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Developing an Anthropology Curriculum for High School: A Case Study from Durant High School, Hillsborough County, Florida

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Developing an Anthropology Curriculum for High School: A Case Study from Durant

High School, Hillsborough County, Florida

by

Kory Mcneil Bennett

A thesis submitted in partial fulfillment
of the requirements for the degree of
Master of Arts in Applied Anthropology
Department of Anthropology
College of Arts and Science
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Dedication

I dedicate this to my wife Jennifer and my daughter Eve.... They're always there for me when I stumble, making sure that I never fall. Without them by my side there would be no purpose.

This is also for Georgia and Kent, my loving parents, who have always supported me unconditionally....

I will always be indebted to these people for the love they have given me throughout my life, but I will never stop trying to repay them.

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ABSTRACT

It has become increasingly apparent that anthropology has much to offer when it comes to educating our youth. This is true for all grade levels, kindergarten through senior level studies in high school. Here, this idea will be explored further by focusing on the students of Durant High School (DHS) of Plant City, Florida.

This project was designed to explore the idea of combining widely accepted pedagogical theories (Gardner 1983, 1993, 1999; Geraci 2000; Silver, Strong and Perini 1997) with anthropological theory and methods in order to devise effective curricula for high school archaeology and other anthropology courses. More essentially, teachers must combine four approaches when designing curricula: multiple intelligences (MI), learning styles (LS), modes of presentation, and the use of ethnographic field methods.

Through a combination of MI, LS, available modes of presentation, and ethnographic methods three major goals were accomplished. One, the anthropology and archaeology classes of the DHS program were improved and strengthened. Two, data were generated that will aid in improving future education programs of all types. Three, a new technique for public archaeology students to apply their work and experience practically, toward a bettering of our community through education, was developed; thereby illustrating another reason that public archaeology is a subdiscipline of applied anthropology.

Chapter I

Introduction

The anthropological perspective is a comprehensive, unique point-of-view. However, this perspective has long been hidden away within universities, failing to reach out to the entire public. It has become increasingly apparent that anthropology has much to offer when it comes to educating our youth. This is true for all grade levels, kindergarten through senior level studies in high school. Here, this idea will be explored further by focusing on the students of Durant High School in Plant City, Florida.

The central question of this thesis is what does it take to develop an anthropology curriculum at the high school level? Specifically, can pedagogical theories of learning (Gardner 1983, 1993, 1999; Geraci 2000; Silver, Strong and Perini 1997) be combined with educational and anthropological theory (Fetterman 1998, 1984; Hodder 1999, 1997; Kottak 1982; Lassiter 2003; Wolcott 1997, Wulf 2002, Spindler 2000) to devise effective curricula for high school archaeology and other anthropology courses?

I experimented with combining four approaches when designing curricula: multiple intelligences, learning styles, modes of presentation and the use of ethnographic field methods. Moreover, this was an opportunity for me, a public archaeology student, to utilize my training toward an applied anthropology educational pursuit.

In 2001, an anthropology program was started at Durant High School by Sheila Cohen. There are two classes offered to the students at the present time, anthropology and archaeology. In 2003, the Anthropology Department of the University of South

Florida (USF) took steps toward forging a relationship with the DHS anthropology program. In pursuit of this goal, I designed projects in order to enhance the curriculum.

I observed the classes titled General Anthropology and Archaeology, and aided in developing them further. Ms. Cohen, a teacher of the social sciences department at Durant, has developed the fundamental lesson plans for both of these courses. Luckily, the classes were designed to be dynamic and accepting of changes. I was able to evaluate, alter, and augment the curriculum in order to ensure the teaching of up-to-date anthropological subject matter, and make explicit the underlying unity within anthropology.

The Ethnographic Setting

I was acting as an ethnographer (participant-observer) observing the classroom in order to better tailor the subject matter, and understand the class as a component of high school culture. Much of the ethnographic portion of the study was directed toward assessing the anthropology programs (for examples of ethnography as educational evaluation see Fetterman 1984).

Durant High School lies in Hillsborough County, Florida, 13.7 miles southeast of USF, 14.3 miles southeast of Tampa, 9.04 miles southwest of Plant City, and 5.75 miles northwest of Lithia. Durant High School receives students from the surrounding communities of Dover, Pinecrest, Keyville, Lithia, Plant City, Durant, Valrico, and Eastern Brandon. The school is in a rural part of the county, surrounded with working orange groves and pasture land.

Driving to the school, I passed the occasional produce stand and boiled peanuts vender. At the main intersection in Durant, the post office and grocery store share the

eastern building while the west side contains the local filling station. Just a bit further south there is Durant High School, which opened in 1995; the building still has the look of a brand new facility. The agriculture department at DHS tends much of the surrounding land, taking care of cattle and other livestock. The bordering houses are sparsely situated, and are probably thirty to fifty years old.

Much of the outer lying areas from the school showed signs of strip-mining, with clay domes protruding from the ground, and exhausted quarries peppering the landscape. The Alafia River lies just southwest of DHS and acts as a boundary for their “outdoor laboratory” area. In sum, DHS lies in an area that is the modern equivalent of the “middle of nowhere.”

On the other hand, the school’s address reflects a central location in order to receive students from differing, thriving communities in surrounding locations. Ms. Cohen provided me with this demographic breakdown of the DHS student population (stats kept by the high school administration) which is as follows: 3% of the students are Asian/Pacific Islander, .8% Native American, 17% are Hispanic, 8 % of the students are African American, 3% are classified as Multicultural, and 68.2% of the students at DHS are White. The anthropology classes were a fair reflection of the preceding distribution.

It would be extremely difficult to infer any sort of economic distribution pertaining to the students, particularly when taking into consideration the finicky fashion sense of the modern teenager. In other words “looks” do not have any direct connection with more fundamental parts of the student’s lives (even a member of the Fellowship of Christian Athletes may wear an Ozzy Osbourne t-shirt to school). In the end, I obtained only a brief look into the immediate family lives of the students I spoke to.

In class, students were encouraged to talk about their cultural background, and share any facet of that background they would like. More than one discussion was sparked in class when students shared information about their heritage. This project could not be placed in just any country one chooses in the world and be expected to translate for the students in that population. However, this undertaking was fit to the culture most prevalent in the United States; one of ethnic and cultural co-existence.

