broadly. Over the next few weeks, consider how the issues we identify while conducting our research within the NAGPRA Review Committee meeting minutes may also relate to broader issues of repatriation (e.g. in international contexts, intangible heritage, etc.)

*In-class*
*Welcome Dr. Gould's independent study students to class to assist with NAGPRA research
*Discuss community-based archaeology methodologies
*Discuss repatriation readings
*Skype with Sherry Hutt to explain NAGPRA research project
*Review National NAGPRA Webpage to find meeting minutes
*Present data template and NAGPRA homepage for RC Meeting Minutes

*Video streaming assignment*
Prior to class: view 'Stolen Spirits of Haida Gwaii' 2004

*Readings*
Research methodologies in archaeology.
*Sonya Atalay (2012) *Community-based Archaeology: Research with, by, and for Indigenous and Local Communities*. University of California Press, Berkeley. Preface and Ch. 1-3.

Repatriation
*Jon Daehnke and Amy Lonetree (2010) Repatriation in the United States: the current state of NAGPRA. In *Handbook of Postcolonial Archaeology*, eds. Jane Lydon and Uzma Rizvi, Ch. 18: 245-255. Left Coast Press. Walnut Creek, CA.
*Clay Dumont (2011) Contesting Scientists' Narrations of NAGPRA's Legislative History: Rule 10.11 and the Recovery of "Culturally Unidentifiable" Ancestors. *Wicazo Sa Review* 26(1): 5-41.

*Letter from 41 members of National Academy of Sciences re: NAGPRA and "culturally unidentifiable" human remains.
* SAA comments on NAGPRA 10.11 (CUHR) Rule.
*Liv Nilsson Stutz (2008) Caught in the Middle: an archaeological perspective on repatriation and reburial. In UTIMUT *Past Heritage, Future Partnerships: Discussions on Repatriation in the 21st Century*, Eds. Mille Gabriel and Jens Dahl.
*Diane Thram (also watch 5 minute youtube video referenced in article) "After Digitisation, What Next? Suggested Guidelines for the Sale, Reproduction and Repatriation of Digital Deritage." (2010).
*Thomas Hilder (2012) Repatriation, Revival and Transmission: The Politics of a Sámi Musical Heritage. *Ethnomusicology Forum* 21(2): 161-179.
*Michelle Crouch (2010) Digitization as Repatriation? *Journal of Information Ethics* 19.1: 45-56.
*Video on Maori repatriation project: http://mediacentre.maramatanga.ac.nz/content/digitisation-research-part-one-arapata-hakiwai
*Robert Paterson (2010) Heading Home: French Law Enables Return of Maori Heads to New Zealand. *International Journal of Cultural Property* 17:643–652
*Aileen Runde (2010) The Return of Wampum Belts: Ethical Issues and the Repatriation of Native American Archival Materials. *Journal of Information Ethics* 19(1): 33-44.


**Week 5  WORKSHOP: NAGPRA Key Concerns Research            February 21**

*Points to consider*:
- What links have you found between the barriers and concerns raised at NAGPRA meetings and our discussions on indigenous knowledge systems? On research methodologies?
- What do you see as the future of indigenous archaeology with regards to repatriation? What are the next set of challenges?

*Readings*
*NAGPRA Review Committee Meeting Minutes and Transcripts

In class:
*Share findings thus far. Discuss problems/set backs/questions
*Work together on "NAGPRA Key Concerns Research"


**Week 6 Archaeological Ethics & Intro to IPinCH Ethics Guidelines Project      February 28 (Sonya will attend class via Skype)**
This week we will make the transition from the NAGPRA research project to two projects on research ethics. We focus on the ethical frameworks within which archaeology is undertaken in different parts of the world. The existence of alternative ethical and legislative starting points means that archaeological responses to ethical dilemmas in different communities can have vastly different outcomes. There is currently a debate within the SAA and the U.S. archaeological community regarding revisions to the SAA Principles of Ethics. We will read ethics codes and principles from archaeology and anthropological professional associations and consider potential changes to the SAA principles.

*Points to Consider*:
- What is the value of ethical codes?
- Is the development of ethical codes a response to the need for formal guidelines to assist in the resolution of ethical dilemmas or simply due to a professionalization that attempts to draw a line between who has the power and license to do archaeology and who doesn't?
- What are the repercussions of working in a situation where more than one code of ethics applies? How do you choose?
- Is it reasonable for archaeologists to impose the ethical codes of their home country when working in another country?

