

Ethics and Cultural Property
Anthropology 6508
The George Washington University
Spring 2014

Monday - 6:10 PM - 8:00 PM Old Main, Rm. 208A

Professor: David K. Thulman
Email: dthulman@gwu.edu
Office: 2110 G Street, Basement
Phone: (301) 699-0961
Office hours: Monday 5:30 PM – 6:00 PM or by appointment

Required books:

Skull Wars: Kennewick Man, Archaeology, and the Battle for Native American Identity. David Hurst Thomas. Basic Books, NY, 2000.

Ethics Issues in Archaeology. Edited by Larry Zimmerman, Karen Vitelli, and Julie Hollowell-Zimmer. AltaMira Press, 2003.

The Ethics of Archaeology: Philosophical Perspectives on Archaeological Practice. Edited by Chris Scarre and Geoffrey Scarre. Cambridge University Press, 2006.

Marketing Heritage: Archaeology and the Consumption of the Past. Edited by Yorke Rowan and Uzi Baram. AltaMira Press, 2004.

Who Owns Native Culture? Michael Brown. Harvard University Press 2003.

Additional required readings are posted on Blackboard.

Course Overview

This graduate and upper-level undergraduate seminar course will examine various issues relating to the study, acquisition, interpretation, conservation, and presentation of cultural material by focusing on ethical issues relating to the practice of archaeologists and museum professionals. We will explore the concepts of cultural property, ownership, value, ethical responsibility, and the difficulty of balancing competing interests.

Why should we preserve the past and what form should it take? How are archaeological sites and objects viewed by various interested parties and descendant communities who feel they have a legitimate stake in their use and interpretation? In what ways has the past been used for political purposes in different times and places? To what extent have ethnocentric attitudes and policies alienated indigenous peoples from anthropologists? How have museums, collectors, auction houses, and the illicit traffic in artifacts contributed to this situation, and how are these issues being grappled with today? What is being done to encourage dialog between opposing parties in the ongoing struggle for control over cultural materials?

We will explore these issues via readings and class discussions drawing from a number of case studies. Attention will be placed on understanding diverse cultural perspectives concerning the past and cultural "property" and what meanings these constructs hold for various interested parties today.

Course Goals: *Together we will work towards the following objectives.*

1. You will be able to identify the various stakeholders in the issues surrounding cultural property and assess their values and interests in issues such as the treatment, ownership, and disposition of tangible and

intangible cultural property, the use of cultural property in the construction of the past, and the acquisition of antiquities.

2. *You will be able to formulate, discuss, and defend your own set of ethical values through critical study and analysis of professional codes of ethics in the field and their application to case studies.*

3. *By the end of this course, you should be able to assess and evaluate contemporary issues of cultural property ethics in the context of the modern professional practice of archaeology and museum studies.*

Reading Assignments

In addition to reading from your textbooks, we will be reading from 5 – 10 articles or book chapters per week. All readings outside the books are posted to the course Blackboard website in digital form. You need to do all the readings in order to engage in discussion during class. Both your attendance and your participation will count in your final grade, so being prepared for and engaged in class is important.

Presentation & Discussion Leader

During the course of the semester, each student is responsible for giving a presentation (~15 minutes) and will lead discussions for about 45 minutes. Your presentation will be based on at least two of the case studies from the assigned readings or an assignment I give you. Presenters may make use visual materials including handouts, power point or film slides, video or DVD materials, etc. Make sure to **talk with me one week before your presentation** so I can secure any needed AV equipment and assist you with visual materials.

On the day of your presentation you will also be responsible for leading the class discussion on the ethical issues raised in the reading. ***That means you must do all the readings for that week and understand the concepts thoroughly.*** You must know the material and be prepared to get the class engaged in discussion. Make sure you consider different interest groups and conceptions of cultural property in your discussion. Your entire presentation and the class discussion should be about one hour long.

Written Papers

Undergrads will write four short papers (7-10 pages) during the semester. I will distribute topics at least a week beforehand.

