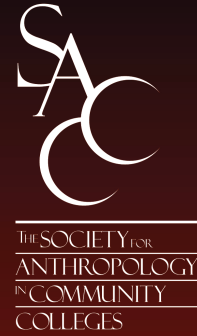


Teaching Anthropology: SACC Notes



Volume 20, Number 2 Fall 2014

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Lloyd Miller, Editor; Ann Kaupp, Assistant Editor

SACC's mission is to encourage dialogue and collaboration among teachers of anthropology across sub-disciplines and institutional settings, and to promote excellence in the teaching of anthropology. *Teaching Anthropology: SACC Notes* advances this mission by providing members with news of SACC activities, including annual meetings, and publishing articles and commentaries on teaching, research, and of general anthropological interest.

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Introduction

In facing the often-asked question of our discipline—"Of what relevance is anthropology today in everyday life?"—**Gina Sanchez Gibau** reviews the kinds of critical thinking skills anthropology teaches that are vitally important to any educated citizen. She then describes and evaluates an experiment at her own institution that a team of anthropologists conducted in order to improve teaching and disseminating these skills to students.

As introduced by their professor, **Dorothy Davis**, UNC Greensboro freshman students **Chrysoula Georgiou and Katy Fulp** responded to a class assignment by writing a science fiction story that reflected the anthropological knowledge presented in their learning community courses. "Falling into Blackness" was deemed the best story of the class.

"Flipped instruction" is a teaching method whereby students learn more core content outside of class and spend more classroom time in the collaborative learning of higher-order concepts. **AnnMarie Beasley and Amanda Paskey** apply this method of learning to selected aspects of physical anthropology, analyze their results, and examine student reactions to the experience.

Throughout the US, community college professors are well aware of "top-down" administrative attempts to mandate uniform student learning outcomes, ostensibly to improve education. Recently, some prominent educators have reported similar activities at universities as well. **Paul McDowell** reviews the literature and analyzes the current state of affairs in California community colleges, where state-wide efforts have been particularly aggressive. He argues persuasively that these administrative activities harm teaching effectiveness more than they aid student learning.

Charles Ellenbaum provides a chapter-by-chapter review of Robert Muckle's *Introducing Archaeology*, 2nd edition. He finds it a well-written, user-friendly text that is amenable to pairing with a reader.

Diane Levine reviews the applied anthropology documentary film, *Earth, Water, Woman: Community and Sustainability in Trinidad*. The 28-minute documentary integrates Rastafarian beliefs with family structure and other aspects of community culture. She recommends it especially for classes on globalization, ecology, and women's studies.

Warning: Not all published textbook ancillaries are legitimate! Co-author **Philip Stein** discovered that a study guide for one of his textbooks, "written or prepared by Cram101 Publishing," was both inaccurate and plagiarized. Instructors should probably examine ancillaries by unknown authors before they assign them.

Lloyd Miller

About Contributors

AnnMarie Beasley is a professor of anthropology at Cosumnes River College and Modesto Junior College in Northern California and currently serves as the Program Committee Representative for SACC. In addition to her interest in teaching methodologies in anthropology, AnnMarie's research includes the diverse meanings and uses of *Día de los Muertos* observances in Mexico, as well as Mexican migration and immigration to the US. She may be contacted at: beasleya@crc.losrios.edu.

Dorothy Davis is professor of anthropology, University of North Carolina at Greensboro. She also taught at Miami Dade Community College for three years and has been a frequent contributor to *SACC Notes*.

Chuck Ellenbaum is a Professor Emeritus of Anthropology and Religious Studies at College of DuPage (Glen Ellyn, IL) and a two-time past president and past treasurer of SACC. His professional interests include historical archaeology, world and comparative religions, and violence (crime, war, terrorism, and reconciliation). He spent a term teaching at Christ Church College Canterbury University and ran several study abroad trips to Mexico, Italy, Greece, Egypt, and France. He has written numerous articles and ancillary books and has worked on the expert advisory committee for a PBS archaeology series titled "Out of the Past." He also worked on two Educational Testing Service exams. He is enjoying retirement.

Katy Fulp and **Chrysoula Georgiou** are students in the freshman learning community at the University of North Carolina at Greensboro.

Diane Levine is a professor of anthropology and chair of the Department of Anthropological and Geographical Sciences at Los Angeles Pierce College. Her specialty in the field of anthropology is linguistics. Along with Bruce M. Rowe, she has co-authored three editions of *A Concise Introduction to Linguistics*. Additionally, she is a mother and grandmother, with a lifelong interest in reading, traveling, and environmental issues.

Paul V. McDowell is an instructor in anthropology at Santa Barbara City College. He inherited a popular course titled, like the book, *Cultures Around The World*, from its founder SBCC anthropology professor Henry Bagish. Paul obtained his doctorate from the University of British Columbia, Vancouver, in 1974, based on the study of Cantel, a factory and peasant community in Guatemala. He also has authored several articles and papers on the integration of Guatemala in a global economy. A former Adjunct Faculty Representative on the SBCC Academic Senate, he remains a strong advocate of rights for the college's contingent faculty and has written about the increased marginalization of higher education.

Amanda Paskey is the chair of the Anthropology program at Cosumnes River College in Sacramento, CA. She is also the President-elect for SACC. She has co-authored several articles with colleagues on teaching methodologies in anthropology, including an article in *Anthropology News* titled "The Good, the Bad and the Ugly of Online Teaching." She can be reached at paskeya@crc.losrios.edu.

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Philip L. Stein is Professor of Anthropology Emeritus at Pierce College, Woodland Hills, CA. He is a past-president of SACC and a long-time, active member. He is co-author with Bruce Rowe of *Physical Anthropology* (11th ed., McGraw Hill) and co-author with his daughter, Rebecca Stein, of *Anthropology of Religion, Magic, and Witchcraft* (3rd ed., Pearson).

Teaching Cultural Anthropology: Going Beyond the “Big Questions”

Gina Sanchez Gibau
Indiana University



Introduction

As we all know, in 2011, Florida Governor Rick Scott riled anthropologists across the country with his controversial statements regarding the utility of the discipline. Since his statement, in which he argued that tax dollars should not “educate more people who can’t get jobs in anthropology,” countless individuals have countered with support for anthropology’s relevancy, the most engaging being the Prezi created by Charlotte Noble and her fellow students from the University of South Florida titled “This is Anthropology”:

<http://prezi.com/vmvomt3sj3fd/this-is-anthropology/>

Given this recent onslaught of media coverage that has questioned the relevancy of anthropology as a major and career choice for students, anthropologists are in a unique position to contribute to current conversations pertaining to “quality education” and “degree completion” occurring in higher education administration circles. Anthropology has much to offer our students and the world, precisely because of the skills and knowledge base it engenders. Such skills as critical thinking, cross-cultural communication, research, empathy, writing, and problem-solving are often cited as those upon which the growth of a well-informed civil and democratic society rely. These same skills are what are often discussed when the relevancy of the liberal arts in general in higher education circles is questioned.

While many of us are invested in teaching introductory cultural anthropology courses with the goal of increasing students’ capacity to live in an ever-changing world, more institutions are feeling pressure to link higher education with post-graduation career outcomes by state-mandated legislation and politicians like Scott. Faculty members are hard-pressed to link their curriculum to student learning outcomes that must then be mapped against state and federally defined accreditation standards.

The imperative to provide a relevant and transformative curriculum to our students, majors and

non-majors alike, requires that we engage in a process of intentional course development that seeks to facilitate the education of a future generation that will acquire and master skills of effective cross-cultural communication, critical thinking, and ethical decision-

making, to name only a few. If indeed the handwriting is on the wall, meaning that many of us will witness more and not less government encroachment upon higher education, it would

behoove us to be proactive in the development and revision of our curriculum, for we are the best people to speak truth to power on our subject matter. This process in turn requires increased conversation and collaboration within the discipline, at our institutions, among our colleagues, and within our departments.

This paper outlines the efforts underway in one department at a Midwest institution to engage in meaningful and sustained conversations on the teaching of introductory cultural anthropology, specifically how faculty can collaborate on learning objectives, which student learning outcomes are ideal, and how to scaffold learning across courses. Although initially begun for institutional assessment and departmental program review, this exercise proved to be one that provided a space with which to gain consensus on the course structure, format, content, and pedagogy. These conversations went beyond the “big questions,” often forming the foundation of such courses, to a space in which we could question our assumptions, admit to blind spots, and share resources.

Introductory cultural anthropology courses have the potential to enhance academic and personal growth, to cultivate cultural competency, and to engender lifelong learning. As we seek to educate students who will reside in and engage our future publics, attention to the teaching and learning of anthropology is paramount.

The Importance of Anthropology in Higher Education

Institutions typically measure students’ success according to their persistence to graduation, satisfaction with course work, their sense of belonging

Anthropology...provides students with the opportunity to experience cultural dissonance [which] often jumpstarts the critical thinking process...

and identification with the institution, and, of course, academic performance. Yet, there are other measures of success, typically touted by the Association of American Colleges and Universities (AAC&U), that pertain to a quality agenda. Such measures hinge upon the quality of the degree program, its relative societal value, and the personal development of students. It is the latter measure of personal development to which introductory cultural anthropology courses can contribute the most.

Introductory cultural anthropology, as part of the liberal arts and social sciences, provides a foundation upon which freshmen undergraduates learn about themselves and the world they live in. It also serves as a part of the foundation upon which certain skill sets are honed and built. Active reading, critical thinking, and engaged writing, to name only a few, are the transferrable skills that we hope our students will take with them into their second-year courses. Anthropology is particularly useful to this project because it provides students with the opportunity to experience cultural dissonance. This often jumpstarts the critical thinking process as students attempt to reconcile their own cultural upbringing while being exposed to those of others that are markedly different.

Anthropology therefore plays a significant role in higher education. It provides a pathway through which universities may pursue an agenda known as “inclusive excellence.” At the heart of this idea of inclusive excellence is ensuring that all students have access to a liberal education, including broad knowledge bases and specific skill sets, as well as access to learning environments that are intentionally diverse. This concept has become so important to entities like AAC&U that they have chosen to expand their mission to include it.