- How should we go about updating the SAA Code of Ethics? What sort of inclusive process might we develop to further the conversation?

*Readings*
*Sonya Atalay (2005) "SAA Committee on Native American Relations (CNAR) Ethics Memo (Memo presented to SAA Executive Board and the SAA Ethics Committee asking for changes to SAA Principles of Archaeological Ethics)"
*Sonya Atalay et al. (2009) An Open Letter to the SAA Membership. *SAA Archaeological Record* 9(2):4-5.
*American Anthropological Association Code of Ethics of the American Anthropological Association. http://www.aaanet.org/committees/ethics/ethcode.htm.
*Australian Archaeological Association Code of Ethics 1994 *Australian Archaeology* 39: 129.
Canadian Archaeological Association 2002 Statement Of Principles For Ethical Conduct Pertaining To Aboriginal Peoples. http://www.canadianarchaeology.com/ethicseng.html.
*Register of Professional Archaeologists 2002 http://www.rpanet.org/about.htm.
Society for American Archaeology 1996 Principles of Archaeological Ethics. http://www.saa.org/Aboutsaa/Ethics/prethic.html.
*World Archaeological Congress 1989 Vermillion Accord on Human Remains. http://www.wac.uct.ac.za/archive/content/vermillion.accord.html.
*World Archaeological Congress 1991 First Code of Ethics. http://www.wac.uct.ac.za/archive/content/ethics.html.
* Colwell-Chanthaphonh, Chip and T.J. Ferguson 2006 Trust and Archaeological Practice: Towards a Framework of Virtue Ethics. In In *The Ethics of Archaeology: Philosophical Perspectives on Archaeological Practice*. Edited by Chris Scarre and Geoffrey Scarre. Cambridge University Press. Chapter 7 (p. 115-130).
*Smith, Claire and Heather Burke 2003 In the Spirit of the Code. In *Ethical Issues in Archaeology*. Edited by Larry J. Zimmerman, Karen D. Vitelli, and Julie Hollowell-Zimmer. Alta Mira Press. P. 177-200.

*In class:*
*Discuss progress on "NAGPRA Key Concerns Research" (reports due next week – March 7)
*Discuss archaeological ethics and changes to SAA Principles
*Sonya will introduce "IPinCH Ethics Guidelines Project"
*Organize into groups: 1) published material and 2) IPinCH Case Studies/meetings
*Workshop: Continue work on "NAGPRA Key Concerns Research"


**Week 7 IPinCH Research Ethics Project          March 7**
This week we begin our second project related to developing ethics guidelines for conducting research in partnership with indigenous communities. You will become familiar with the IPinCH project and the Community-Based Initiatives (CBIs)that the project has funded. These projects have brought to the foreground some important ethical concerns regarding CBPR, archaeology, heritage management, IP and indigenous-related research. We will look to the IPinCH CBIs and to the literature on indigenous critical studies and methodologies to pull out key concerns or points to consider when doing indigenous archaeology or other research with indigenous community partners. We will consider an effective knowledge mobilization plan – what might be the best ways to compile and share these findings with scholarly communities, indigenous groups, and policy makers. You will submit your NAGPRA Key Concerns Research Project Reports and come prepared to begin work in class on the IPinCH Ethics Research Guidelines Projects.


**DUE: SUBMIT NAGPRA Key Concerns Research Reports**

*Points to Consider:*
- How can the guidelines we develop in this project be used to revise the SAA Principles of Ethics? What about for other professional associations (AAA, NAISA, AIA, others?)
- Can guidelines such as these be used to address some of the key NAGPRA concerns you identified in our previous project?

- What work have UMass faculty done with regards to ethics, IP issues, or related areas? Are you interested in highlighting one of these projects in a YouTube video?
- How can these guidelines be effectively communicated to the NSF or NEH to have positive impact on their policies? What about the UMass IRB – might these guidelines be useful for guiding research ethics on our own campus?
- What other policy or community uses can you think of for this research? And how would you mobilize our results to reach them?