Graduate students will write the four papers. The first three are short papers (same as the first three undergraduate papers) and a longer final paper (~ 20 pages). The final paper will develop your own ethical positions through a set of hypotheticals. (The longer paper will also incorporate some of the themes of the fourth paper the undergrads will write). ***The final undergraduate paper is due by 5 pm May 5, 2012, in my mailbox in the anthropology department.***

The better papers will incorporate the readings on the topic and earlier readings that are applicable (either in concert or contrast). Don't turn in papers late. **Late papers will be penalized and subject to grade reductions.** Papers turned in one day late will be penalized on full grade, two days late means two full grades, etc. ***The final undergraduate and graduate papers are due by 5 pm May 5, 2012, in my mailbox in the anthropology department.***

Attendance and Participation

This class depends on informed and active class participation. Thus, attendance and class participation are crucial to your getting a good grade. All students are expected to be in class and actively participate in class discussions in a positive and thoughtful manner. I will note attendance and class participation throughout the semester. Attendance and participation scores will be based on the following general grade boundaries (i.e., the actual number can vary between these values depending on the degree of participation):

- 100** – student attended every class (except excused absences) during the semester and actively participated in class by engaging with others in a positive thoughtful manner.
- 90** - student attended every class (except excused absences) and participated regularly in class by engaging with others in a positive thoughtful manner.
- 80** – student regularly attended classes and periodically engaged in discussions.
- 70** – student did not attend classes regularly or only occasionally engaged in discussions.
- 0** – student attended less than half the classes or was disruptive during class.

Since active class participation is critical, we will have the **following ground rules** in class:

1. *All opinions are valid and must be respected.*
2. *No snippy or personal comments – challenge the idea, not the person.*
3. *Be prepared to defend your statements.*

Evaluation and Grading: Undergraduate Students

1. Four short (5-10 page) papers, based on four of the main topics: **60%**
2. One presentation and group discussion lead: **20%**
3. Attendance and participation: **20%**

Evaluation and Grading: Graduate Students

1. Three short (5-10 page) papers, based on four of the weekly topics: **30%**
2. Final 15-20 page paper: **30%**
3. One presentation and group discussion lead: **20%**
4. Attendance and participation: **20%**

Grading Scale

A+	100
A	95
A-	92
A-/B+	90
B+	88 (etc.)

Week 1: Background Concepts

This week we will discuss three approaches to ethics: deontological, consequentialist, and virtue ethics. Think about the differences and similarities and how each would inform a particular issue. We will be using these terms and concepts throughout the semester, so become familiar with them. We will also discuss the nature of property, ownership, and value. Finally, we will go over at least one structure for analyzing ethical issues.

Textbook:

Colwell-Chanthaphonh, Chip, and T.J. Ferguson

2006 Trust and archaeological practice: towards a framework of Virtue Ethics. In *The Ethics of Archaeology: Philosophical Perspectives on Archaeological Practice*, edited by Chris Scarre and Geoffrey Scarre, pp. 115-130. Cambridge University Press, Cambridge.

Wylie, A.

2003 On Ethics. In *Ethical Issues in Archaeology*, edited by L. J. Zimmerman, K. D. Vitelli, and J. Hollowell-Zimmer, pp. 3-16. Altamira Press in Cooperation with the Society for American Archaeology, Walnut Creek, California.

Young, James O.

2006 Cultures and the ownership of archaeological finds. In *The Ethics of Archaeology: Philosophical Perspectives on Archaeological Practice*, edited by Chris Scarre and Geoffrey Scarre, pp. 15-31. Cambridge University Press, Cambridge.

Blackboard:

Colwell-Chanthaphonh, Chip, Julie Hollowell, Dru McGill
2008 Thinking Through Ethics. In *Ethics in Action: Case Studies in Archaeological Dilemmas*, pp. 29-52. SAA Press, Washington, D.C.