Anthropology as a discipline that studies and celebrates human diversity is one that has the most potential to train students to live in an increasingly diverse world. So, the larger questions that are brought out by our collaborative faculty curricular exercise include the following:

- How can an education in anthropology create global citizens who are able to contribute to a democratic society?
- How can anthropology contribute to the project of community engagement and the training of civic-minded graduates?
- How can anthropology question and shape conversations around inclusive excellence?

- What learning outcomes from introductory cultural anthropology courses are best to prepare our students to become lifelong learners?

- How can activist anthropology work in tandem with the agenda of a liberal education for all, so that we may continue to diversify our classrooms and our professional organizations?

- How does anthropology remain relevant in domains that witness the increase of a business model of higher education and that render institutions accountable to post-graduation employment outcomes?

A remaining question may be related to how introductory anthropology courses, often embedded within general education curriculum, can be a guide for students as they begin to acquire knowledge and skills that will prepare them to live effectively in a globalized

world. Anthropology courses are often the first place in which students are allowed to question the obvious, develop an understanding of their relationship to the world, and wrestle with ideas that diverge

from what they were raised to believe. These activities form the basis of the skills sets that will need to be honed if our students are to be successful—in all the ways that success may be articulated—during their tenure and especially once they depart our institutions.

Going Beyond the Big Questions

As a researcher who fell in love with teaching cultural anthropology, I am grateful to have the occasion to share best practices among my disciplinary colleagues, both locally and nationally. These include access to publications like *Teaching Anthropology: SACC Notes*, *Anthropology and Education Quarterly* and *Anthropology News*, wherein one may find investigations of teaching praxis.

In light of these innovative publications that thoroughly analyze the teaching of anthropology, it is imperative for anthropology departments to be proactive and engage in regular, reflexive examination of the curriculum and its intended outcomes. A small subset of five cultural anthropologists in my department began such a discussion focused on coming to a consensus on what we believed to be the core concepts and objectives around which instruction in the introductory cultural anthropology course should be designed and delivered. The discussion was precipitated by the department's need to engage in assessment along the lines of what had been accomplished for our bioanthropology colleagues. For this reason, our group was facilitated and the process shepherded by a bioanthropology colleague who had just completed the process of delineating 50—yes 50!

The question of “why” is at the heart of anthropology: Why are we here? Why do we interact as we do? Why do we believe what we believe? Why does global conflict persist?

—core objectives for the introductory human origins and prehistory course.

Our process consisted of several meetings occurring throughout the Spring 2013 semester, during which syllabi were exchanged, individual core objectives generated and shared, and pedagogical approaches discussed. We eventually agreed upon six core objectives, under which key concepts were aligned. The following objectives were articulated in terms of what we expect our students to be able to do at the conclusion of the course:

- Demonstrate a thorough understanding of the discipline of anthropology, in its historical and contemporary contexts
- Demonstrate knowledge of the culture concept as articulated in anthropology and relate that knowledge back to one's lived experiences
- Demonstrate knowledge of the social scientific methods used by anthropologists to research humans
- Demonstrate a thorough understanding of the facets of human culture as manifested in cultural practices
- Demonstrate knowledge of current global processes and an understanding of one's placement among them
- Demonstrate an understanding of the uses and relevance of anthropology to every day life

The process of delineating core learning objectives for our students is one that does not necessarily take us away from a course design privileging the “big questions” in our discipline. But it does take us beyond these questions to consider the “big picture” in terms of our students’ success in the course and how it forms the basis of their learning in subsequent anthropology courses, as well as in their other Liberal Arts courses. While we diverged in our agreement of which core concepts are best or preferred in our attempts to teach our courses with student learning outcomes in mind, our process ensured that we were:

- enacting a shared faculty framework in decision making
- focusing on transformation across sections in order to collectively consider learning outcomes
- raising of awareness and responsibility for student learning among the faculty
- jointly examining materials, theories, pedagogy and assessments, which led us to the consideration of a jointly adopted text
- and defining and refining of expectations, for our students and our own praxis

Going Forward

My colleagues and I are in agreement that the process generated a living document that must be revisited and revised as time goes on. Indeed, we can and should be doing much more in our introductory cultural anthropology courses. These courses are prime spaces in which students are able to engage in high-impact educational practices that lead to deeper learning and engagement for our students. Much of what AAC&U's LEAP initiative (Liberal Education and America's Promise <http://www.aacu.org/leap/index.cfm>) promotes activities that help students achieve such essential learning outcomes, such as critical thinking, analysis, civic engagement, ethical reasoning, and the like are found squarely in our anthropology courses. In my department, I have colleagues, and perhaps you do too, who engage their students in

- service learning through community engagement projects
- global/diversity learning, not only through course content, but by leveraging local resources like cultural museums or the city's International Festival
- requiring team based assignments
- also having a capstone requirement; ours is our Senior Project

Yet, we could certainly do more. For example, majority of my colleagues have not included undergraduate research in their introductory courses. Only two of us have engaged students in learning communities. We have not structured our courses as writing intensives. Such activities are effective, high impact educational practices.

The learning outcomes promoted by AAC&U and by our institutions in general are done with an eye toward preparing our students for life beyond the university. Part of the preparation for students to live and work in the 21st century is to prepare them to be employers themselves who will hire a future workforce. Intercultural competency will be a needed skill for both employers and employees.

Intercultural competency as an essential learning outcome lies at the intersection of diversity and internationalization initiatives enacted on our college campuses. Institutions mindful of the enriched environment that students, staff, and faculty from across the globe provide them will tend to develop activities to improve student intercultural competencies. As these institutions strive to develop a common agenda for this outcome, it would be wise that we anthropology instructors be at the discussion.

At the most recent annual conference of the Council of the Colleges of Arts and Sciences,

anthropologist Michael Wesch stated that only three questions guide his practice with students, a practice in which he attempts to inspire students to remain “wonder-ful” (my phrase) to describe what he explains as students filled with wonder, the building block of deep, life-long learning. These three questions, which he believes are among the most important to students, are Who am I? What am I going to do? Am I going to make it? These are questions that clearly go beyond the basic “big questions” in anthropology go to the heart of humanity. This is what we are doing in departments located within the liberal arts, humanities and social sciences. Ultimately, we are contributing to the development of individuals who strive to understand themselves and their place in the world, and who will live humanely in societies here and abroad. This is certainly an outcome that I think we can all support and consider in our course revisions.

Another question that I believe our discipline can answer most critically is “why”? Despite the calls for students who can engage in the questions of “how,” through technical skills, the “why” gives meaning to our lives. This question of “why” is also at the heart of the “big questions” in anthropology: Why are we here? Why do we interact as we do? Why do we believe what we believe? Why does global conflict persist? Inquiry-based pedagogy is what Wesch attributes to transitioning our students from being merely knowledgeable to being knowledge-able—to being able to live in a world in which seeking answers to the questions of “how” AND “why” are critical to our survival in an ever-changing world. To the legislators in some states, this is also key to our students securing employment in jobs that have not yet been created.

Current Engagements, Future Publics

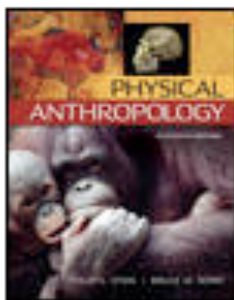
The exercise of faculty collaborating freely across academic disciplines should also include or consider the incorporation of students as architects of their own learning. Quite a few colleagues are willing to turn their course design over to their students and to partner with students in the co-construction of a collaborative learning environment where the boundaries between instructor and student are blurred. For example, in her classroom at Temple, Sarah Meacham asked her student teams to consider how they learn and to dream of alternative classroom designs by reimagining traditional classroom learning (Meacham 2013). And in Wesch’s classroom, students are engaged in play as they enact subsistence patterns on the campus grounds.

The future publics who occupy our classrooms represent a multidimensionality of ideas, identities, and lived experiences. They will challenge us to question and defend our purpose, and they will demand our ability to stretch beyond our comfort zones as instructors. Yes, the very same things that we ask of our students we must ask of ourselves, in order to continue to make anthropology relevant and transformative. *TA*

Acknowledgements

An earlier version of this paper was presented at the 112th Annual Meetings of the American Anthropological Association in Chicago, Illinois, on November 24, 2013, in the session “Reflections on Fieldwork Processes in Educational Anthropology.”

Physical Anthropology, 11th Edition



Philip L Stein, LOS ANGELES PIERCE CLG
Bruce M Rowe, LOS ANGELES PIERCE CLG

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Introduction

Dorothy Davis

U North Carolina, Greensboro

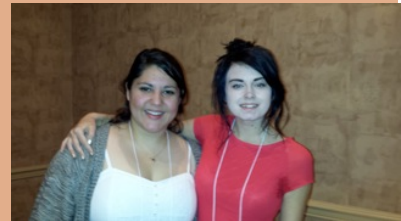
This is a science fiction story written primarily by Katy Fulp and Chrysoula Georgiou, two students in a freshman learning community at the University of North Carolina at Greensboro. All of the students in the community took Introduction to Biological Anthropology and Introduction to Cultural Anthropology. They also took an Integrated Studies Lab (ISL) course titled "Apeman to Spaceman: Anthropology and Science Fiction."

The final assignment for the ISL course was to write a science fiction story that reflected the knowledge gained from the three Learning Community (LC) courses. All students were asked to write a science fiction story that incorporated the knowledge gained from their anthropology courses with a special emphasis on the intersections of biology, culture, and environment. This particular group also had to include a historical perspective.

This was definitely the best story. It addresses the requirements of the assignment and it is fun to read. I like the skillful use of the first person (emic) approach. The paper was a group assignment (four students), but Katy (who is studying Russian) and Chrysoula are the primary authors. They made good use of faculty feedback on the rewrites, experienced the rewards and frustrations of working in a group, and produced a notable paper.