That is not to say that these varied communities are the picture of “America” that every American possesses. It is, on the other hand, a reality. It was the interactions of the students within the class, and their interaction through the American high school system that helped me understand the students individually, as a class, and as a part of a larger community.

Each class will produce a quickly emerging sub-culture that is a reflection of each student’s recollection of how one should act in a classroom situation as learned through their other experiences with High School Culture. Finally, what remains are nested scales: the class is a sub-culture of the High School, the High School is a sub-culture of the culture at large. Classroom activities, and indeed a curriculum can be tailored to a class, but that is usually when considering the class as a culture per se.

I suggest that this is a good route to take, since a class of students, and the interactions between students will encompass each individual’s cultural knowledge and background. This can only be accomplished when an instructor makes sure that every student takes part in class (of course even a student who sleeps through every class-period is a component of that class’s culture and a reflection of the culture at large).

The entirety of the project will encompass topics such as multiple intelligences, learning styles, modes of presentation, anthropology and archaeology functioning at Durant High School, anthropology easing social tension, the observation of anthropology/archaeology classes, and the reflexive method as an educational vehicle. Further, this study will explore the benefits of a continuing link between University of South Florida and the public. Three particular modules of this project will act as cornerstones to the supplementing of the curriculum: The Ethnographic Research Project (ERP), simulated archaeological excavations, and the Speaking Engagement Program (SEP).

There are many questions that lie at the core of this project. How can anthropology be applied to education in order to convey both traditional and progressive subject matter? In what forms should anthropology be presented to ensure the most effective learning experience? How can we gauge the effectiveness of the forms of presentation that are selected? What can the educational system gain from investing in the teaching of the anthropological perspective? What is the benefit of having a relationship between the school system and the university? Perhaps, most important, what place does the anthropological perspective have in secondary school? All of these questions carry concomitant ones that are equal in complexity.

The Anthropological Perspective

The culture concept is the core of anthropology. Michael Angrosino (2004:6) states that culture is a system of learned and shared material productions, interpersonal relations, and ideas about what those productions and relations mean. The system of culture is studied through the four subfields of the discipline, biological anthropology,

cultural anthropology, anthropological linguistics, and archaeology. The anthropological perspective is holistic and focuses on every aspect of humanity.

The anthropological perspective is comparative, and used to reveal differences and similarities cross-culturally. In order to attempt to be as objective as possible, the anthropological perspective rests on the principle of cultural relativity, which states that activities within a culture have meaning relative to that population and therefore must be understood in the terms of that particular culture.

DHS students were taught not to use their own culture as a “yardstick” to measure other cultures. Perhaps the most important aspect of the anthropological perspective is the goal to understand the world through the eyes of others, or the emic perspective. This particular component of anthropology will assist students develop understanding and sensitivity for the many cultures they are bound to encounter.

Using this perspective students begin to realize their own biases, and are able to deal with them directly. The anthropological perspective cannot eliminate the biases of an investigator, but there is opportunity to identify and discuss them. The students are living in a multicultural world which will call on them to function fluently with people of various cultural backgrounds. The anthropological perspective, with its tenets named above, allows a student to see the world’s cultural parts, while attempting to understand the whole.

In summary, when I state that the students learned the anthropological perspective, I mean that each student learned that culture is the unifying concept in anthropology. Students understood the holistic approach of anthropology by exploring the four subfields and areas of study within them. Students were able to compare cultures

across time and space, recognizing differences and similarities. Finally, the students were called upon to employ cultural relativity with their comparisons of the world around them.

The Anthropological Perspective in the Classroom

Educators are beginning to realize the merit of offering archaeology and other anthropology courses in high school (Macdonald and Burtness 2000: 42). A facet of the DHS program is the desire to move beyond simply teaching rote tasks and promoting memorization skills that have been staples in education for some time. Engaging the student with differing teaching styles, practical activities, and higher level thinking exercises will provide them with a well-rounded educational experience.

Multidisciplinary Approach

Perhaps the most valuable attribute of the anthropological perspective is its multidisciplinary nature, which corresponds nicely to the structure of high school. At a high school, the departments are more accessible to each other than those of the university. Therefore, multidisciplinary involvement can flourish in this favorable environment. This well-rounded approach will help the students to realize the practical application of the subjects they have been seeking to learn. Another good reason to accentuate the multidisciplinary approach in the classroom is to remind students that there is always more than one point of view, more than one interpretation.

Future involvement with a multidisciplinary program will assist the student in understanding the diverse nature of the discipline of anthropology and the world. Students can begin to look at their universe in a new way when provided with anthropological principles such as cultural relativity and comparative observation. This

is also a challenging of worldviews that can be linked directly to the intrinsic ability of anthropology to foster cultural sensitivity.

Cultural Sensitivity

For all of us to work together in harmony and live in this varied society, we must all adopt some degree of cultural sensitivity, which means being able to view humankind from the standpoint of a culture other than one's own (Zhang 2001: 299). Anthropology teaches students to recognize and challenge their own ethnocentrism. This in turn helps the student understand the common link throughout all of humanity, as well as the importance of acceptance, tolerance and having well-informed perceptions of the world.

The ethnographic project that will be discussed later is an exercise that provided the opportunity for students to observe their surroundings as anthropologists, viewing the world through the anthropological lens as they came to understand it. Still, there can be other exercises attempted that would act as practical experience in both critical thinking and cultural sensitivity. Even as late as the senior year in high school is a good time to teach cultural sensitivity. In the future, we can hope that the idea will not be new to high school students.

Toward the Establishment of Anthropology in the School System

This project hinges upon the collaborative relationship between high school and university. For there to be successful high school anthropology programs, the university must lend its support and in some cases resources. An excellent example of such a relationship can be seen in the project headed up by Luke Eric Lassiter at Ball State, known as Placing Anthropology in Local Schools (PALS).

Anthropology students work with teachers from the surrounding community to bring anthropological knowledge to classroom instruction. In these schools teachers requested help in teaching subject areas such as evolution, cross-cultural understanding, multiculturalism, human geography, material culture, race and ethnicity (see <http://www.bsu.edu/csh/anthro/PALS/history.html>; Lassiter 2002).