Merryman, John Henry
2005 Cultural Property Internationalism. *International Journal of Cultural Property* 12:11-39.

Welsh, Peter H.
1997 The Power of Possessions: the Case against Property. *Museum Anthropology* 21(3):12-18.

Interesting, but not required:

Merryman, John Henry
1986 Two Ways of Thinking about Cultural Property. *The American Journal of International Law* 80:831-853.

Mezey, Naomi
2007 The Paradoxes of Cultural Property. *Columbia Law Review* 107:2004-2046.

Week 2: Interest Groups and Ethical Statements

This week we continue discussing ethical approaches and review different ethical statements and examine the difficulties and problems that arise in interpretation. We will focus on the Society for American Archaeology (SAA) ethical principles throughout the semester, so become familiar with them. Read the SAA ethical principles and the readings and be prepared to discuss the positions of the authors and your personal interpretations.

Blackboard:

Murphy, Larry E., Mary C. Beaudry, Richard E. W. 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 Mark J. Lynott and Alison Wylie, pp. 45-48. Society for American Archaeology, Washington, DC.

Hamilton, Christopher E.
2000 A Cautionary Perspective. In *Ethics in American Archaeology*, edited by Mark J. Lynott and Alison Wylie, pp. 64-70. Society for American Archaeology, Washington, DC.

Scham, Sandra
1998 Mediating Nationalism and Archaeology: a Matter of Trust? *American Anthropologist* 100:301-308.

Watkins, Joe, Lynne Goldstein, Karen Vitelli, and Leigh Jenkins
2000 Accountability: Responsibilities of Archaeologists to Other Interest Groups. In *Ethics in American Archaeology*, edited by Mark J. Lynott and Alison Wylie, pp. 40-44. Society for American Archaeology, Washington, DC.

Pick two (coordinate to prevent overlap) – Review and discuss how these approach the use of cultural property using last week's example

1. Canadian Archaeological Association
Principles of Ethical Conduct <http://www.canadianarchaeology.com/conduct.lasso>
Statement of Principles for Ethical Conduct Pertaining to Aboriginal Peoples
<http://www.canadianarchaeology.com/ethical.lasso>

2. European Association of Archaeologists
The EAA Code of Practice and The EAA Principles of Conduct <http://www.e-aa.org/eaacodes.htm>

3. New Zealand Archaeological Association (NZAA)
NZAA Code of Ethics <http://www.nzarchaeology.org/ethics.htm>
4. Register of Professional Archaeologists (RPA)
Code of Conduct and Standards of Research Performance <http://www.rpanet.org/>
5. The Archaeological Institute of America (AIA)
Code of Ethics http://www.archaeological.org/pdfs/AIA_Code_of_EthicsA5S.pdf
6. The Society for American Archaeology (SAA)
Principles of Archaeological Ethics (1996) <http://www.saa.org/aboutSAA/ethics.html>
7. World Archaeological Congress (WAC)
First Code of Ethics http://ehlt.flinders.edu.au/wac/site/about_ethi.php
8. American Association for State and Local History (AASLH)
Ethics Position Paper #1 <http://www.aaslh.org/images/Pos%20Paper%201%20on%20Cap%20Coll.pdf>
9. International Council of Museums (ICOM)
ICOM Code of Ethics for Museums http://icom.museum/code2006_eng.pdf
10. American Association of Museums (AAM)
Standards regarding Archaeological Material and Ancient Art
<http://www.aam-us.org/museumresources/ethics/>
11. International Association of Dealers in Ancient Art (IADAA)
http://www.iadaa.org/iadaa_frameset_1/ethics/ethics_main.htm
12. American Institute for Conservation of Historic and Artistic Works (AIC)
<http://www.conservation-us.org/index.cfm?fuseaction=page.viewPage&PageID=858&d:\CFusionMX7\verity\Data\dummy.txt>

Weeks 3, 4 and 5: Trafficking in Antiquities: Tomb Raiders, Collectors & Professionals

In this section we look in detail at the way antiquities move from the ground to the collector (whether museum, private collector, or archaeologist). Pay attention to how different interests and cultures value antiquities. Do they make convincing arguments? What are the underlying principles that should determine how this material is treated and whether unprofessional excavation is ever justified? How can you reconcile the notion that world heritage is owned by everyone with the principles of private ownership and sovereignty? Who should decide how antiquities are treated?