Falling into Blackness

***Chrysoula Georgiou and Katy Fulp
with Rachel Lee and Jessica Spinale***



Alexei

Mama and Papa were not talking again today. We have been sitting here in this house for a good amount of time, days turn into weeks, and I have slowly lost count. The Bolsheviks are keeping us under house arrest until they establish control over Papa's rule. I have the sinking feeling that my days are numbered, and maybe I should start counting them.

I am not sure about much of anything at all. All I know is Anastasia is the only person who seems to be trying to still live. It is cold and dark but she is fighting as much as she can. We have always been close, but there are some things I must keep from her in order to hide my weakness.

I am plagued by hemophilia. I sometimes must stay in bed because I am too weak and in too much pain to move about. Everyone watches over me with the utmost care, always reminding me, "poor Alexei" or "be careful Alexei." I will never forget the one time I nicked my finger with a paring knife and it would not stop bleeding. Mama and Papa would not let me cut anything after that. It never ends.

Something else has been bothering me recently. My health has not ever been good, and, without Father Grigory and his prayers, I would most likely be dead, but my mind has always been sharp. I could

beat anyone at chess; years of being bedridden for long periods of time have helped me to be an avid scholar. I read mostly, play games with my sisters, and wait. Lately though, I think my mind has been slipping.

I have been having weird dreams. At least I think they are dreams, even though they happen in the middle of the day sometimes. I have told no one. I think it is just being cooped up here that is making me crazy, but I swear every time I get a peek outside at the snow, I see creatures. The creatures are tall, tall and pale, their skin a sickly white. And so tall, like someone took a man and stretched him out an extra foot. Except these are not men. Where their eyes are supposed to sit, I see nothing but gaping holes, empty black hollowed-out spaces. Their mouths are awkward gashes in their faces, not straight, but jagged in parts, and some of them have stringy, grizzled hair, like they have been underwater far too long. Their entire demeanor is like someone experimented on a human but bent and stretched him out-of-shape, and how that could possibly be done sends shivers down my spine.

Are these demons or something else? Is it just a play of light in the snow and trees? I do not know, and part of me does not want to find out, but I am too scared to even look outside now. I feel them there

all the time, like they are waiting. It has been worse these past few weeks, which is only added to by the increased attention paid to my family and by the guards around us. Something is different in the air and the beings outside, can sense it (I shall call them *Pizraki*; Father Grigory told me a story one time about fairies who watch over children named the *Pizraki*). Despite my fear of them, I do not think they are here to harm us, if they are even here at all! I hope they are not, though, even if they are a good presence, because their appearance is so frightful.

It is nearly midnight now. I think I am the only one still awake. My sisters are all on a mat in the middle of the floor; I cannot see my parents in the dark. We used to sleep in large rooms in palaces, and now we sleep on the floor like peasants. It has led us all to get sick more often—the change in scenery—sick and angry. I could not imagine being one of the rural serfs. Perhaps that is why our people are so angry at Papa. I would be angry too if I were starving and sleeping on the floor every night. They just do not understand the pressures he is under, they do not know how hard it is to run such a large country.

I begin to reminisce about the old days—summer in Crimea, lunch with our English grandmama, visits from Princess Irene, roller-skating down palace halls. I miss such easy days. But I am startled out of my reverie by a fierce knock on the door, and then a rough opening. Guards rush into the room, turning on the one naked light bulb that buzzes angrily over our heads.

"Prosnut'sya! Prosnut'sya ioblekites!"

My sisters wake up easily, vaguely startled, but begin to dress as the guards leave the room to give them some privacy. Something is wrong; this does not feel right. This uneasy sensation is causing my stomach to turn and I fear I may be sick, but I put my clothes on anyway with the help of a silent and annoyed Anastasia. Marie, Olga, and Tatiana all put on their underclothes, each with jewels sewn in by our grandmama, and dress nicely, which I find odd because where exactly do they think we are going in the middle of the night?

In the darkness of the basement, we find ourselves joined by the guards again and rushed with Mama and Papa (also in their finest, with the gravest faces I have ever seen). This is definitely wrong. I do not like this, I do not like being here. I want to leave. I can feel my bones shaking and I can see looks of determination on the guards' faces. They sit us down roughly, ordering us around like we are trash. Olga and Tatiana do as they are told. Mashka (Marie) and Anastasia exchange looks with one another and stand defiantly. Mama and Papa do as they are told and I am seated with them.

There is an eerie light in the corner of my eye right before the first shot is fired. A small explosion in the dark and I feel myself shivering. Surely I must be dead; surely someone is dead. Shock races through my body as I see a glimpse of the *Pizraki* rushing in at a speed too fast to be human. I am paralyzed; everything is happening so fast but it is as if time has slowed down. The *Pizraki* are fast, but the way they move is as if nothing else is moving, and their legs work so disjointedly, like a perverse ballet. I see them sit down in place of us, the guards do not seem to notice, and the bullets stop mid-air, illumined by their skin, now so phosphorescent, and turn right around, killing each guard. My family has disappeared, and then something even more terrifying than the attempted assassination happens.

A high screeching sound begins, and I see the elongated white bodies shrink, fold in, and take on human flesh. Eyes roll into the sockets, and the gashed mouths suddenly begin to draw up. The hair takes on a fuller look, growing beautifully on the now female *Pizraki*, while staying short on the two males. I am mortified, watching from an angle as to where their faces are invisible, piled up in a corner in a dirty heap. One of them gets up from the chair and turns slowly.

By now I am crying—I cannot help it—and I wish I were not. My heart pounds in my chest, beating against my ribcage 'get out, get out, get out, get out.' Through my tears I see the *Pizraki* approach me and kneel down. I stifle a scream.

I am looking at myself smile at me. I am looking at myself kneeling, with my hair, with my eyes, with my skin; the creature has taken my skin! Its lips are curled and it (Me?? I do not even know what to say) touches my hair and laughs. It is me, but not me.

I am looking at myself, and suddenly I feel a sucking sensation on my foot as I am dragged into a black hole and the world goes black.

Alexei Diary Entry 1918

It had to be done. We had our orders that in order to maintain the peace between our dimension (the fifth) and the third dimension, we had to save the Romanovs. I was not fully debriefed, as I was only on the research team from my university, but I know that the rip in dimensions near Tunguska was in danger of being closed if we did not stop the Russian Revolution.

I am an Asgenarian. To put this into human terms for easier understanding, I am what you may call a ghost wraith or a spectre. We are nothing but emotions and thoughts that have been bent out of shape and stretched into beings, and, luckily, the

majority of us are the emotion of compassion. Compassion and curiosity.

Humans call our foray into their world "The Tunguska Event" thinking a meteor hit in the place they call "Siberia." If only they knew the real story—that my people had been working for years on successfully opening a hole for us to pass through this dimension. The fifth dimension is a weird plane of existence, one that does not easily sustain life. That's why most of its inhabitants are dead.

The Dead. We are a dumping ground for the denizens of the third dimension's deceased, where all their essences go. If the tear closes, The Dead remain in the fifth dimension forever. Before recent times this was no problem. They went about their business like the rest of us, but recently their population has been growing. And so has their greed. We theorize that if the population of The Dead grows too large, they will attempt to overthrow our leaders and have this dimension to themselves.

This belief is not totally inaccurate. Due to recent animosities between The Dead and my species, our fear has grown. Two years ago we found The Abomination, a botched reproductive experiment. Due to our similarities in reproductive processes, one of The Dead tried to create a half-Dead/half-Asgenarian child. The result was toxic—a mismatched creature left on the doorstep of the Asgenarian Embassy in Dead Territory.

The Abomination exhibited a great power, malignant and unprecedented, and if we had not destroyed it within its early infancy, the consequences could have been great. The child had already killed three doctors who had been charged with its well-being. We know of certain independent parties of The Dead attempting to impregnate Asgenarian women to create more of these creatures. However, we have not been able to locate them. Now we are wary of The Dead. We saw this as a threat against our own peoples, and we are putting in place an attempt to bring The Dead from our dimension back to their own. They are very resistant, because once placed back into their own dimension, The Dead become what they are supposed to be: dead.

I realize our appearance may be fearsome, but we mean no harm. We are simply curious about the human world and the nature of human greed. Human ghosts desire more and more space in our dimension, and as we do not understand why, we are reluctant to give up any more to them.

Hence the Tunguska Event, a rip in the fabric between dimensions. Humans stay away from the area because of the high levels of radiation, which do not bother Asgenarians, but are seemingly toxic to the humans. My team and I were told by our superiors

that if the Romanovs were killed and the Bolsheviks took power, the Tunguska portal would be closed off and monitored, restricting the removal of The Dead from the fifth dimension.

We could not have this because it interferes with our plans. We were also told that the years of cruelty by the Soviet Union (which would take place subsequently) would greatly increase the number of Dead in our territory. The Bolsheviks too were working on interdimensionary travel, which added to the number of threats to our way of life. I was specially selected because of my ability to imitate the human form so well. All Asgenarians can manipulate their bodies to become different shapes because technically we are not even solid beings. It's like pouring water into a mold and freezing it to create a sculpture. But not all Asgenarians can remain a different shape for long. I can last a millennium (which is the equivalent of five hours in the fifth dimension). For the next thousand years I shall grow and become Tsar Alexei of Russia.

The Romanovs were disposed of accordingly. They are still alive. During the night of the assassination attempt they were taken back to the fifth dimension to live in our queen's Summer Palace until the mission is completed. All were happy to leave once their alternative fate had been told to them (which was death; we are compassionate but not abnormally so), and they shall remain there for the rest of their days, happily living as the family they once were with their Dead ancestors. The Summer Palace was converted into a refugee camp of sorts for the royal family. Asgenarians have long been working with the English in the third dimension to secure this deal, and as a result, the English are well behaved. With our medical advancements we were able to cure young Alexei of his blood ailment.

Due to the landscape of the fifth dimension, the pureness of air and the nutrients found in our flora and fauna, age is halted for a fifth dimension decade and then reverses until the Dead begin to take the Pill. The Pills are only human vitamins but the Dead do not know this. The vitamins just stop them at whatever age they wish. Some Dead are purists and continue to revert until they are nothing anymore. Some Dead eat only human food and therefore die for good, but most try to make it back to their teens or twenties.