Throughout the duration of the University of South Florida – Durant High School project (USF-DHS), teachers from other schools in Hillsborough County began to express their interest in starting anthropology programs. There is a growing demand for anthropology to be taught in high school. The University of South Florida Anthropology Department could easily begin a program such as Ball State's PALS. USF students and faculty will be in a position to help put anthropology courses for high school students into place. In this way anthropology can become understood as a discipline by the students, supplementing its role as illustrator for other subjects.

Student Benefits

The two groups of students that were under consideration for my project were the high school students and the university anthropology students (in this study DHS students and USF undergrad/grad students). It is certain that a relationship between these two institutions was mutually beneficial. High School students had the opportunity to hear college students and professors speak about their own anthropological research.

USF anthropology students presented their work to the DHS students. The USF students were rewarded with valuable teaching experience, the opportunity to speak about their research, and with an unthreatening situation in which to gain public speaking experience. As well they had the chance to practice explaining their research to

laypersons. DHS students heard from advanced students not only practicing anthropology but still in the process of formally learning anthropology. These talks demonstrated how anthropology is applied in the real world. DHS students were able to go further than superficial knowledge and they began to think critically (practically) as they were presented with a project-based curriculum (Davis 2000: 60).

Instructor Benefits

The instructors are the USF professors and the DHS teachers (as well as other teachers who may become involved with the program). Professors have a place to provide their students with the experiences mentioned above. High school teachers receive aid from the specialists of the subfields of anthropology in order to best represent the anthropological perspective to their students. Instructors taking part in this type of project can find both personal and professional benefits from the experience.

High school teachers can also increase their cultural sensitivity through the research they must do to prepare for teaching anthropology. This in the end will aid teachers to adapt their teaching methods to meet the demands of diverse student bodies (see Moore-Hart 2002, Zhang 2001). Professors on the other hand will be able to talk about particular points of interest they believe the general public, particularly high school students, should be informed about. In the case of archaeology, professors can promote the preservation of cultural resources. Other researchers can speak on evolution, race, and other controversial subjects in hopes of correctly informing the public.

The connection between the institutions must consist of all of these benefits for instructors and students. It is the symbiotic relationship (both parties mutually benefit) between the high school and university anthropology department that acts as the

backbone of a project such as this. An anthropology department is often looking for ways in which their students can become involved with the community, learn about anthropology through real world experiences, and provide students with the chance to gain experience in disseminating anthropological research. The relationships in which the department's students interact with local schools fulfill all of these criteria.

Adhering to Standards

The following chapters will cover many aspects that I took into consideration when attempting to augment the curriculum for the anthropology class. A good start was to look at the Sunshine State Standards (SSS), which are expectations for students' achievement through all grade levels put into place by the Florida State Board of Education in 1996. There are standards for anthropology and archaeology classes (course numbers 2101310 and 212071A respectively).

These state standards revolve around three areas as described by M. Elaine Davis (2000: 60, 61): content depth and breadth, the context of learning, and critical thinking. The Florida SSS list the following as major concepts to be covered by an anthropology honors class: (1) human and biological origins, (2) adaptation to the physical environment, (3) diversity of human behavior, (4) evolution of social and cultural institutions, (5) patterns of language development, (6) family and kinship relationships, and (7) the effects of change on cultural institutions (FLDOE 1998: 212071A).

There are twenty-three benchmarks (grade level expectations) that are covered within this anthropology section alone. Benchmarks were taken into consideration when designing the curriculum for both classes. For instance, benchmark SS.B.2.4.1 of the Anthropology Honors Class states that students must "understand how social, cultural,

economic, and environmental factors contribute to the dynamic nature of regions” (see Appendix A).

With that said, many of the benchmarks seemed to be forced into the standards for the classes. The benchmarks were appropriately placed under the rubric of anthropology (Appendix A). Nonetheless, using these points of reference to construct a class would have been like stitching a patchwork quilt without thread rather than weaving a tapestry with direction and continuity. Although the knowledge base is represented by the benchmarks, classes founded on these standards would be more successful if designed with the surrounding community in mind. Students would be able to relate with the subject matter on a more intimate level, and they will have the opportunity to learn about the heritage of their community.

For example, benchmark SS.A.2.4.6 states: “understand features of the theological and cultural conflict between the Muslim world and Christendom and the resulting religious, political, and economic competition in the Mediterranean region.” When considering current events, there is a great deal of merit in addressing this benchmark. It is also, however, the job of the teacher to make connections between such a broad topic (only one of the twenty-three) and paralleling events in their area. For students to understand what is happening at the world scale, they must first be able to understand how their local scale is functioning.

With such a wide range of topics and benchmarks that anthropology can cover, one must be cautious not to fragment the curriculum. There is the danger that complex topics will be presented as a collection of facts, rather than as processes of investigation and understanding (Davis 2000: 64; TIMSS 1999, 2003; Valverde 2000).

Standards have been written to counteract this sort of fragmented learning (Davis 2000:64). To the contrary, many of these topics that are mandated achievements lend themselves directly to a disjointed approach. It is up to the instructor to construct the class curriculum properly to avoid presenting a fragmented, superficial, memorization-based presentation of the subject matter.

This can be accomplished by choosing central questions that the students are to investigate together. These questions can fall under one theme (a place, people). For instance, a class may look at the high school culture, and use the anthropological perspective to shed light on the subcultures each of them belong to. All of the branches of anthropology can be employed. In this case, archaeology studies can focus on the refuse of the school to understand better the behaviors with which this archaeological record is linked.

With an anthropological linguistics approach, one can study the different jargon being used in school (throughout time); with biological anthropology, one can look at the physical makeup of a population of students and resulting implications. By utilizing cultural anthropology, one can investigate the community as it is presently. Additionally, hypotheses concerning “how” and “why” high school culture functions as it does can be addressed. In doing this, various subjects are covered from Math to English. Perhaps more important, students are given the opportunity to think introspectively, helping them understand themselves in the context of their culture and society.

Education is one of the most important elements of society, being a central way culture is transmitted. This thesis is a presentation of how an anthropology program can be designed to be an effective learning experience. However, as is the case with many of

the theories that will be covered throughout this manuscript, this is simply a template with which one can begin their work. It is up to the individual to build onto and transform these concepts into the instrument that will best convey the intended message to the target audience.

Anthropology has the amazing potential to educate our youth. It is the job of the anthropologist to make sure that this is understood by the education community as well as the general public. Anthropology adds color to the picture, flesh to the skeleton, and vitality to the story. All subjects can be brought to life and depicted through practical applications using anthropology. This will be a step toward strengthening both anthropology and education in the twenty-first century.