Week 3

This week we begin to explore the outlines of the issue and meet some of the players and positions. Think about the arguments and implications of their positions.

Textbook:

LaBelle, Jason

2003 Coffee Cans and Folsom Points: Why we cannot continue to ignore artifact collectors. In *Ethical Issues in Archaeology*, edited by L. J. Zimmerman, K. D. Vitelli, and J. Hollowell-Zimmer, pp. 115-127. Altamira Press in Cooperation with the Society for American Archaeology, Walnut Creek, California.

Blackboard:

Coe, Michael D.

1993 From Huaquero to Connoisseur: The Early Market in Pre-Columbian Art. In *Collecting the Pre-*

Columbian Past: A Symposium at Dumbarton Oaks, edited by Elizabeth Hill Boone, pp. 271-290. Dumbarton Oaks, Washington, DC.

Wylie, Alison

2000 Ethical Dilemmas in Archaeological Practice: Looting, Repatriation, Stewardship and the (Trans)formation of Disciplinary Identity. In *Ethics in American Archaeology*, edited by Mark J. Lynott and Alison Wylie, pp. 138-157. Society for American Archaeology, Washington, DC.

Mallouf, Robert J.

2000 An Unraveling Rope: The Looting of America's Past. In *The Repatriation Reader*, edited by Devon A. Miheuah, pp.59-73. University of Nebraska Press, Lincoln.

Udvardy, Monica L., Linda L. Giles, and John B. Mitsanze

2003 The Transatlantic Trade in African Ancestors: Mijikenda Memorial Statues (Vigango) and the Ethics of Collecting and Curating Non-Western Cultural Property. *American Anthropologist* 105:566-580.

Week 4

This week we will look in detail at the use of cultural property by descendant communities. Should a cultural connection to the material make a difference? If so, what kind of cultural connection is legit?

Textbook:

Hollowell, Julie

2006 Moral arguments on subsistence digging. In *The Ethics of Archaeology: Philosophical Perspectives on Archaeological Practice*, edited by Chris Scarre and Geoffrey Scarre, pp. 69-96. Cambridge University Press, Cambridge.

Blackboard:

Heath, Dwight B.

1973 Economic Aspects of Commercial Archaeology in Costa Rica. *American Antiquity* 38(3): 259-265.

Case Studies:

Brown, Linda A.

2000 From Discard to Divination: Demarcating the Sacred through the Collection and Curation of Discarded Objects. *Latin American Antiquity* 11(4):319-333.

Hollowell, Julie

2006 St. Lawrence Island's Legal Market in Archaeological Goods. In *Archaeology, Cultural Heritage, and the Antiquities Trade*, edited by Neil Brodie, Morag M. Kersel, Christina Luke, and Kathryn Walker Tubb, pp. 98-132. Univ. of Florida Press, Gainesville.

Matsuda, David

1998 The Ethics of Archaeology, Subsistence Digging, and Artifact Looting in Latin America: Point, Muted Counterpoint. *International Journal of Cultural Property* 7(1): 87-97.

Week 5

Now the consumption end of the trade weighs in.

Textbook:

Omland, Atle

2006 The ethics of the World Heritage concept. In *The Ethics of Archaeology: Philosophical Perspectives on Archaeological Practice*, edited by Chris Scarre and Geoffrey Scarre, pp. 242-259. Cambridge University Press, Cambridge.

Warren, Karen J.

1989 A Philosophical Perspective on the Ethics and Resolution of Cultural Property Issues. In *The*

Ethics of Collecting Cultural Property: whose culture, whose property?, edited by Phyllis Mauch Messenger, pp. 1-26. University of New Mexico Press, Albuquerque.