*In class*
*Reflection of NAGPRA Key Concerns Research
*Discuss IPinCH Project (Skype or visit with Jane Anderson and/or Alison Wylie)
*Present data template for Ethics guidelines (developed by Dru McGill and Davina Two Bears)
*Divide readings for project
*Search for other material to add to source bibliography (add your sources to shared biblio in dropbox)
*WORKSHOP: Begin research on "IPinCH Ethics Guidelines Project"

*Readings*
*IPinCH Prezi: http://prezi.com/e0ral4xwltwj/copy-of-series-outline-intellectual-property-issues-in-cultural-heritage/
* George Nicholas et al. (2009) Intellectual Property Issues in Heritage Management, Part 1: Challenges and Opportunities Relating to Appropriation, Information Access, Bioarchaeology, and Cultural Tourism. Heritage Management 2: 261-2.
*Read segments of IPinCH webpage: http://www.sfu.ca/ipinch/      (Brief summaries of each project under tab "CBIs/Case Studies" and "Working Groups: IP and Research Ethics")
*Wiynjorroc, Phyllis; Peter Manabaru, Nell Brown and Andrew Warner 2005 We just have to show you: research ethics *blekbalawei*. In Indigenous Archaeologies: Decolonising Theory and Practice. Chapter 17 (p. 316-327).

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Source material for IPinCH Ethics Guidelines Project (you don't need to purchase or read these for this week – they are data that you'll draw from for our next project. I'll provide the books).

-- Linda Tuhiwai Smith (2012) *Decolonizing Methodologies*
--  *Handbook of Critical and Indigenous Methodologies* (eds. Norman K. Denzin, Yvonna S. Lincoln , Linda Tuhiwai Smith)
-- *Natives and Academics* and *So You Want to Write about American Indians?* Devon Mihesuah
-- *Research as Resistance* (eds.Brown and Strega)
-- *Indigenous Methodologies: Characteristics, Conversations, and Contexts* (Margaret Kovach)
-- *Indigenous Research Methodologies* (Bagele Chilisa)
-- *Reclaiming Indigenous Voice and Vision* (ed. Marie Battiste)
-- online protocols and tribal IRBs
-- NCAI PRC documents (http://www.ncaiprc.org/)
-- IPinCH case study reports, video and audio recordings (I'll provide weblink and password)
-- Others?

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**Week 8  WORKSHOP: IPinCH Ethics Guidelines Project  March 14**

*In class*
*What other materials have you added to our shared source bibliography?
*Discuss challenges and key findings thus far

**Week 9  SPRING BREAK No Class        March 21**

**Week 10 Institutional Review Boards and Human Subjects Protocols       March 28**
This week we continue our work on the IPinCH Ethics Research Project whilst we examine the IRB process. We will learn what an IRB is why we have them. Since Indigenous archaeology projects are community-based, they must go through IRB review and are increasingly required to pass community review. You'll learn what the UMass IRB requirements are for faculty and graduate students. Indigenous communities are slowly developing their own processes and protocols for reviewing and approving research. You'll examine several community IRB protocols and consider how our IPinCH Ethics Research Project might be used to help communities and universities better protect human "subjects" and improve IRB protocols.

*Points to Consider*
- Why have archaeologists traditionally not been required to have their work reviewed by an IRB?
- How does CBPR and indigenous archaeology change the nature of "human subjects"?
- Who does an IRB aim to protect? From the research you've done thus far, can you think of ways to improve IRB processes?
- What would you like to ask those who are involved in the IPinCH CBIs that might help inform the research we are doing in developing Ethics Guidelines?

*In Class*
*Visit from UMass IRB office (?)
*Workshop: Write protocol for IPinCH Interviews of CBI Co-Researchers

*Readings*
*Bendremer, Jeffrey C. and Kenneth A. Richman 2006 Human Subjects Review and Archaeology: A View from Indian Country. In *The Ethics of Archaeology: Philosophical Perspectives on Archaeological Practice*. Edited by Chris Scarre and Geoffrey Scarre. Cambridge University Press. Chapter 6 (p. 97-114).
*Sonya Atalay (2012) Community-based Archaeology. Ch. 5
* Rocky Mountain Tribal IRB webpage and IRB forms: http://www.mtwytlc.org/rocky-mountain-tribal-irb/rmtirb-home.html
*UMass IRB training (you will register online to do CITI training in Social and Behavioral Research): http://www.umass.edu/research/human-subjects-trainingciti-training-course