Chapter II
Multiple Intelligences, Learning Styles,
Modes of Presentation and Ethnographic Methods

Jerome S. Bruner

Jerome S. Bruner recently wrote in his publication *The Culture of Education*:
“Education is not simply a technical business of well-managed information processing, not even simply a matter of applying ‘learning theories’ to the classroom or using the results of subject-centered ‘achievement testing’. It is a complex pursuit of fitting a culture to the needs of its members, and its members and their ways of knowing to the needs of the culture.” (Bruner 1996:43).

The combination of learning theories (Multiple Intelligences and learning styles in this project) with anthropological methods, particularly those of ethnography, will lead an educator beyond the “technical business” mentioned by Bruner, toward the ultimate goal of matching the student’s “ways of knowing to the needs of their culture.” Bruner has been acknowledged as not only an educational thinker but also an inspired learner and teacher (Gardner 2001: 90). One of his most influential contributions to pedagogy was the designing and implementation of *Man: A Course of Study* (MACOS) in 1966.

Man: A Course of Study

Man: A Course of Study (MACOS), despite its flaws and limitations, was a social studies curriculum program that was extraordinarily progressive for its time. Bruner’s

intention was for MACOS to aid the student in understanding human nature and the forces that shape humanity (Bruner 1966:74). Three questions recurred throughout the curriculum: (1) what is human about human beings? (2) how did they get that way, and (3) How can they be made more so?

This curriculum was directly influenced by Bruner's previous text *The Process of Education* (1966). This work directly impacted educational policy in the United States. Bruner, along with other prominent researchers of the time, declared that there should be a shift in focus from the delivering of facts, to the structure of learning (Bruner 1966:17-32). According to Bruner, "To understand something as a specific instance of a more general case... is to have learned not only a specific thing but also models for understanding other things like it that one may encounter." (Bruner 1966:25)

Recently, Bruner has become critical of the "cognitive revolution" in which he was once a strong proponent. The works mentioned above including MACOS were directly influenced by Bruner's focus on cognition. Bruner has made strides toward developing a cultural psychology which takes into consideration the historical and social context of the individuals being studied.

Bruner's influence can easily be seen today in modern educational theory. His appeal to educational anthropology as well as this particular project is echoed in his current work where Bruner states that "culture shapes the mind... it provides us with the toolkit by which we construct not only our worlds but our very conception of our selves and our powers," (Bruner 1996: x). Bruner's influence can be detected throughout these pages, however, MACOS only demonstrated an attempt at applying the fundamentals

developed by Bruner and others at that time. At present, much of this work reflects an antiquated view of anthropology, and how it should be taught in the school system.

While many of the tenets that were a result of Bruner's forward thinking have been adopted into mainstream teaching models (such as a focus on structure as opposed to fact memorization), it was not his work that I used as a starting point for this project. Rather, one of Bruner's students from Harvard, who assisted with educational projects such as MACOS, provided me with a basic foundation on which to build a curriculum. Howard Gardner's theories were not formulated with education in mind; however, his influence on education has perhaps eclipsed even his mentor's.

Howard Gardner

In 1983 Howard Gardner introduced the world to his definition of intelligence. No longer were the preoccupations of the western world on verbal and mathematical skills considered the only type of intellect. His theory has been molded and adapted to fit many different educational scenarios over the last twenty-one years. For the purpose of this project Multiple Intelligences (MI) theory was used as a template that directs teaching toward differing modalities. This allows for the instructor or curriculum designer to formulate a program that addresses different intelligences. Being informed of the differing intelligences will aid teachers in exploring these intellectual realms and reacting to them in their lesson plans.

I selected MI theory for this study due to the sound foundation it provides for a teacher to build on, and the lengthy and established research involving the use of MI in education. Later, MI is tied directly to the idea of learning styles and how the two approaches function best in concert with one another is explored.

Although in the following there is a concise sketch of the basic underpinnings of Gardner's theory of Multiple Intelligences, it is not the intention here to support or reject the theory. Instead the eight (perhaps nine, see Gardner 1999: 47-67) intelligences are used to remind the teacher that there are various modes in which to present the subject matter. Although it is not imperative for the instructor to understand the complexities of MI theory in order to employ it as a teaching tool, an instructor should understand the basic aspects of the theory.

Despite the neurobiological claims of the MI theory (Gardner 1983: 36-56) dealing with both evolution and the advent of modules of the brain, the theory is strong when considered as a pedagogical tool. For instance the theory may remind the instructor to introduce music, spatial exercises, language games, or various other activities into a classroom discussion. Certainly, ideas such as that may be carried out without the aid of the MI theory (Klein 2003: 61). Still, MI, with the advantage of enduring over time, has been developed in many ways that are extremely effective within the venue of education.

Multiple Intelligences

The eight most widely accepted intelligences are as follows: Linguistic Intelligence, Logical-Mathematical Intelligence, Spatial Intelligence, Bodily-Kinesthetic Intelligence, Musical Intelligence, Interpersonal Intelligence, Intrapersonal Intelligence, and Naturalist Intelligence, (Gardner 1983, 1993, 1999). It is this list that teachers should remember when writing their lesson plans (Appendix B). Each type of intelligence may be utilized in curriculum writing, but it is important not to force these categories into every lesson. Instead each will tend to fit naturally with differing subjects.

Gardner (1983: 60-61) hypothesized that an intelligence entails a set of skills for problem solving, a capacity of a person to solve real problems that he/she might encounter. Moreover, new problems can also be devised from this same competence in order to generate acquisition of new knowledge. The following are the criteria Gardner posits as the definition of an intelligence:

- A. Potential isolation by brain damage
- B. The existence of idiot savants, prodigies, and other exceptional individuals
- C. An identifiable core operation or set of operations
- D. A distinctive developmental history
- E. An evolutionary history and evolutionary plausibility
- F. Support from experimental psychological tasks
- G. Support from psychometric findings
- H. Susceptibility to encoding in a symbol system (Gardner 1983:60-66)

“A” deals with the autonomy of an intelligence within the brain. If brain damage can cause one to lose a capacity (e.g. to speak, think logically, etc) then this leads to the inference that such capacity (intelligence) is independent of other intelligences. This is a potential weakness of the theory as it promotes the idea of finite and predictable modalities for learning.