Elia, Roberto J.

1991 Popular Archaeology and the Antiquities Market: A Review Essay. *Journal of Field Archaeology* 18(1): 94-103.

Renfrew, Colin

2006 Museum Acquisitions: Responsibilities for the Illicit Traffic in Antiquities. In *Archaeology, Cultural Heritage, and the Antiquities Trade*, edited by Neil Brodie, Morag M. Kersel, Christina Luke, and Kathryn Walker Tubb, pp. 245-257. Univ. of Florida Press, Gainesville.

Case Studies:

Ede, James

1998 Ethics, the Antiquity Trade, and Archaeology. *International Journal of Cultural Property* 7:128-131.

Griffin, Gillett G.

1989 Collecting Pre-Columbian Art. In *The Ethics of Collecting Cultural Property: Whose Culture? Whose Property?* Edited by Phyllis Mauch Messenger, pp. 103-115. University of New Mexico Press, Albuquerque.

Merryman, John H.

2005 A Licit International Trade in Cultural Objects. In *Who Owns the Past?: Cultural Policy, Cultural Property, and the Law*, edited by Kate Fitz Gibbon, pp. 269-289. Rutgers Univ. Press.

Renfrew, Colin (excerpt)

2000 The Sevso Treasure. In *Loot, Legitimacy and Ownership*, pp. 46-51. Duckworth.

AND

Kurzweil, Harvey, Leo V. Gagion, Ludovic de Walden

2006 The Trial of the Sevso Treasure: What a Nation Will do in the Name of its Heritage. In *Who Owns the Past?: Cultural Policy, Cultural Property, and the Law*, edited by Kate Fitz Gibbon, pp. 83-95. Rutgers Univ. Press.

Stanish, Charles

2008 Why I Love eBay. *Backdirt* (2008):82-85.

Watson, Peter

2006 Convicted Dealers: What We Can Learn. In *Archaeology, Cultural Heritage, and the Antiquities Trade*, edited by Neil Brodie, Morag M. Kersel, Christina Luke, and Kathryn Walker Tubb, pp. 93-97. Univ. of Florida Press, Gainesville.

Interesting, but not required:

Brodie, Neil, and Colin Renfrew

2005 Looting and the World's Archaeological Heritage: The Inadequate Response. *Annual Review of Anthropology* 34:343-361.

Pearlstein, William G.

2006 Cultural Property, Congress, the Courts, and Customs: the Decline and Fall of the Antiquities Market? In *Who Owns the Past?: Cultural Policy, Cultural Property, and the Law*, edited by Kate Fitz Gibbon, pp. 9-31. Rutgers Univ. Press.

Short Paper 1 Due in Class March 3

Weeks 6, 7, and 8: Skull Wars

In this section, we dive into some of the issues surrounding repatriation to indigenous groups. How would you resolve the competing interests? How would your resolution mesh with how you feel about antiquities trafficking? Who should speak for indigenous interests? Are the desires of the dead important, and how would you know what they wanted? Is a cultural connection necessary or possible? What about all those museums with mummies?

Week 6

How are the scientific and non-scientific positions formulated? What are the strengths and weaknesses of each? Should these be the only voices in the discussion? How do you determine good claims from bad ones?

Textbook:

Hurst Thomas, David

2000 *Skull Wars: Kennewick Man, Archaeology and the Battle for Native American Identity*. Basic Books, NY. **PAGES 1-90**

Lackey, Douglas P.

2006 Ethics and Native American reburials: a philosopher's view of two decades of NAGPRA. In *The Ethics of Archaeology: Philosophical Perspectives on Archaeological Practice*, edited by Chris Scarre and Geoffrey Scarre, pp. 146-162. Cambridge University Press, Cambridge.

Blackboard:

Sabloff, Jeremy A.