My personal favorites are the old queens and kings who choose an older age to stay at. Humans age much more attractively than we do, and you can tell that they take pride in their matriarchal/patriarchal appearance. I wish I didn't have to rule a country as large as Russia, which, if the plan is followed correctly, will emerge as a main empire in the century to come, with me at the helm as the mysteriously and eternally youthful leader. My coworkers aren't looking forward to it either. We

don't fully understand human culture, but we know Alexei's father was doing a terrible job at ruling.

I only hope I can do better. But the dinner bell is ringing. Dosvidonia!

Anthony, age 18, Diary Entry 2K13

I hate school. I live in Philadelphia. My ma says that back before the takeover by the Ruskis, Philadelphia was a beautiful city. Now it's poor. We depend on the British and the Ruskis for money. I hate it. A lot of us here are poor; I walk by old babushkas begging for money every day on the street corners. I guess I should consider myself lucky. My ma married a Ruski named Sergei after my dad died in the American Revolution of 1997, when we tried to break away from Canada, and now we are in the upper echelon of society. But I still don't like thinking of Philadelphia as some dirty city. I don't like thinking of America as decrepit, because apparently we were going somewhere way back when.

"Way back when" was around the time of the uprising over in Russia, when the assassination attempt on the Tsar and Tsarina occurred. Somehow they survived heroically and are still ruling today. I personally don't think it's still the same people. My friend Brian and I theorize that they switch out people every year because there's no way they'd still look the same almost a century later. But I guess it might be possible now, what with all of other new technology that got started up in Alaska when our scientists decided to ride the Ruskis train to riches. I was reading about a woman in the *Gazette* the other day that has been alive for a hundred and fifty years now, and doesn't look a day past eighty. I'm not sure how this happens. My babushka jokingly said it's all in the cabbage.

There's a rumor of a cabbage now thought to make you live forever. Sounds like a bunch of crap if you ask me, like something from the moon or another dimension or some made-up story like that. If Brian and I find out it does exist, though, you had better believe we'll give up our dreams of fronting a punk band and start growing cabbage for the neighbors. I think it'd be a lucrative business. I think it'd be more lucrative than whining about being stuck in our hometown to the same guitar riffs over and over. Also, Brian's little brother sucks at the drums.

Life in Philadelphia is weird when I think about it. In school, we have to learn either Russian or Chinese, and we don't learn about the first American Revolution much at all. We have a lot of economy classes, trying to turn us kids into the next great leaders or whatever. It's not hard to learn so many languages like you'd think because half of our street signs are in one language or the other, and the city is crawling with

both the Ruskis and the Chinese. They have their own designated neighborhoods, naturally, but those neighborhoods together both trump the actual American presence downtown. In the suburbs is where most of the Americans live, travelling into the city only to work and using the extensive railroad system the Ruskis put into place.

I think the railroad system is here because the Ruskis and the Brits both want us to be more like Europe. At first, it was the Brits' job to install them, but they weren't used to dealing with more land than their little island and their Scandinavian territory. America is a big country, and it wasn't until the Ruskis came in that we had a decent means of transportation. Russia is a big country, since it consumes most of Europe. After the Bolsheviks were defeated, Nicholas kicked himself into gear, I guess. Sometimes all it takes is nearly certain death. No big deal. He became less lukewarm and began to cater to the peasants, although Siberia remains pretty untouched.

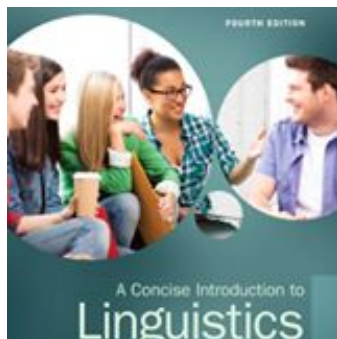
I heard about this place up in Siberia, called Tunguski or Tuskegee? Not sure which, really. Apparently a comet hit there a while ago and everyone is terrified of it. They say they see ghosts. I want to go real badly. I watched a movie at the King the other week about ghosts. They were long, tall, eerie white creatures, nothing I'd really be scared of, but something I'm interested in. Maybe once I make it to St. Petersburg U after high school I can find out more about it. More about the weird things in general, including how ole' Nicky and his wife Maria stay so young.

I hope no one finds out I keep a diary. I feel like it's a weird thing for a guy to do, but, at the same time, maybe some girls think that it's sensitive. Girls like sensitive. I can be sensitive. I just prefer not to. Not since Maria broke up with me. Not the Tsarina, my neighbor Maria. Maria is such a popular name I can't help but be constantly bitter, because I hear her name everywhere. Luckily we go to different schools now, so I don't have to deal with seeing her every day.

But I hear Brian ringing the bell for band practice, so I may or may not write more later.

*Anthony
Alexandrovitch*





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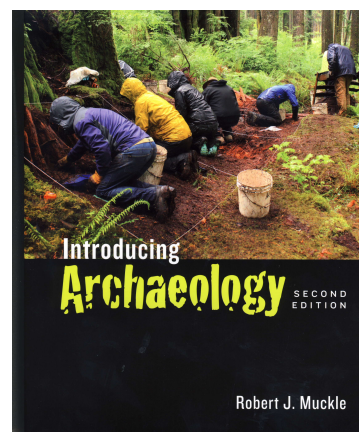
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Cultivating the Seed of Lecture Transformation: A Flipped Classroom Experiment

***By AnnMarie Beasley and Amanda Paskey
Cosumnes River College***

(Editor's note: photos courtesy of the authors.)

Physical anthropology instruction usually follows a predictable design. In fact, many of us as instructors have been presenting the basic information in this course similarly to how we ourselves were taught: through lecture-based transfer of knowledge to a passive audience. But this generation of students is different. To reach them, we realized we might need to try a different approach to instruction. With the emerging and innovative idea of “flipping the classroom,” we mined this strategy to enhance our current model of instruction and student learning. We used the “best” ideas from flipping and other methods to create new activities and in-class strategies to enhance instruction of physical anthropology to increase student engagement and interaction with the course material. We feel these strategies will help us better address the needs of the 21st century student.

Flipped Instruction

In the flipped classroom, students generally are provided with the tools to acquire core content outside of class, with a greater proportion of instruction time allocated to higher order thinking through instructor guided collaboration and application. This is usually accomplished by requiring students to watch short “lecturettes” at home and then complete activities to apply the knowledge in class (Bergmann and Sams 2011; Hughes 2012). Flipping, as an instructional method, has grown in popularity in the last decade, with most adoptions into the classroom in the K-12 system. Slowly it has been creeping into college classrooms, primarily in the science, technology, engineering, and math (STEM) disciplines (Pierce 2013; Pierce and Fox 2012; Rosenberg 2013). Adopters have reported marked success in areas such

as completion and standardized test performance (K-12). Improved performance has been particularly observed for students dubbed “silent failers,” students who demand little attention either in or out of the classroom and generally drop out or fail without seeking help, because failing is a more appealing option than seeking assistance (Rosenberg 2013).

Early successes in flipping suggested great opportunity, but we found the structure of physical anthropology lectures makes it a difficult subject to completely flip, due to its usual pairing with a separate lab course and the often complex nature of much of the material, especially that related to fossil hominids. Our research on flipping also uncovered psychology research on inspiring student curiosity that moved us to “flip” the flip and tailor concepts and methods used in flipped classrooms to the specific needs of the physical anthropology course and its students.

Coinciding with our research on flipped classrooms, we had the opportunity to listen to Dr. Ramsey Musallam, a high school chemistry teacher and professor of education at the University of San Francisco and Touro University, who has utilized flipped instruction. While his testimony to flipping was interesting, what was most fascinating was his idea of “sparkling curiosity” in the classroom as the fundamental tool to student engagement and learning (Musallam 2013a; Musallam 2013b). Through his own incorporation of flipped techniques in his classroom, he cautioned against the danger of allowing technological components to get in the way and overshadow the goal of learning. He also suggested that one should tailor the method to the content one is trying to teach (Musallam 2011). Viewing curiosity as a higher order priority, Musallam exposed us to the work of George Loewenstein, a psychologist who studied curiosity and



| Situational Factor | Description |
|------------------------------------|--|
| Pose a Question | Pose a question, riddle or puzzle that confronts an individual with missing information |
| Anticipated but unknown conclusion | Expose individual to a sequence of events with an anticipated, but unknown resolution. Even greater curiosity can be incited when an individual generates a prediction or forecast of the outcome. |
| Violate Expectations | Data that violates an individual's expectations triggers a search for an explanation |
| Social Comparison | Another person possesses information that the individual does not |
| Past attainments | Realization that previous knowledge has been forgotten instigates curiosity |

Figure 1. George Loewenstein's Five Situational Factors that Inspire Curiosity (Loewenstein 1994)

identified five situational factors that inspire involuntary curiosity (Loewenstein 1994).

After becoming familiar with Loewenstein's model (Fig.1), we realized that we often unconsciously use these strategies to engage students, particularly with challenging material. Conscious knowledge of these techniques could provide instructors with additional tools in their toolkit of teaching strategies to engage students and spark curiosity in the classroom, as Musallam had suggested. While designing our flipped classroom, we deliberately incorporated several of these strategies to ensure that our activities would be engaging and succeed in teaching the content without becoming overshadowed by technological aspects.

Flipping Physical Anthropology

We chose three key concepts within physical anthropology to flip. Those topics were the scientific method, natural selection, and taxonomy. To assist in retooling our course and incorporating flipped

activities into our curriculum, we created a matrix (Fig. 2) that allowed us to map our chosen concepts to the new activities—both take-home and in-class—and method of evaluation. We also tied our course and program student learning outcomes to each new activity. Because these concepts are ones that are central to the course, we also found that each activity could preview later concepts in the course, which was also noted in the matrix.