“B” is directly tied to the above explanation. Some persons are able to perform with a high aptitude in one area while not being able to function at all in another. “C” is involved in the triggering of genetically programmed computational systems in the brain. However, this has only been supported strongly by computer simulations (Gardner 1999). Perhaps information can not be effectively delivered to humans if their brains are thought

of as computers, since the data intake of the mind is far more diversified and sophisticated. This is a simplification that seems to be symptom of the scientific approach of the theory.

“D” is involved with a cross-cultural approach to intelligence. This states if an intelligence is not invoked in a particular situation it will most likely not arise within an individual. The situations, or cultural variables, must be examined to understand the development of intelligence and ultimately the intelligence in and of itself (Gardner 1983: 64). Gardner (1983: 65) also states that this analysis should be of the utmost importance to educational practitioners. The classroom, as it is in this study, is the perfect place to make such examinations work, and the ethnographic (anthropological) perspective is an excellent means to reach this goal.

Criterion “E” presents Gardner’s idea that other organisms (e.g. birds having the capacity to sing) share particular capacities with humans (Gardner also speaks of primate social organization as an example 1983:65). “F” states that experimental psychological tests can show that some tasks interfere or do not interfere with others.

Criterion “G” presents that both psychometric tests and standardized tests can support the plurality of intelligences. For example the SAT test is support that verbal and mathematic abilities are independent from other modes of intelligence. Because a student may excel in music, athletics, or art does not assure them a good grade on a verbal-mathematical test (and vice versa). Finally, criterion “H” explains that an intelligence must be susceptible to encoding in a symbol system. Some examples are language, picturing and mathematic symbol systems (Gardner 1983: 66).

How to interpret MI?

From what perspective shall one interpret MI? For instance, one could look with a neurological view and concentrate on the finite modules of the brain. Another person could view MI from the position of a parent seeking alternate ways for their children to explore their intelligence. A person with concerns in pedagogy should search for the ways that MI can aid educators in tailoring their teaching styles to the individuals who make up their class. James Mbuva (2003) has described the effect that each of the eight intelligences have on teaching.

In most cases the noticeable effect is directed upon the teaching style. For example, if a teacher has a logical-mathematical teaching style, MI reminds them that it is acceptable for students to be artistic and able to make intuitive leaps (Mbuva 2003: 7). MI theory can be utilized for many purposes beyond its specific intention. This is typified in the statement made by Mbuva that all veteran teachers had students who did not fit in, and Gardner gave these educators the opportunity to begin learning how to understand those students (Mbuva 2003: 5).

MI theory is not a treatment for education and it was not devised with education in mind (Gardner 1995: 5). Moreover, Gardner (1995) is the first to say that the educators are in the best position to use the MI theory for educational purposes. In that case it is up to the teacher/instructor to use the merits of the MI theory that are germane to education.

Concluding MI

At Durant, one of the goals behind presenting the subject matter was to engage as many of the senses as possible. Here a helpful analogy can be found in the ethnographic

method. When anthropologists wish to learn as much about a culture as possible, every characteristic, from many perspectives, they immerse themselves within that culture. It is their belief, in consequence of many years of development, that the more sensory laden the experience the higher quality of understanding is gleaned. This is likewise for presentation in the classroom.

The sensory approach is clearly illustrated in *Sensory Anthropology: A Sense-ible Approach to Teaching Anthropology* written by Ann Frankowski (2000). Frankowski's work reminds one of the ways that all of the senses can be engaged for the purposes of teaching. It is possible to engage each of the senses when presenting a topic. Frankowski (2000: 179-181) offers ways that a class can involve the senses in subject matter. A sensory approach will help students to learn and understand rather than memorize facts for a test.

Sitting in the anthropology classes thinking about multiple intelligences reminded me that scientists are always dividing, dissecting, drawing lines, and forming categories with complex concepts. This is how people best deal with these conceptions of the abstract. The MI theory implicitly suggests that ways of learning and teaching are few. This is not necessarily the case. There is the possibility that the brain's structure is not as tidy as suggested by Gardner (Klein 2003).

The mind is complex and beyond being bounded; imagination, creativity, and other forms of expression and higher thinking cannot be equated to the working parts of a car, or a computer. Still, Gardner gives a sound outline from which to proceed. Teachers should be reminded that they can expand upon these ideas and that MI is a catalyst to consider. Teachers should also find their modes of expression and creativity so they can

make the learning experience a more tangible one. The overall purpose of using MI theory in this study is as a starting ground, and an outline to be followed.

The above is an overview of Multiple Intelligences theory. I used MI as a foundation on which to build upon with learning styles and modes of presentation. I was able to formulate curriculum ideas based on the different intelligences. Furthermore, in the following section I will provide reasons why both multiple intelligence theory and learning style theory are strengthened when used together.

Learning Styles

The learning style is a concept that has often been confused with MI theory. A style has been described by Gardner (1995: 2) as an all-purpose approach that an individual can apply regularly to every conceivable matter, while an intelligence is a capacity, which is geared to a specific content in the world. Geraci (2000: 91) states that students of any age receive and assimilate information in different ways, and these are called learning styles. Succinctly stated by Silver, Strong and Perini (1997: 22), learning-style theory is more concerned with the differences in the process of learning while MI theory addresses the content and products of learning (for a statistical approach to the same idea see Snyder 1999).

It is well known that individuals have different ways of learning. One may find watching a video on a subject much more edifying than hearing a lecture on the same topic. On the other hand, you may like to take diligent notes and later rewrite them as a review of the material. This is why learning styles should be tied to multiple intelligences and vice versa. Silver, Strong and Perini (1997:25) write: "In conjunction, both multiple intelligences and learning styles can work together to form a powerful and

integrated model of human intelligence and learning- a model that respects and celebrates diversity and provides us with the tools to meet high standards.”

It would be difficult to address every learning style that any class may hold, but with the major domains demarcated by MI, one may more easily develop exercises to fulfill these areas. Silver, Stone and Perini (1997:23) believe that without multiple intelligence theory, learning style is rather abstract, and undervalues context; while multiple intelligence, without learning style theory, is unable to describe different processes of thought and feeling.