**Week 11  Indigenous Archaeology Case Studies: Landscapes and the Built Environment      April 4**
This week we begin our 3rd and final research project focusing on Indigenous Archaeology case studies. We will take an in-depth look at indigenous archaeology projects around the globe – some close to home and others half-way around the world. UMass Amherst's own Dr. Rae Gould will visit our class to discuss her work with her own Nation (Nipmuc). The collaborative projects we are reading about this week encompass areas of research related to ancestral remains, sacred sites, and landscapes; they include examples of collaborative field schools and community-based archaeology. Some projects are legally mandated; the majority are voluntary. Through these readings we will examine how the principles, theories, methodologies and ethics that we've studied thus far are implemented "on the ground", in real-world examples. We will also have the opportunity to consider the future. We will envision the long-term impact of indigenous archaeology on the discipline of archaeology and on other fields; and we will consider what challenges and opportunities the next decade of indigenous archaeology might hold. We also consider critiques of community-based archaeology, specifically those that question how *truly* community-driven many "collaborative" projects are.

**DUE: SUBMIT IPinCH Ethics Guidelines Project**

*In class*
*Dr. Rae Gould (Nipmuc) UMass Amherst Repatriation Coordinator discusses her indigenous archaeology research.
*Sonya will Skype in from SAA meetings
*Introduce Indigenous Archaeology YouTube project
*Comic Life review – Community Report DRAFT due next week

*Points to Consider*
- Screen your draft and/or present your Comic Life report at the UMass Native Studies symposium, Friday, April 19?
- What theoretical or methodological model does each project follow? What are the key goals and did the project achieve those?
- How did the project address knowledge mobilization issues?
- What challenges did the participants encounter?
- What is meant by consultation, collaboration, and cooperation? What are the implications of each for archaeologists? For Native communities?
- Are there any approaches or concepts that you particularly liked? Or found troubling?
- What lessons would you take from these projects and apply in your own field school or research project?
- Which UMass Indigenous archaeology project will you highlight in your community report? What's important to highlight about that project?
- What are the IP issues for sounds and images? Community review for your project?

*Readings*
*Sonya Atalay (2012) Community-based Archaeology, Ch. 7-8
*Andrew Crosby (2002) Archaeology and vanua development in Fiji. *World Archaeology* 34(2):363-378.
*Elizabeth Chilton (2006) From the Ground Up: The Effects of Consultation on Archaeological Methods. In In *Cross-cultural Collaboration: Native Peoples and Archaeology in the Northeastern United States*, Ch. 18, p. 281-294.
* Claire Smith and Gary Jackson (2012) Shared Lives: A Collaborative Partnership In Aboriginal Australia. *SAA Archaeological Record* 12(4): 47-50.
*Jack Rossen (2006) Research and Dialogue: New Vision Archaeology in the Cayuga Heartland of Central New York. In *Cross-cultural Collaboration: Native Peoples and Archaeology in the Northeastern United States*, Ch. 16, p. 250-264.
*Katherine Dowdall and Otis Parrish (2003) A Meaningful Disturbance of the Earth. *Journal of Social Archaeology* 3(1).
*Marina La Salle (2010) Community Collaboration and Other Good Intentions. *Archaeologies* Vol.6(3):401-422.

**Week 12  Indigenous Archaeology Case Studies: Heritage Protection, IP, Museums          April 11**
We continue our examination of indigenous archaeology case studies this week. Our focus in these readings is on projects that aim to protect cultural heritage, museum-related research partnerships, and research directly related to safeguarding indigenous intellectual property. Last week's projects were on the more traditional side of the archaeological research continuum; this weeks case studies move us further afield, into areas of museums, cultural tourism, and heritage management. As our work in this course has hopefully demonstrated, the field of archaeology can no longer be so narrowly defined. It overlaps in direct and important ways with these other areas and requires interdisciplinary knowledge and a toolkit of skills that go beyond mapping, excavation, and artifact analysis. We also consider critiques of indigenous archaeology, specifically those related to the impacts of indigenous claims on shared "global" or universal human heritage.

*Points to consider*
- How do we balance community concerns and rights to cultural heritage with claims of a shared global heritage?
- Do CBPR projects sacrifice rigor? How do we address concerns over loss of objectivity? What impact do the subjectivity/objectivity debates have on museums and the care, protection, and display of cultural heritage?
- How does indigenous archaeology differ when working with local community members who are not descendants?
- Should all archaeological research be "indigenous archaeology"?

- Who determines who "the community" is and what do we do when multiple (Indigenous or otherwise) communities are involved?