The first concept we flipped was the scientific method, which our students frequently struggle with because anthropology's use of the scientific method is often different than their expectations of lab-based experimentation. We introduced the in-class component to this activity (a film) within the first week of the course. We showed them a short film clip titled "Surgery – Semmelweis and Lister" from BBC's miniseries "Blood and Guts: A History of Surgery" (Mosley et al. 2008) and prompted them to recount the steps of the scientific method from what they had observed in the film clip (cf. Carey 2004:2-3). This prompted further discussion about the role of the scientific method in anthropology and science in general. It also facilitated discussions on experimental types, ethics in science, and paradigm shifts. The take-home component of this activity was reviewing two film clips, one on baboon research and the other on field studies of capuchin monkeys. Students completed a worksheet in which they were

| Activity | Concept(s) | Correlation to Course/Program Learning Outcomes | Take-Home Component | In-Class Component | Evaluation Format | Previewed Concepts |
|--|-------------------------------------|---|--|--|--|--|
| Scientific Method <i>Semmelweis/ Baboon research</i> | Scientific Method | SLO 1A: Describe the steps of scientific inquiry, including the formulation of scientific hypotheses and research design. PSLO1: Students will be able to demonstrate an understanding of the processes of science, the scientific method, and the relationship between scientific research and established knowledge. | (2) Film clip on naturalistic study Sci. Method (SLO 1A, PSLO 1) Preview, Primates (Unit 2) | (1) Semmelweis Film clip Guided activity identifying the Scientific Method | (1) Guided In-class activity (2) Worksheet | Primates (Unit 2) |
| Natural Selection <i>Rabbits/ Skin color clines</i> | Natural Selection | SLO 1B: Describe the history of evolutionary thought and the mechanisms of evolution. PSLO1: Students will be able to demonstrate an understanding of the processes of science, the scientific method, and the relationship between scientific research and established knowledge. | (1) Rabbits text w/ questions | (2) Human Skin Color Clines Activity Natural Selection (SLO 1B) Sci. Literacy (PSLO 1) Preview, Skin color clines (end of Unit 1) | (1) Worksheet (2) Guided In-class activity | Skin color clines (end of Unit 1) |
| Taxonomy <i>Taxonomy overview/ Primate taxonomic chart and characteristics</i> | Taxonomy Primate characteristics | SLO 2A: Recognize and identify key features of primate classification, including defining physical characteristics of different taxonomic groups. PSLO 6: Test hypotheses and gather various forms of data to investigate Afroecological ideas. | (1) Watch video H.O. guided notes Quiz Formative Assessment | (2) Taxonomy Chart Worksheet H.O. Clicker quiz Taxonomy and Primate Classification (SLO 2A, PSLO 6) Preview, Humaq/no-mind characteristics | (1) Quiz (In Course Management System) (2) Worksheet/Clicker Quiz | Humaq/no-mind characteristics (Unit 3) |

Figure 2. Flipped Activity Matrix

asked to watch the films, identify the steps of the scientific method as indicated in the clips, and describe the importance of field studies for developing knowledge about primate behavior.

Natural selection was the second concept we flipped. Students traditionally struggle with this topic due to its esoteric and hard-to-grasp nature. Even students who can define the concept often struggle with the causal factors of natural selection and its application to humans. The first component of this activity was a take-home assignment in which students completed predictive vignettes about two populations of rabbits (each made up of an equal proportion of white rabbits and brown rabbits) living in two drastically different environments. The activity allowed students to apply what they had learned about the scientific method while they reasoned through the effect of environmental factors in producing species adaptation.

Bear in mind that students completed this activity without previous formal instruction or introduction to the concept of natural selection. After discovering the significance of environment in this activity, students received our typical lecture on natural selection where we were able to draw on the reasoning they applied in their at-home activity. In lectures that followed, students applied what they had learned about natural selection through an in-class activity examining human skin color clines and the forces that produce them.

Working in groups, students were given information about the role of vitamin D, folate, melanin, or UV exposure as selective pressures affecting human skin color. Students were asked to become “experts” on their given topics and then share the key points with another group of students, consisting of experts on the other topics. Working together, this new group was asked to identify the contradictory pressures that act to produce human skin color adaptations and then apply that knowledge to determine the skin tone that would be selected for in one of three given environments (i.e. Vancouver, Canada; Sacramento, California; or Quito, Ecuador).

The third topic we flipped was primate taxonomy. Our students often struggle with this topic due to its heavily conceptual nature and because it is a way of viewing the animal kingdom that is generally entirely new to them. In addition, students often seem to grasp the concept initially, but perform poorly on exams due to lack of mastery. We began this activity with a take-home component in which students watched a brief lecturette on the basics of taxonomic classification. Students were provided with a list of terms to help guide their viewing and then completed a formative quiz assessment through our course management



system. In class, students filled in a taxonomic chart modified with space for them to add the key characteristics of each primate taxon. This followed the structure of our existing lecture, and students completed this over several class sessions. Once completed, students received an additional take-home worksheet asking comprehension-based questions that required effective reading and interpretation of the taxonomic chart. Rather than grade this directly, we made this the basis of a brief clicker quiz, as we both use these classroom response devices in our classroom.

Outcomes

We implemented our new strategies during the spring 2014 semester. The new activities were added alongside existing activities and assignments of the course. We each chose one section of physical anthropology to flip, making sure the section chosen was one that we could use for performance comparison and for which we had statistical data from the previous semester (i.e. same day, time, class size, etc). We had anticipated that the addition of these activities would improve retention and engagement and were excited to see that this was indeed the case, particularly among students who were most at-risk. We attributed some of these results to the fact that the first two sets of activities came at the beginning of the term (well before the first drop deadline) setting the tone of the course. Despite this, fewer students than normal dropped the course before the final drop deadline.

From the beginning of the semester, students were engaged and actively participated in the course. We believe these activities increased their self-confidence

in their understanding of the course concepts. The original flip research had indicated that assessment scores may not dramatically increase, so we were pleased when we saw a modest improvement of up to 8% on exam averages and a reduction in the standard deviation on all exam scores. Additionally, while seeming to help the “silent failers,” we were pleasantly surprised to see benefits for all students, with marked improvement at the top of the curve as well. The high

many other students said that the assignment requiring group work was their favorite activity because it forced them to interact with their fellow classmates in a meaningful way. Students felt they learned best from the taxonomic chart activity but also reported enjoyment and learning from most of the films, citing engagement of different learning modalities. Students who liked the activities (Fig. 3) felt that those they had completed should be repeated in other sections of the

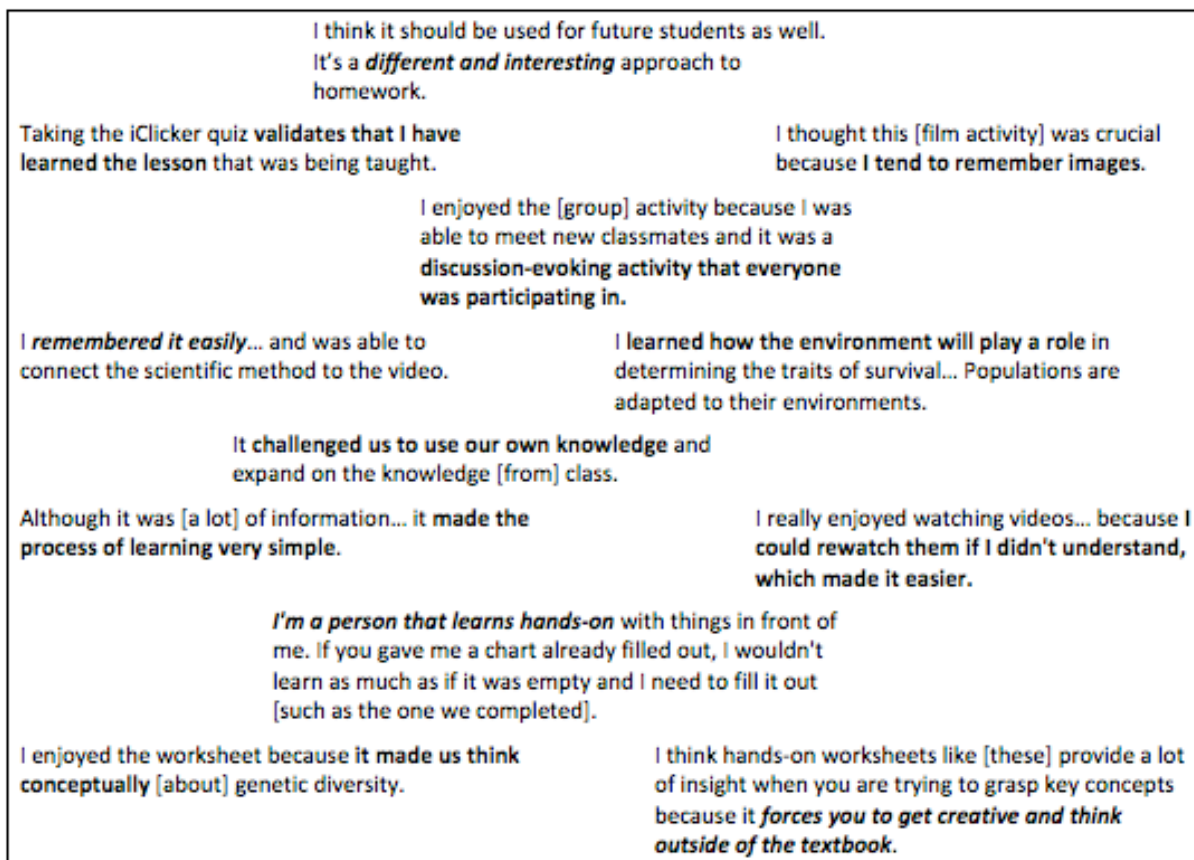


Figure 3. Student Feedback on Flipped Activities

score on exams increased by as much as 7% from a low A- to a high A-grade!

Student feedback on the flipped activities was mixed. One class stated that the new activities were redundant and required them to do extra work on concepts they had already mastered. However, this section's average score increased the most when compared to a comparable section from the previous semester with the same instructor. The instructor interpreted this to indicate that the activities had produced the intended result of increasing student understanding of and confidence in the course concepts. Many students commented that they did not like the activity that required group work. However,

course for the benefit of future students. Interestingly, these students also reported that the number of activities was appropriate for a college course, and they were not interested in an increase in the frequency of flip activities.