Victor W. Geraci (2000) has put forward a convincing argument for the use of learning styles with MI theory. However, his study (Geraci 2000: 94) equates learning styles with the categories of multiple intelligences. Still, this is an easy way of using the MI theory as a guideline to follow. Geraci (2000: 97) developed a table that describes a few teaching activities that would work to engage various learning styles or in his case the eight intelligences. The equating of learning style with MI appears to be the only failing in his approach: Ironically, this adds to its value for curriculum developers, since it demonstrates problems that must be worked through.

If learning styles are equated with Multiple Intelligences, the variability of learning styles diminishes. There are eight intelligences as of now, but learning styles are much more numerous. That is to say, learning styles are too numerous to be addressed with broad categories such as the intelligences. A learning style is much more closely related to the teaching activities offered by Geraci (2000:97) than an intelligence. Gardner (1995:3) states that the relation between his concept of intelligence and the various conceptions of style needs to be worked out empirically, on a style-by-style basis.

Considering Gardner's argument, this is in all probability a correct notion, considering that learning styles can be just as various as the individuals who possess them.

Modes of Presentation

A mode of presentation is not simply the use of a video, power point presentation, or music to illustrate a topic. A mode of presentation can be considered the sum of techniques utilized for a presentation at any given time. For example if a teacher shows a video about the New York African Burial Ground, and provides a power point presentation and lecture to accompany, these techniques comprise the mode of presentation that the teacher chose to present the material. Making alterations, and using different combinations of techniques changes the overall mode of presentation.

Modes of Presentation, Multiple Intelligences and Learning Styles

Intelligence has already been described above with Gardner's (1983) list of criteria. The following is a recent definition of an intelligence given by Gardner (1995:5): "A biological and psychological potential; that potential is capable of being realized to a greater or lesser extent as a consequence of the experiential, cultural, and motivational factors that affect a person."

An intelligence is distinguishable from a mode of presentation, which is the manner by which one delivers knowledge. But the two are linked closely, since the mode of presentation should begin with the MI theory at the core, and multiple intelligences are directly affected by differing modes of presentation.

Modes of presentations (MP) are the direct consequence of differing learning styles (LS). Therefore the modes of presentations must attempt to be as variable as suggested above. This is where the combinations of techniques come in handy to create a

whole host of modes. Before going any further, remember a cautionary note given by Gardner (1995) that all of the intelligences do not have to be addressed with every topic that is being presented. Accordingly, not every mode of presentation must be utilized, nor every learning style addressed.

Using MI, LS and MP with Ethnographic Methods

LS, MI and MP used either in combination or separately, are made more effective when ethnographic methods are applied to observe a class. If these methods described above are to work successfully, they must be guided by what could be considered a cognitive map of the classroom population. This map can be constructed relatively quickly using ethnographic methods, and can help teachers adjust as the class changes over time (one may use a layout of the classroom using the kids names as “landmarks,” with MI and LS information recorded in respect to the students).

Before ever having a class, an instructor can start with a list of the eight intelligences. An example of this can be found in *Student Assessment That Works: A Practical Approach* (Weber 1998). This checklist poses questions to teachers that provoke them to think about the presentation construction from different perspectives. The next list may incorporate learning styles that have been discernible in the classroom. A teacher can find a good start with the list compiled by Silver, Stone and Perini (1997) in their attempts to combine MI with LS.

With the DHS classes, I kept a list of the intelligences and a few learning styles that served as a reminder of the diverse styles which can be found within most classrooms of students. As time went on I made notes that mentioned students by first names and comments pertaining to my interaction with them and their interaction with

the class. Most of the time interviewing the kids about their extracurricular activities helped me to determine multiple intelligences (it is important to note that here the most prevalent intelligence is discerned, every student has the potential to be adept in each intelligence simultaneously). Observing and participating in class helped me discern learning styles more clearly. This particular type of note taking was one of the inspirations for the cognitive map of the class.

Some would recommend teaching the class about the multiple intelligences and have them determine their own strengths and weaknesses (Weber 1999). This can prove to be limiting to the students as well, perhaps convincing them that they cannot excel in other intelligences except the ones they are best in at that moment. Instead, it may be a good idea to start the course off on the first day or some day the first week, by administering a questionnaire to the students. Answers to the questionnaire will aid the teacher in determining learning styles of the students to some extent.

Another good list to have on hand is of the technological modes of presentation that are available. New items may be added to this list (e.g. artifacts, presentation boards, supplies). Keeping the topics to be covered at the core, at this point the teacher will have the ingredients needed to design a presentation. These ingredients can be added to over time, and used to design presentations for that class throughout the quarter or semester. An example of the three lists can be seen in Figure 2.3.

With the DHS classes, video and internet were the two multimedia modes of presentation available. In this case movies and internet exercises were sometimes chosen to accompany class periods. Using ethnographic methods (interview, observation, questionnaires, quizzes) I determined that the anthropology and archaeology classes were

learning a great deal of information from these types of exercises. Multimedia presentations may prove to be the most effective teaching devices at this grade level.

There have been suggestions (Gardner 1999: 31-32, 171-172; Sarouphim 1999) that assessment of the multiple intelligences of students should be conducted at a young age. Further studies should be conducted to determine particular methods to make these assessments adaptable for use in the high school classroom and writing the questionnaire mentioned above (Sarouphim 1999). Again one should be warned of limiting their students' abilities. A principle of MI is that most individuals possess potential in each of the intelligences (Gardner 1999:31).

Finally, it should be remembered that these are only the bare essentials for presenting subject matter. Besides creativity and imagination teachers must always be thinking of ways to reach their students. There is not a monolithic list that can ever handle the dynamic task of teaching. Moreover, none of the lists should ever limit teachers in their presentation (exceptions may have to be made on logistical terms for modes of presentation).

No person knows students in a particular class better than the teacher of that class. In that case teachers must remind themselves of the multi-dimensional nature of presenting their subject-matter.

The Cognitive Map

The ethnographic portion of this project was conducted in order to evaluate the efficacy of classroom exercises (Fetterman 1984). From particular methods such as interviews and participant observation, I realized that I had recorded the students' differing intelligences and learning styles within the class. This led to the idea of using

ethnographic methods to draft a cognitive map of the classroom. Unfortunately this is an idea that came to full form after the fieldwork was completed. However, I do believe it an important method to discuss and develop further, for future use and use by other educators.