*Readings*
*Sonya Atalay (2010) Community-based Archaeology, Ch. 4 and 6
*Cornelius Holtorf (2009) A European perspective on indigenous and immigrant archaeologies. *World Archaeology* 41(4): 672-681.
*Susan Rowley and Kristin Hausler (2010) The Journey Home: A Case Study in Proactive Repatriation. In *Past Heritage - Future Partnerships - Discussions on Repatriation in the 21st Century*, (eds. Mille Gabriel & Jens Dahl), p. 202-213.
*Barbara Mills, Mark Altaha, John Welch and TJ Ferguson (2008) Field Schools without Trowels: Teaching Archaeological Ethics and Heritage Preservation in a Collaborative Context. In Collaborating at the Trowel's Edge: Teaching and Learning in Indigenous Archaeology, (ed. Steve Silliman), Ch. 2.
* Amy Roberts and Isobelle Campbell (2012) The Ngaut Ngaut Interpretive Project: Collaboration and Mutually Beneficial Outcomes. *SAA Archaeological Record* 12(4): 33-35.
*Laurajane Smith, Anaa Morgan, and Anita van der Meer (2003) The Waanyi Women's History Project: A Community Partnership Project, Queensland, Australia. In *Archaeologists and Local Communities: Partners in Exploring the Past*, (ed.) Linda Derry and Maureen Malloy, p.147-166. Society for American Archaeology Press.
*Maui Solomon and Susan Forbes (2010) Indigenous Archaeology: A Moriori Case Study. In *Bridging the Divide: Indigenous Communities and Archaeology into the 21st Century*, (ed.) Caroline Phillips and Harry Allen, Ch. 11, p. 213-232.
*Francisco M. Gil Garcia (2011) Archaeolocial Ruins: Spaces of the Past, Expectations of the Future. Tourism and Heritage in Nor Lipez, Bolivia. In *Indigenous Peoples and Archaeology in Latin America*, (eds. Cristobal Gnecco and Patricia Ayala, Ch. 14, p.269-288. Left Coast Press, Walnut Creek, CA.
*George Nicholas (2010) Seeking the End of Indigenous Archaeology. In *Bridging the Divide: Indigenous Communities and Archaeology into the 21st Century*, (ed.) Caroline Phillips and Harry Allen, Ch. 12, p. 233-252.

**Due this week: DRAFT Community report of your project in Comic Life**

*In class*
*Digital training (powerpoint to YouTube and iMovie)
*Share Comic Life community reports
*What is important to emphasize in the YouTube video? What should the important criteria/categories of information be?
*Revisit from previous readings and your other two research projects: What are the key theoretical concepts of indigenous archaeology? How to highlight theoretical concepts in comics, powerpoint, iMovie? (Text, voice over, images, quotes from articles???)
*What are current and future areas of research for indigenous archaeology? How does your project contribute to the conversation?
*What makes the project you are studying "indigenous archaeology"? How is it different from mainstream archaeology? Are there any ways in which the project is similar to conventional archaeology?

**Week 13   WORKSHOP: Indigenous Archaeology YouTube projects                 April 18**
This week we will dedicate our time in class to working on your YouTube videos.  By now, you should have chosen a UMass indigenous archaeology project to study and will have spoken with the academic and community research partners. Bring images, music files, etc. so that we can work one-on-one on your project.

*Points to Consider*
- Are there IP issues to work out? Do you have permission to use images and sounds?
- How will you follow community review process?

**DUE: SUBMIT FINAL Community report of your project in Comic Life**

**Week 14    Screening Indigenous Archaeology YouTube Projects    April 25**

*Points to Consider*
- List one main idea you will take away from this course? What themes emerge?
- Why was the course structured in this format?
- Which readings/topics were most valuable/engaging? Which were your least favorite?
- What are the main critiques of archaeology that have been made by Indigenous peoples?  Have these changed through time? How have these had an impact on archaeology?
- In what ways are these criticisms the same/different throughout the world? Why are Indigenous peoples more vocal in some countries than in others?
- Have Indigenous peoples' experiences of archaeology changed since the advent of Indigenous critique of the discipline? If so how? If not, why not?
- In what ways do the agendas of Indigenous peoples and archaeologists 'compete'? Can these agendas be reconciled?

**Final YouTube video is due on Thursday, May 2. Turn in DVD to my Machmer Hall Mailbox.**