In all, we found that flipping instruction requires a great deal of planning and forethought. It forced us to rethink our course and identify key concepts with which students struggle and lecture components that could be “replaced” by activities, films, or other learning strategies. While the results have indicated that this modification to our course was positive all around, it was not an “easy fix” on our end. After implementation, we both felt as though students had a



deeper understanding of the core concepts and were able to articulate many of the connections between course concepts better than in previous semesters. While previous studies had not suggested this outcome, we were excited to see that the activities not only supported retention and engagement of at-risk students, but also improved the performance of high-performing students. We will keep these activities, with minor revisions, as part of the curriculum, and for future semesters, we are encouraging our colleagues to add them to their sections of physical anthropology. *TA*

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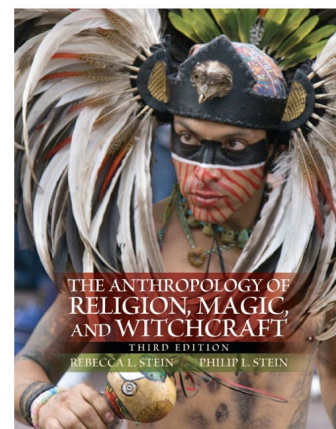
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Santa Barbara City College

Introduction

These are dystopian times for anthropologists and for other professionals in the social sciences and humanities. This dystopia is manifold. For example, in *Unmaking the Public University*, Newfield posits that corporate elites have worked to defund higher education on the notion that an educated middle class is less likely than their uneducated counterparts to buy into the norms of corporate society. This explains the preference in state policy for “practical” courses such as business administration or engineering over the humanities. On a similar note, in *The Fall of the Faculty*, Ginsberg describes in extensive detail the shift of control of higher education from the faculty to administrators and their staff, thereby changing the educational agenda from academic research and instruction to the demands of what he calls “administrative blight” (2011). In “How Higher Education in the US Was Destroyed in 5 Basic Steps,” Debra Leigh Scott outlines such variables as defunding, academic deprofessionalization, displacement of academic by managerial objectives, the corporatization of academia through privatization, and dumbing down of curricula (2012). Although the recent passage of Proposition 30 in a California election may mitigate some of these trends, there is room for skepticism that this measure will reverse any of them.

These trends are manifest in the fads that have characterized community colleges throughout the state. Although they are numerous and varied, I will focus this paper on two such fads: the Student Learning Outcomes (SLOs), a theme and variation of Bennet’s Learning Objective Assessments (LOAs) in his “Radical Critique of the Learning Outcomes Assessment Movement” (2012), and the current furor over the Accreditation Commission of Community and Junior College’s (ACCJC’s) decision to shut down the City College of San Francisco (CCSF) by July 31, 2014 if its demands are not met by then. (The suspension has since been placed on hold by court

injunction.) The paper proceeds with James C. Scott’s dual model of *techne vis-à-vis metis*, as spelled out in this definitive account, *Seeing Like a State*, which, as suggested by the



subtitle *How Certain Schemes to Improve the Human Condition have Failed*, explains why top-down policies and programs imposed by state (and by extension corporate) mandates (*techne*) to limit practical knowledge of those it governs (*metis*) end in

failure. For academic governance, this outcome is aptly summarized by former Harvard dean Henry Rosovsky’s observation that the quality of a school is likely to be “negatively

correlated with the unrestrained power of administrators!” (cited in Ginsberg 2011: 5). We shall see why this might be so in light of SLOs and of the ACCJC decision.

As stated, a good point of departure is James C. Scott’s characterization regarding the tension between the state (such as Sacramento’s role in community colleges) and those whom it governs (such as college instructors) in several works: *Seeing Like a State* (my primary source), *The Art of Not Being Governed* (an ethnographic account of Southeast Asian hill tribes’ resistance to incorporation into five nation-states of the region at different historical periods), and his most recent popularized summary, *Two Cheers for Anarchism*.

Scott posits a tension between practical knowledge, conceptualized in the Greek term *mētis*, and the more generalized, abstract knowledge of *techne*, deployed by the state and its technical agencies (1998: 311). The term *mētis* refers to the knowledge acquired from practical experience versus *techne*, “or hard and fast rules.” The term *mētis* subsumes skills and knowledge acquired by practice, be those of

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peasant, herdsmen, craftsmen, or practitioners of a variety of other fields—including instructors. All of them have firsthand knowledge of their callings. In contrast, administrators, technicians, or other higher-ups oversimplify the knowledge of the fields they govern, viewing reality in terms of straight lines, mathematical algorithms, or other such representations. Unlike the practitioners themselves, they lack the detailed skill and knowledge of the disciplines they govern and so inevitably make a hash of the processes they are supposed to manage or regulate (1998: 311, *et passim*).

This model is not new, as Scott himself points out in citing the “scientific management” scheme Frederick Winslow Taylor invented more than a century and half ago. In Taylor’s conception, a corporation increases output by relegating the discretionary function of factory workers to the manager, who alone has the knowledge and command of the production process. Scott’s *techné* leaves the worker the execution of a small, often minute portion of the process. (Taylor 1911; cited in Scott 1998: 336-337). By this control, the company, through its managers, limits its concerns to how best to maximize its profit in the marketplace. The weakness rests with the ability of workers to disrupt the process by such tactics as work to rule, in which they conform to the letter the manager’s commands who, unfamiliar with the *metis* of actual production, had managed only to disrupt the production process by the orders he himself issued (Scott 1998: 310-311, 340-341). These top-down directives are half-baked at best and scientific in name and form rather than scientific in fact and practice.

Where, then, do SLOs or LOAs come from? As Scott notes, the incentive for the state and its agencies is to extend control over its subjects through top-down management, whether dealing with the corporate state, Soviet collective farms under Lenin and Stalin, or the *ujamaa* pastoralist villages in Tanzania. The SLOs and LOAs fit this pattern. According to Bennet, educators applied Taylor’s scientific management model to education early in the 20th century. For example, Franklin Bobbit, the author of *Curriculum Theory*, argued that classroom education should be modeled after the workplace so that efficient outcomes can be modeled only after centralized authority with precise, top-down instructions for all tasks performed (1918, cited in Bennet 2012). To summarize, Bennet writes, “In the last century’s efficiency movement, as in the current LOA movement, teachers were conceived of as passive receptacles rather than primary players in the

process of education (Eisner 2000:347; cited in Bennet 2012).

In 2013, little has changed. The current movement to install student-learning outcomes (SLOs) in California, a stated variation of the more generic Learning Outcomes Assessment (LOA), is an attempt to standardize curricula according to the Taylorian model of top-down control. What seems to be more unpaid busywork for faculty (because the same faculty have been assessing students with their own assignments and tests for years, I would argue), has a hidden agenda: to filter standards upward to the managerial elite, who then standardize the results in the form of outcomes.

Thus, the *metis* of everyday *teaching* and evaluative process among faculty becomes transformed into standardized measures, *techné* fashion, of outcome, eventually imposed on colleges and individual faculty in the form of standard outcome measures, whether known as SLOs, LOAs, or other terms. Time better spent in classroom preparation or basic research in one’s chosen field is wasted on “mapping” curricula, developing administratively imposed rubrics, and formulating over-precise wording of learning outcomes. Rubrics further standardize instruction and are incorporated into course outlines enforced by the state departments of education through the administrative apparatuses of colleges. In the end, the individual faculty member lacks autonomy in designing his or her course and resembles the factory worker. In short, the annoying busywork the instructor is subjected to, by being forced to compile SLOs in the long term, loses autonomy by that very process. Faculty *metis* is no more.

The tragedy of this process rests in the presumption that the administrators, technicians, and the masters of algorithms, blueprints, and charts capture all that is known about anthropology, sociology, and the other disciplines. Yet it only through the knowledge obtained in the field and the synthesis of what is known in not only one but many disciplines can both research and teaching retain their dynamism—in other words, remain vital thorough *metis*, the source of all knowledge and content to be taught.

Take one example. How many cultural anthropologists clearly see that neuroscience uncovers the biological basis of culture or the role of language in transmitting culture from generation to generation? Yet the course outline at a college west of Los Angeles derived from SLO results blocks any such idea from expression in its anthropology courses taught there. I

The primary concerns of ACCJC were not really about education ... but about assessment, finances, and administration.

know. I was there. I was faulted for including linguistics—and its basis in neuroscience—in my cultural anthropology course. This is despite the fact that Scupin, among other authors, includes chapters on both physical anthropology and linguistics in his introductory text in cultural anthropology.

A more updated example of this move to deny discretionary powers to individual faculty is the policy that a community college in Los Angeles recently established for all instructors in biological anthropology: to use a standardized textbook along with its digitized learning program that a well-known corporate publisher issued. I have already found a number of defects in that text, not least the failure to provide a point-by-point comparison of human and chimpanzee anatomy that is integral to the field.

One may reasonably ask whether any linkages exist between the SLO movement and the accreditation strategy of this state's agency. I suggest there are. The current assault by the Accreditation Commission of Community and Junior Colleges (ACCJC) on the accreditation status of the City College of San Francisco (CCSF) further illustrates this top-down high-handedness of California's higher educational establishment. In July 2013, the ACCJC placed CCSF on the status of "Show Cause" with the proviso to shut down CCSF by July 31, 2014 if the college fails to meet the conditions specified by the Commission.

According to Reichman and Hogness (2013), the issue at hand is not the lack of quality education offered at CCSF. There is considerable evidence to the contrary. For example, the completion rate of students initially deemed unprepared for college is among the five best in the 112 community colleges in the state, and the graduates of CCSF are more likely to succeed at four-year institutions than the typical graduate of most other community colleges in California.