At the outset I wished to understand the abilities of the students in relation to the Multiple Intelligences and Learning Style Theories. However, it was at the completion of the project I realized the informal “map” of the classroom in my head could be used more efficiently if formalized and drafted in a written or other appropriate form. A visual map of the classroom would certainly be a helpful aid to both the anthropologist and the instructor. This can be considered in the same vein as an ethnographer mapping a village, or town (Fetterman 1998:101-102). In this situation the ethnographer must concentrate more on the multiple intelligences and learning styles than actual physical layout when drafting the map.

As mentioned above a cognitive map can be a simple layout of the classroom, with the students’ names and the pertinent information dealing with MI and LS listed. For example, I used Ms. Cohen’s seating charts (each student was assigned a desk they sat in for the duration of the course). Here I wrote about the students’ interests and goals (for the class and life). I then wrote the appropriate MI and LS next to the students’ information. The format and efficiency of a map would be enhanced if digitized.

As a hypothetical example, I would write a students name, for our purposes here we’ll call her Nicole, in the appropriate spot on the seating chart. In my informal interview with Nicole, I would ask her about her extra-curricular interests, what she was planning to do after high school was over, why she is taking an anthropology class and

other general questions pertaining to her interests. I would also ask Nicole to tell me how she thinks she learns most effectively, and what sorts of methods in her experience have aided her learning.

For the next two days, while observing the students in class, I would use the seating chart to write about each student's interview and their actions in classroom situations. For instance, if Nicole told me that she was in the DHS Orchestra, on the swim team, and enjoyed dance, particularly ballet, I would write next to Nicole's name: "shows a strong indication of highly developed musical and bodily-kinesthetic intelligences."

Then Nicole might have mentioned to me that she learns best when a professor provides an outline to the class, which she can use to guide her note taking. Next to her name I would write: graphic organizer for memorization. There are a series of things written next to each student's name, and they were not all of a uniform nature. Intelligences and learning styles were always recorded, but supplemental information was diverse. I believe that it would behoove a class ethnographer to more rigidly format the information recorded on the cognitive map. The final result will provide the ethnographer and instructor with an inventory of the students' interests and methods they believe help them learn best.

In future studies, I recommend that investigators draft a cognitive map of the classroom within the first three weeks of observation. When generating the Ethnographic Project and simulated dig exercises to augment the curriculum, I was able to use my knowledge of the varying learning styles and intelligences contained within the class in order to more precisely target my audience. It was the combination of the pedagogical

theories named above and ethnographic methods that aided me in augmenting the DHS anthropology curriculum.

Conclusion

Multiple intelligences, modes of presentation, and learning styles in some ways seem almost like common sense when it comes to teaching. However, there is more to these concepts than merely thinking about them, or throwing them into a situation without thought to context. It is both an artistic and scientific craft to use these theories in collaboration for the construction of curricula and presentations. In my experience, it is the use of ethnographic methods that bring the theories together and give them life.

There are two major educational goals reached with this particular approach. First, due to the diverse nature of the population of schools, and such diverse learning styles, this approach helps to reach each student (Gardner 1999, Sarouphim 1999, Nolen 2003, Goodnough 2001, Snyder 2000) individually by using various styles of presenting. This method takes into consideration the cultural background of the student, the fact that individual students have a unique way of learning, and those methods that are best to use in the particular situation.

The second goal met was aiding the student with improving in areas that he or she may be less adept in than others. This attribute of the MI theory is suggested by Gardner (1999:30) and carried out in a sense by Sharon S. Sweet (1998). Sweet (1998:2) tells the tale of two students who not only excel in their own intelligences through variable teaching styles, but they also improve in those areas they are deficient in. This is an excellent way to promote whole brain learning so that students receive a balanced education in contrast to the usual western occupation with Logical-Mathematical and

verbal intelligences (Gardner 1983, 1999). Students must not be pinned into an intelligence. Instead it is important to explore the student's potential for all of Gardner's intelligences.

I used the methods presented above to augment the curriculum of the anthropology program at DHS. I asked Sheila Cohen, head of the program at DHS and instructor of both general anthropology and archaeology, to describe her method of lesson-plan formation for both classes. Her techniques will be presented in the following chapters along with augmentations and changes that I made. There was a distinct advantage in being a participant-observer in a classroom of students, helping me to assess different learning styles, how to apply MI perspectives and determining modes of presentation that were most effective.

I propose that this participant-observer experience is at the core of the relationship between anthropology and education. Not only should anthropology be taught to high school students, but its methods should also be introduced to teachers in general. In relatively little time teachers can gain a firm understanding of the diverse forms of learning in a new class of students. The next chapter tells of the General Anthropology Class taught at Durant High School; many of the concepts here will be identified within.

The lesson here is to make the classroom a place of diverse approaches. In weightlifting experts suggest that for maximum muscle growth one must vary the workout routine. This same sort of notion must be kept in mind when educating. There may be modes of presentation that become standard, but that does not mean there is not room to alter it now and again. Also, the target audience must always be kept in mind.

Simply using multimedia for the sake of using multimedia, or cramming in an intelligence or learning style for no reason will lead a teacher to confuse and ultimately overload the students. All the parts must be considered at once as a whole for the presentations to have a profound affect.

Figure 2.1 Inventory List

<u>Modes of Presentation</u>	<u>Multiple Intelligences</u>	<u>Learning Styles</u>
<p>Video/DVD <i>Computer generated</i> Powerpoint Neobooks Websites Research Virtual tours Virtual Museums</p>	<p>Musical Bodily-Kinesthetic Logical Mathematical Linguistic Spatial Interpersonal Intrapersonal Naturalist Existential</p>	<p>Tactile Kinesthetic Auditory Visual Combinations Full Sensory</p>
<p><i>Visuals</i> Photographs Maps Artifacts Practical exercises Books Articles</p>		
<p><i>Experience</i> Fieldtrips Work study Simulated excavation Guest Lecturers Foods Language Art</p>		

Chapter III

Anthropology at Durant High School

The curriculum for the General Anthropology Class was created by Sheila Cohen. Ms. Cohen received her first degree, a BS in Finance, in 1970. After having a twenty-year career in banking she started over again at the University of South Florida where in 1995 she received a BA in History and Anthropology and in 2000 an MA in History. Her qualifications provided an advantage when it came to designing an anthropology course for high school students. The class as of now is offered as an honors course for seniors, and this class had 45 students. In this chapter three goals are considered.