1999 Scientific Research, Museum Collections, and the Rights of Ownership. *Science and Engineering Ethics* 5:347-354.

The science group:

Landau, Patricia M and D. Gentry Steel

2000 Why Anthropologists Study Human Remains. In *Repatriation Reader: Who Owns American Indian Remains?*, edited by Devon A. Mihesuah, pp. 74-94. University of Nebraska, Lincoln.

Meighan, Clement W.

1992 Some Scholars' Views on Reburial. *American Antiquity* 57(4):704-710.

Owsley, Douglas W. and Richard L. Jantz

2002 Kennewick Man – A Kin Too Distant? In *Claiming the Stones/Naming the Bones: Cultural Property and the Negotiation of National and Ethnic Identity*, edited by Elazar Barkan and Ronald Bush, pp.141-161. Getty Research Institute, Los Angeles.

The non-science group:

Deloria Jr., Vine Jr.

1992 Indians, Archaeologists, and the Future. *American Antiquity* 57(4):595-598.

Gulliford, Andrew

2000 Chapter 1: Bones of Contention (excerpt). In *Sacred Objects and Sacred Places: Preserving Tribal Traditions*, pp. 31-39. University of Colorado Press, Boulder.

Harding, Sarah

2005 *Bonnichsen v. United States: Time, Place, and the Search for Identity*. *International Journal of Cultural Property* 12:249-263.

Lee, Mike

1997 Tribes Upset by Ritual for Kennewick Man. *Tri-City Herald*, August 27th

AND

Lee, Mike

1997 Ancient Ritual Pays Tribute to Kennewick Man. *Tri-City Herald*, August 28th.

AND

Asatru website:

<http://www.runestone.org/home.html>

Week 7

What's so special about dead people and bodies? Who, if anyone, can speak with authority for the dead? Are the wishes of dead people worth considering?

Textbook:

Hurst Thomas, David

2000 *Skull Wars: Kennewick Man, Archaeology and the Battle for Native American Identity*. Basic Books, NY. **PAGES 167-268**.

Scarre, Geoffrey

2006 Can Archaeology harm the dead? In *The Ethics of Archaeology: Philosophical Perspectives on Archaeological Practice*, edited by Chris Scarre and Geoffrey Scarre, pp. 181-198. Cambridge University Press, Cambridge.

Tarlow, Sarah

2006 Archaeological Ethics and the People of the Past. In *The Ethics of Archaeology: Philosophical Perspectives on Archaeological Practice*, edited by Chris Scarre and Geoffrey Scarre, pp. 199-216. Cambridge University Press, Cambridge.

Case Studies:

Ferguson, T. J., Roger Anyon, and Edmund J. Ladd

2000 Repatriation at the Pueblo of Zuni. In *Repatriation Reader: Who Owns American Indian Remains?*, edited by Devon A. Mihesuah, pp. 239-265. University of Nebraska, Lincoln.

Goldstein, Lynne and Keith Kintigh

1990 Ethics and the Reburial Controversy. *American Antiquity* 55(3):585-591.

Klesert, Anthony L. and Shirley Powell

1993 A Perspective on Ethics and the Reburial Controversy. *American Antiquity* 58(2): 348-354.

Zimmerman, Larry J.

1989 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 Robert Layton, pp. 211-216.

Zimmerman, Larry J.

2001 Usurping Native American Voice. In *The Future of the Past: Archaeologists, Native Americans and Repatriation*, edited by Tamara L. Bray, pp. 169-184. Garland Publishing, NY.

Week 8 – Australia

How are things different in Australia? What is actually lost in repatriation? Should a past history of colonialism or oppression matter? What are the considerations involved in deciding repatriation issues?

Textbook:

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, pp. 177-197. Walnut Creek, CA.

Case Studies:

Finkel, Elizabeth

1997 Native Claims Muddy the Waters in Fight Over Australian Lake. *Science* 278(5343): 1556-1557.

Kelly, Lynda, and Phil Gordon
2002 Developing a Community of Practice: Museums and Reconciliation in Australia. In *Museums, Society, Inequality*, edited by R. Sandell, pp. 153-174. Routledge, London.