Paradoxically, what other evaluative agencies might regard as strengths, the ACCJC regards as weaknesses. For example, CCSF is unique among community colleges in its commitment to rely on as many tenure-track faculty as possible for its teaching. Contingent faculty members tend to be compensated more fairly than those at comparable institutions and enjoy stronger reappointment rights. The ACCJC is administrator heavy. Of the seventeen members on the commission, thirteen were active or retired administrators, one was a trustee, and the remaining three were faculty (Reichmann and Hogness 2013). As the critic Michael Bennet might have said, Frederick Winslow Taylor would have been proud (2012).

The primary concerns of ACCJC were not really about education, Reichman and Hogness contend, but about assessment, finances, and administration. CCSF, the committee charged, was slow to implement the much-vaunted SLOs, although the college did reportedly make progress in its implementation after the first visit of the ACCJC in 2013. This was not fast enough for the Commission, and the deficiency of assessment remained on the report (2013).

Financial issues were also the indictments ACCJC levied against the CCSF. It costs money to run a college and to meet the entire mission the college is charged with executing: among others, preparing students for college transfer, for overseeing vocational preparation, and for offering noncredit-bearing courses to the community. Furthermore, when the financial crisis hit after 2008, the college was in the midst of constructing new facilities that had been planned beforehand. At the time of the first review in 2012, the administrators were obliged to dip into the reserves;

the lack of such reserves was yet another ACCJC indictment of the college. Since the first visit, with the passage of Proposition 30 and the local Proposition A, which increased property taxes, the financial situation had vastly improved, enough that the president of the Board of Trustees, John Rizzo, could declare that the district was "financially secure," that the year's audit, was "clean" and the budget "balanced" (Reichman and Hogness 2013).

Nonetheless, the fault was not so much the financial deficit as to how the budget cuts were managed. Rather than cut programs, the then-Chancellor Don Griffin cut top administrative staff. At the December 2011 meeting of the Board of Trustees, referring to calls to cut programs, Griffin responded "Cut the other stuff first, cut it until it hurts, and then talk about cutting classes." "The other stuff" involved cuts in administrative salaries, not excluding his own, and reduction of top administrative positions from 70 in 2008 to fewer than 40 by 2012. "Faculty at other institutions, who under a seemingly metastasizing array of vice presidents, associate and assistant vice-presidents, deans, deanlings, and deanlets, might read this and shout 'Hallelujah'" (Reichman and Hogness 2013)!

The Hallelujah Chorus was not forthcoming from the ACCJC brass, however. Although there were mismanagement issues, in no small part because Griffin, diagnosed with a brain tumor and forced to resign, left the college leaderless for a time, the full program was retained. The Commission faulted the

The SLOs are taking away time that is better spent preparing for classes and keeping up to date on research, and the accreditation agencies are legitimizing the illegitimate, the over-management of education.

college for its reduction of top management, for the overspending of the budget (92%) being spent on personnel, and insufficient cuts in classes. To sum up the CFT's assessment, labor reporter David Bacon expressed, "CCSF was faulted for keeping the cuts away from the classroom." Added a trustee Chris Jackson, "The ACCJC wants City College to step away from . . . 'chopping from the top'—cutting administration instead of teachers" (Reichman and Hogness 2013).

Since ACCJC has handed down its decision, the agency's legitimacy has been challenged as rogue. The American Association of University Professors (AAUP) has stated that the appraisal of the academic program [of any institution of higher learning] should be largely the responsibility of faculty members. The California Federation of Teachers (CFT and a coalition of students) have sued the ACCJC over procedural irregularities, which include nepotism (the Commission president, Barbara Beno, selected her husband, Peter Crabtree, an administrator at Laney College in Oakland) and questioning its impartiality. In a separate investigation, the U.S. Department of Education has also found other irregularities, such as additional areas of conflicts of interest and a clear explanation for findings that this institution does not meet the standards. Nevertheless, it has declined to disband the ACCJC (Kelderman 2013; Reichman and Hogness 1913).

At the turn of the new year, Superior Court Judge Curtis Karnow blocked the closure of CCSF. In explaining his decision to impose a temporary injunction on the shutdown, Karnow indicated that such revocation couldn't be implemented until a forthcoming trial can determine whether a commission acted lawfully in deciding that the school of 80,000 students was so poorly run that it should be shut down. The decision was made on a brief submitted by the District Attorney Dennis Herrera for the City of San Francisco. However, Karnow dismissed a separate lawsuit by the American Federation of Teachers and a counter lawsuit by ACCJC. He also dismissed a lawsuit claiming that ACCJC had operated improperly in its proceedings leading to its decision to withdraw accreditation from the college (Huckabee, 2014a). The trial on the City of San Francisco's lawsuit against the ACCJC over the closure has been set for late October 2014 (Huckabee 2014b). (Ed. note: still ongoing 11/19/2014.)

With these two examples—the SLOs and the ACCJC incidents—one may reasonably conclude that higher education faces top-heavy administration and the exclusion of faculty from the jobs they were hired to do—to teach and conduct research. The SLOs are

taking away time that is better spent preparing for classes and keeping up-to-date on research, and the accreditation agencies are legitimizing the illegitimate, the over-management of education.

Many more issues need to be discussed: the State Student Success Task Force initiative, which seeks to limit enrollment to students not signed up for a degree and which supported the ACCJC; the recent attempt by Kaplan University, a private college, to offer courses to community college students unable to enroll in courses because of closure; and the creeping privatization of most if not all community colleges in various functions, such as the task of Kaplan University to attract and enroll international students at Santa Barbara City College (Moltz, 2010).

A more fundamental issue is to address the reasons for the continuing financial crises of institutions of higher learning, not only in California but also throughout the United States. How is it that tuition became a mainstay in California's public institutions of higher learning when fifty years ago no tuition was charged at any such institution? What publically irresponsible policy would allow students to incur substantial debt to get a college education? The administrative class in all sectors has much to answer for.

In a final note, I suggest that the search begin at the bottom and work to the top: from the colleges to the state of California to the United States federal government, and finally to the military-industrial complex from the Pentagon to Wall Street. *TA*

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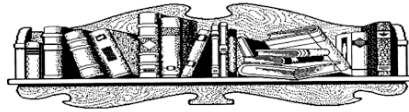


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REVIEWS

Robert J. Muckle, *Introducing Archaeology*, 2nd Edition. University of Toronto Press, 2014. (269 pages.)

Reviewed by **Charles O. Ellenbaum**

This is a well-written book with excellent maps, charts, and pictures. There are plenty of specific and concrete examples. Each chapter ends with a comprehensive and helpful *Key Resources and Suggested Reading*, and there is a comprehensive bibliography at the end of the book. The book is “designed as a textbook for introductory archaeology courses... with the focus on methods.... It is deliberately concise, offering the option of combining it with a package of readings or a case study” (p. xv).

Introducing Archaeology richly fulfills its premise. I have taught general archaeology courses for thirty-five years (1969-2004) and would have gladly used this book with a reader as it is a great resource. It has a website from the text for both the students (learning objectives, chapter summaries, study questions, exhibits web links, glossary) and the teachers (teacher’s manual, power point slides, test bank). I would like to go over briefly the eleven chapters and highlight some of the content.

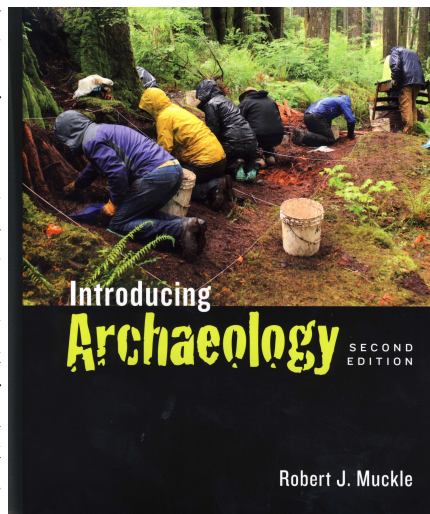
Chapter one is titled “Situating Archaeology.” Starting with this chapter, terms that are in the glossary are put in **bold** print the first time they are used. This is an excellent teaching tool. This chapter asks how do we define archaeology and what are our images of it? The text states that there is no consensus definition. Right away the student is confronted with ambiguity instead of dogmatic certainty. This approach will help develop critical thinking and problem solving. The author looks at the scientific approach, artifacts, and evidence of activity. He looks at the issue of “What is a human being?” He puts archaeology in the context of

academia, industry, politics, and global social movements of popular culture. He ends the chapter exploring some basic concepts in archaeology such as culture, holism, deep time, evolution, reasoning by analogy, and using multiple frameworks.

Chapter two, “Looking at Archaeology’s Past,” clearly describes the historical development of various schools of thought and theory. For an introductory course in archaeology, there is enough detail to explain but not so much that it is overly complicated and unnecessary. The chapter places emphasis on 1980 up to the present.

Chapter three is titled “Managing Archaeology in the Early Twenty-First Century.” Professor Muckle begins by talking about the four major types of archaeology: academic archaeology, CRM (archaeology in the context of industry), indigenous archaeology, and amateur (or avocational) archaeology. He also goes over many of the subfields of archaeology. Among the twenty-six subfields he lists are historic archaeology, forensic archaeology, classical archaeology, palaeoanthropology, Biblical archaeology, bioarchaeology, underwater archaeology, ethnoarchaeology, and garbology. He also spends time on national and international heritage management and ends the chapter on ethics and archaeology.

Chapter four is titled “Comprehending the Archaeological Record.” He begins by exploring and defining the archaeological records and its various components. Just as there is no consensus definition of archaeology, neither is there a definition of the archaeological record. The basic components (material remains) he deals with are sites, artifacts, features, ecofacts, and cultural landscapes. In examining the creation of archaeological sites, he analyzes site formation involving cultural formation processes (deliberate discard, intentional burial, loss, and abandonment) and natural formation processes (natural soil formation, by water, through the air, and overland



by animals). His next section is on understanding bias in the preservation of material remains dealing with material bias and environmental conditions. The site disturbance material deals with natural disturbance and cultural disturbance. Despite the complexity of the material, it is logically presented and is easy to follow and understand.

Chapter five is titled “Working in the Field” and begins with designing archaeological field projects. This includes identifying the need for field research, background research, formulating hypotheses and stating research questions, determining the types of data to collect, determining the methods to collect and analyze data, logistics, collecting data, making the data meaningful, and making the research meaningful. All of these concepts flow from one to the other and give a great overview.

The next set of material deals with discovering archaeological sites. The author covers the roles of fortuitous discovery, predictive modeling and consultation, aerial-based remote sensing, ground-based remote sensing, surface survey, and using samples to search for sites. In excavation, he examines deciding where and how much to dig. He also explores field laboratories, ethnoarchaeology and experimental archaeology (research design and field methods), and the hazards of fieldwork. This is an especially excellent chapter.

In chapter six, “Working in the Laboratory,” Muckle gives a very good overview of laboratory processes. He explains artifact analysis (classification, lithic analysis, ceramic analysis, analysis of organic artifacts, analysis of metal and glass, and quantification of artifacts), ecofact analysis (animal remains, botanical remains, sediment analysis), analysis of human remains (determining the age at death, determining sex, other determinations) and using DNA in archaeology.

Chapter seven, “Reconstructing Culture History,” begins with determining antiquity. This opening section explains relative dating and absolute dating. Relative dating looks at chronological sequencing (stratigraphic dating, seriation (stylistic and frequency), dating by association (calibrated relative dating, terminus quem dating). Absolute dating examines dendrochronology, radiocarbon dating, and argon dating along with thermoluminescence and archaeomagnetism. The material on conceptualizing time develops the themes of conceptualizing deep time, geological epochs, and major descriptive and analytical units in prehistory. World prehistory consists of human biological evolution, early tools in Africa, new lands—new tools, early hunting and fire use, deliberate burials and sophisticated art, colonizing Australia and the

Americas, ceramics and pottery, domestication, settlements, population increase, and increasing social complexity. The chapter ends with ancient civilizations.

Chapter eight, “Reconstructing Ecological Adaptations,” begins with reconstructing paleoenvironments, settlement patterns, subsistence strategies, distinguishing wild from domestic plants and animals, and reconstructing diet. Each of these sections contains numerous subfields of the main topic. This chapter is comprehensive and well written.

Chapter Nine, “Reconstructing the Social and Ideological Aspects of Culture,” deals with reconstructing inequality, types of societies (e.g., bands, tribes, chiefdoms, states, and empires), identity (e.g., ethnic identity, descent group, gender, children, children, and specific individuals), and ideology (e.g., sacred sites and religious ritual, mortuary practices, as well as the meaning of art, cannibalism, and trepanation).

Chapter ten, “Explaining Things of Archaeological Interest,” begins with three levels of archaeological research (low, middle, and high), mechanisms of culture change (synchronic change and diachronic change), conceptual frameworks (ecological framework and social frameworks), explaining the transition to food production, explaining the collapse of civilization, understanding bias in archaeological explanations, and evaluating competing explanations. The material flows together seamlessly while building understanding.

In chapter Eleven, “The Archaeology of Yesterday, Today, and Tomorrow,” Muckle begins with the current state of archaeology. He then deals with the archaeologies of the contemporary, looking at activist action, and similar archaeologies; archaeology of the disenfranchised, the voiceless, and the invisible; forensics and disaster archaeologies; archaeology and contemporary waste (garbology), and archaeology, climate change, and sustainability. He ends by discussing the future of archaeology as well as some additional final comments.

I hope this review has given a useful overview of the material. This is a great book that I would use in my own course if I were still teaching. I recommend *Introducing Archaeology* without reservation. It provides excellent support for both students and teachers. *TA*

“I have nothing against work, particularly when performed, quietly and unobtrusively, by someone else.”

Barbara Ehrenreich, *The Week*, August 1, 2014

***Earth, Water, Woman: Community and Sustainability in Trinidad*, a documentary film.**

Reviewed by **Diane Levine**

Need a film about applied anthropology, globalization, ecology, women's studies, or the Rastafarian culture? Check out *Earth, Water, Woman: Community and Sustainability in Trinidad*.

This 28 minute film by directors Sarah Feinbloom and Alexandra Swati Guild, produced by Diana Fox, is about a grassroots effort by a Rastafarian group to reclaim and resettle a deforested area near Port-of-Spain, Trinidad. The main narrator is Akilah Jaramogi, who, with her husband Tacuma and their companions, settled in the area thirty years ago. This movement back to the land grew out of the protests of the 1970s and the Rasta belief in the spirituality of the land. They reforested over 125 acres, providing habitat for wildlife, edibles for both animals and humans, erosion protection for the hillsides. and jobs for the community.

Today the town of Fondes Amandes is widely seen as an example of an environmental success story. Governed under the auspices of the Fondes Amandes Community Reforestation Project (FACRP), it is visited regularly by dignitaries and experts hoping to replicate their success elsewhere.

Not only is the project grassroots; so is the point of view of the film. Many of the people interviewed in the film are locals who work in the program—the nursery manager, a board member, the Technical Director, and a Field Supervisor of the Education Program.

Even the government experts are from Trinidad and Tobago—a Conservator of Forests, a Minister of the Environment, and the director of the Water and Sewage Authority. Likewise, the NGO experts, the Director of Sustain T&T, and a UN Senior Advisor on Environment and Development, are all Trinidadians (or



Trinis). So you feel that you are getting an insider's view of the project.

As a teacher, I appreciated that the film includes a 35-page curriculum guide with lessons about the global water crisis, the Fondes Amandes project, and two other case studies in water use. It also has lessons with goals and objectives, activities, discussion topics, and many references to additional resources. The curriculum guide is downloadable (and free) on their website < <http://www.earthwaterwomanfilm.com/>> under the Resources tab.

As an anthropologist, I really appreciate how the project is shown as an integral part of the community culture, including the Rastafarian belief system, the family structure, and the community. In addition to the scenes of work in the forest, the film also shows scenes of village life—soccer, school, home, and Rastafarian ritual.

Akilah talks about her attachment to life in the “bush” (as she calls it). After her husband's death, others encouraged her to move back to the city with her children. But she sees the forest as a sacred space where she wants to remain. Protection of the forest and the watershed is depicted in the context of protecting the family. The rivers, streams and trees are referred to as living beings—members of the family. The earth is addressed as “Mother.” In fact the film ends on the words, “Cherish Mama Earth; love Mama Earth; save Mother Earth.”

You can watch and enjoy a sample of the film at < <http://www.earthwaterwomanfilm.com/>>. 74

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Outlines, Notes & Highlights for: Studyguide for The Anthropology of Religion, Magic, and Witchcraft by Stein, Rebecca.

Reviewed by Philip L. Stein

Many textbooks today are associated with an entourage of ancillary materials such as study guides and workbooks. These materials are usually provided by the publisher of the textbook and often involve the input of the authors—indeed they are often written by the authors. However, it is certainly possible for an entity that is not associated with the textbook to write and publish such material. In today's world, a great many students might be attracted to a study guide or workbook that promises shortcuts to their learning.

I am one of the authors of *The Anthropology of Religion, Magic, and Witchcraft* written with my daughter, Rebecca Stein (3rd edition, Prentice Hall, 2011). Recently I obtained a copy of *Outlines, Notes & Highlights for: Studyguide for The Anthropology of Religion, Magic, and Witchcraft by Stein, Rebecca* [sic] “written or prepared” by Cram101 Publishing.

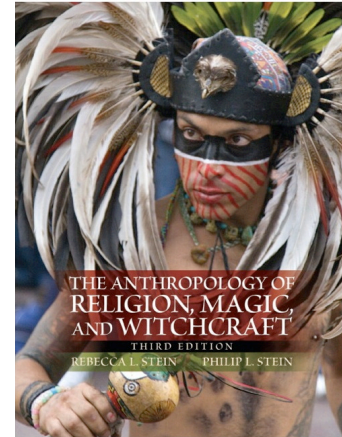
Each chapter of the study guide has a list of terms including people and concepts.

Then the same list is repeated with a short paragraph called “highlights and notes” following each entry. Finally, there is a chapter quiz consisting of five multiple-choice questions with the answers provided. Additional practice quizzes can be found on their website for a small fee.

The textbook itself highlights all key terms and concepts and provides an appendix. I wondered what the author of the study guide would do since he or she could not copy definitions directly from the textbook. So I began to read the notes.

Many of the notes presented a reasonable discussion of the concept. However, something was a bit off. We as practicing teachers are well aware that different textbooks approach certain concepts a little differently, and the notes in this study guide did not always match the discussion of the concept in this particular textbook. A little detective work revealed the reason. All of the notes and highlights seemed to have been taken word for word from Wikipedia!

Further reading of the notes revealed some very curious entries that made no sense at all. This suggests that a computer program matched the study guide entry with the Wikipedia entry. Here is one of my favorite examples. Chapter 11 compared the concepts



of cults, sects and denominations. The study guide reads under the entry for *denomination* (page 114): “In philately, the denomination is the ‘inscribed value of a stamp.’” What?! Am I reading this correctly? This chapter also discusses the three features of fundamentalism as articulated by Richard Antoun. One of these is “totalism,” which is the idea that religion is relevant to all parts of society. The study guide states (page 115): “In music, totalism is a term for a style of

art music that arose in the 1980s and ‘90s as a developing response to minimalism...”

Perhaps my favorite entry is Omasum (page 24), which we

are told is the “third compartment of the stomach in ruminants.” Since this term is never used in the text, I wondered where it came from. From its position in the list of terms, which appears to follow the order of appearance in the text, I suspect that the computer had difficulty with the word *Qur’an*, the spelling that is used in the textbook for the Muslim holy book.

There is certainly room for independent materials such as study guides and workbooks. But students using this particular study guide will find that not only is it far from useful, but will lead to misunderstandings of the material and missed answers on exams. If you go to the publisher’s website Cram101.com, you will see that study guide material exists for a very large number of anthropology textbooks, including many that are commonly used in introductory courses.

I strongly recommend that all instructors bring this issue to the attention of their students and suggest that they discuss any ancillary material that they are thinking of buying with their instructor before spending their hand-earned money. 74