Lewin, Roger
1984 Extinction Threatens Australian Anthropology. *Science* 225(4660):393-394.

Mulvaney, D.J.
1991 Past regained, future lost: the Kow Swamp prehistoric burials. *Antiquity* 65:12-21.

Webb, S.
1987 Reburying Australian Skeletons. *Antiquity* 61:292-296.

Zimmerman, L.J.
1987 Webb on reburial: a North American perspective. *Antiquity* 61:462-463.

Short Paper 2 Due in Class March 31

Week 9: Stewards of the Past

Textbook:

Barker, Alex W.

2003 Archaeological Ethics: Museums and Collections. In *Ethical Issues in Archaeology*, edited by Larry J Zimmerman, Karen D. Vitelli and Julie Hollowell-Zimmer, pp. 71-83. Altamira Press, Walnut Creek, CA.

Groarke, Leo, and Gary Warrick

2006 Stewardship gone astray? Ethics and the SAA. In *The Ethics of Archaeology: Philosophical Perspectives on Archaeological Practice*, edited by Chris Scarre and Geoffrey Scarre, pp. 163-177. Cambridge University Press, Cambridge.

Leaman, Oliver

2006 Who guards the guardians? In *The Ethics of Archaeology: Philosophical Perspectives on Archaeological Practice*, edited by Chris Scarre and Geoffrey Scarre, pp. 32-45. Cambridge University Press, Cambridge.

Trimble, Michael K., and Eugene A Marino

2006 Archaeological Curation: an Ethical Imperative for the Twenty-first Century. In *Ethical Issues in Archaeology*, edited by Larry J Zimmerman, Karen D. Vitelli and Julie Hollowell-Zimmer, pp. 99-112. Altamira Press, Walnut Creek, CA.

Blackboard:

Cash Cash, Phillip E.

2001 Medicine Bundles: An Indigenous Approach to Curation. In *The Future of the Past: Archaeologists, Native Americans and Repatriation*, edited by Tamara L. Bray, pp. 139-145. Garland Publishing, NY.

Fagan, Brian

2000 The Arrogant Archaeologist. In *Archaeological Ethics*, edited by Karen D. Vitelli, pp. 238-243. Altamira Press, Walnut Creek, CA.

Gulliford, Andrew

2000 Chapter 2, Native Americas and Museums: Curation and Repatriation of Sacred and Tribal Objects. In *Sacred Objects and Sacred Places: Preserving Tribal Traditions*, pp. 40-66. University of Colorado Press, Boulder.

Wylie, Alison

2005 The Promise and Perils of an Ethic of Stewardship. In *Embedding Ethics*, edited by Lynn Meskell and Peter Pells, pp. 47-68. Berg Press, London.

Weeks 10, 11, 12: Presenting and Politicizing the Past: Archaeology and the Public

In this section we explore the obligations of museums and archaeologists to present the “truth.” What is the true and is anything concerning the past true? Is the truth a meaningful goal? When, if ever, should you present something you know is false? How are competing, and sometimes outlandish, scientific opinions different from fantastic archaeology (e.g., Atlantis or Bigfoot)? Should museums give the public what it wants or what it needs, and who decides? What are the obligations of museums and archaeologists to present one or another view of the past? What is a proper interpretation? Is sanitizing the past ever appropriate?

Week 10

Blackboard:

Michlovic, Michael G.

1990 Folk Archaeology in Anthropological Perspective. *Current Anthropology* 1(1):103-107.

Williams, Stephen

1995 Fantastic Archaeology: What should we do about it? In *Cult Archaeology and Creationism: Understanding Pseudoscientific Beliefs about the Past*, edited by Francis B. Harrold and Raymond A. Eve, pp. 124-133. University of Iowa Press, Iowa City.

Case Studies:

Chippindale, Christopher

1986 Stoned Henge: Events and Issues at the Summer Solstice, 1985. *World Archaeology* 18(1): 35-58

Hanson, Allan

1989 The Making of the Maori: Culture Invention and Its Logic. *American Anthropologist* 91(4):890-902.

Gazin-Schwartz, Amy

2004 Mementos of the Past: Material Culture of Tourism at Stonehenge and Avebury. In *Marketing Heritage: Archaeology and the Consumption of the Past*, edited by Yorke Rowan and Uzi Baram, pp. 93-102. Altamira Press, Walnut Creek, CA.

Costa, Kelli Ann

2004 Conflating Past and Present: Marketing Archaeological Heritage Sites in Ireland. In *Marketing Heritage: Archaeology and the Consumption of the Past*, edited by Yorke Rowan and Uzi Baram, pp. 69-92. Altamira Press, Walnut Creek, CA.

Week 11

Textbook:

Gable, Eric and Richard Handler

2004 Deep Dirt: Messing Up the Past at Colonial Williamsburg. In *Marketing Heritage: Archaeology and the Consumption of the Past*, edited by Yorke Rowan and Uzi Baram, pp. 167-181. Altamira Press, Walnut Creek, CA.

Horning, Audrey

2007 Cultures of contact, cultures of conflict? Identity construction, colonialist discourse, and the ethics of archaeological practice in Northern Ireland. *Stanford Journal of Archaeology* 5:108-33.

Jason, James

2004 Recovering the German Nation: Heritage Restoration and the Search for Unity. In *Marketing*

Heritage: Archaeology and the Consumption of the Past, edited by Yorke Rowan and Uzi Baram, pp. 143-166. Altamira Press, Walnut Creek, CA.

Golden, Jonathan

2004 Targeting Heritage: The Abuse of Symbolic Sites in Modern Conflicts. In *Marketing Heritage: Archaeology and the Consumption of the Past*, edited by Yorke Rowan and Uzi Baram, pp. 183-202. Altamira Press, Walnut Creek, CA.

Blackboard:

Arnold, Bettina

1999 The Contested Past. *Anthropology Today* 15(4):1-3

Lowenthal, David

1994 Conclusion: Archaeologists and Others. In *The Politics of the Past*, edited by Peter Gathercole and David Lowenthal, pp. 302-314. Routledge, NY.

Week 12

Textbook:

Kersel, Morag

2004 The Politics of Playing Fair, or Who's Losing Their Marbles? In *Marketing Heritage: Archaeology and the Consumption of the Past*, edited by Yorke Rowan and Uzi Baram, pp. 41-56. Altamira Press, Walnut Creek, CA.

Blackboard:

Trigger, Bruce G.

1984 Alternative Archaeologies: Nationalist, colonialist, imperialist. *Man* 19(3): 355-370.

Coggins, Clemency

2002 Latin America, Native America, and the Politics of Culture. In *Claiming the Stones, Naming the Bones: Cultural Property and the Negotiation of National and Ethnic Identity*, edited by Elazar Barkan and Ronald Bush, pp. 97-115. The Getty Research Institute, Los Angeles.

Case Studies:

Dietler, Michael

1994 "Our Ancestors the Gauls": Archaeology, Ethnic Nationalism, and the Manipulation of Celtic Identify in Modern Europe. *American Antiquity* 3:584-605.

Hamilakis, Yaniis and Eleana Yalouri

1996 Antiquities as Symbolic Capital in Modern Greek Society. *Antiquity* 70:117-129.

Kelly, John D.

2000 Nature, Natives and Nations: Glorification and asymmetries in museum representation, Fiji and Hawaii. *Ethnos* 65(2):172-194.

Short Paper 3 Due in Class April 28

Weeks 13 and 14: From Tangible to Intangible Heritage

How should intangible cultural property (ideas, songs, stories) be handled? Can the Western idea of ownership and property apply to intangible cultural property?

Text:

Brown, Michael

Who Owns Native Culture? Harvard University Press 2003.

Chippendale, Christopher

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