One goal is to present the general anthropology lesson plan devised so expertly by Ms. Cohen. The second is to present the additions that were generated by my collaboration with the DHS program. The third is to present the effectiveness of methods utilized to teach the subject matter.

The following is the schedule for the General Anthropology class:

Week 1	Overview of Anthropology Methods Used to Study the Past Biology and Evolution
Week 2	Fossil Primates Earliest Hominids
Week 3	Hunting and Gathering Archaic Homo sapiens Upper and Lower Paleolithic Mesolithic and Neolithic Periods
Week 4	The Rise of Civilization/Archaeology Fieldwork Ethnography Project Outline Due Nature of Culture/Archaeology Fieldwork

Week 5	Family and Kinship Language, Music and Culture
Week 7	Religion and the Supernatural Ethnography Project Due
Week 8	Social Organizations/Culture Change
Week 9	Exam Review

Cohen's Curriculum

Ms. Cohen, while possessing a basic curriculum written for anthropology (Sunshine State Standards), reported that she basically had to start from scratch when thinking about how to present anthropology to a group of high school students. By design, the anthropology course has the advantage of being an elective course. In this case, subjects such as evolution are not protested against since students have the option of not selecting the class (Sheila Cohen, personal communication, December 2003). In a sense, Ms. Cohen had control in teaching her students anthropology. She simply had to make known what the class entailed so students would understand the choice they were making.

Class descriptions were published in the course catalog for the students (DHS Course Catalog 2003). Much of the recruiting for this class was done by Ms. Cohen herself. She was able to visit different classes to talk with the students about the opportunity to learn anthropology. This allowed Ms. Cohen to speak to each student who was applying for the General Anthropology Honors Class, and during this contact the contents of the course curriculum, particularly that of evolution, were discussed with

the student. In the end students knew what the class contained and the points that would be discussed, before they registered.

The class was based on cooperative group learning (student interaction) as well as an understanding of basic aspects of anthropology. One class is only nine weeks long and even with class five days a week for an hour and 45 minutes a day, the class is still rushed. Ms. Cohen had to design a curriculum that would express core ideologies of anthropology in a fairly condensed amount of time. Only rarely did classes consist purely of lecture. Instead, the ideas of anthropology were put to work in higher thinking exercises.

Ms. Cohen often introduced a class with a particular exercise referred to as Culture Shock. This task called for the students to break into groups of four or five. Each group devised their own mini-culture. First a name was decided on by the group. Then they created their own language with a five word minimum, and finally the students issued two taboos for their culture. Two ambassadors were named from each group to go from one group to another. The students were instructed not to use English, only their language they composed.

In some cases, the ambassadors would be offended at witnessing a member of another group breaking a taboo of their culture. On occasion the ambassadors would politely leave, other times the ambassador would be visibly offended and storm off from the table. Once all of the groups had been visited they discussed their culture with the rest of the class. The students were surprised to find out the meaning of their interactions from the perspective of a visiting group, since in some cases it differed from their own.

They may have thought an interaction to be pleasant, but all the while they were breaking a taboo of the visiting group.

This one introductory exercise touched upon many aspects of anthropology. Students realized the diversity of the world's cultures and at the same time witnessed the challenges that anthropologists face. Perhaps more implicitly, this exercise demonstrated to the students the importance of language, to both anthropology and culture in general. Students produced posters about their culture. On these posters the language was defined, a map of the area was sometimes drawn, general taboos were listed, and background information was offered about the cultures.

When asked why she wanted to teach an anthropology class, Ms. Cohen responded "first and foremost I wanted to teach anthropology because I am so passionate about it." Her philosophy behind designing the anthropology course sums up her major objectives. These include "fostering an understanding of how culture operates, why it functions the way it does, why there are differences between and among people, what factors are instrumental in these differences." Ms. Cohen wanted to offer her students the opportunity not only to accept differences but see similarities between other cultures and their own.

Cultural relativity, or in this case sensitivity (the preferred term here, due to the anthropological debate on relativism and anti-relativism, see Geertz 2000: 42-67 for a discussion on the debate) is an important factor to take into consideration when forming any anthropological course. In this world of ever-closing gaps, sensitivity to difference and awareness of similarities should be promoted in education. Ms. Cohen reports that those students who learn to function multiculturally will be most successful; she views

this as having the potential of being one of the most useful skills she can give her students.

Modes of Presentation and Classroom Tools

In each of the anthropology courses Ms. Cohen required that her students keep an interactive notebook, a tool that is widely used by the social science department at DHS. The students used this method to keep track of their assignments, in an orderly and useful form. All the assignments were kept in portfolio-style notebooks, with a table of contents and journal entries. The notebooks helped keep the students on task and organized. As long as the students made a moderate effort at keeping up with their notebooks they knew where the class was in reference to subject matter and exercises being completed. Ms. Cohen used many exercises that she found on both the internet and from published anthropological literature (a list of her sources can be found in Appendix C).

The method of note taking in class was assisted by graphic organizers handed out by Ms. Cohen. These were usually raw outlines, but gave key terms that caught the attention of the student note takers. In every instance where lecture was the priority, the graphic organizers were one of the few stabilizers of the kids' attention. However, after twenty minutes the students would simply pay attention when the key terms were mentioned, and during the presentation of supplemental information their interest tended to wander. Therefore, the graphic organizer has both the advantage of keeping attention, and the disadvantage of providing a crutch for the uninterested student.

When I asked Ms. Cohen to share her philosophy of teaching, she provided me with a concise answer that described her teaching style and the guiding principles behind it:

“After reviewing all of my methods and ideas, I believe I am somewhat of a ‘constructivist’ in that I do base some of my techniques on the theories of Bartlett and the philosophy of Dewey. These methods focus on the active role of the learner in building understanding. My group activities and student led discussions attempt to engage the students in being active learners, taking ownership of the material and teasing out the knowledge on their own... Within the context of anthropology and archaeology, my philosophy is that by exposing my students to the way in which cultures shapes their own lives and belief systems they can better understand and appreciate other cultures. I try to use these classes to teach not only tolerance of others, but a greater appreciation of diversity.” (Shelia Cohen Personal Communication December 2003).

Ms. Cohen also told me that as far as methodology goes she certainly ascribes to multiple intelligences, and she attempts to shape her lesson plans to appeal to all of those learners. Ms. Cohen uses strategic reading and focused studies to encourage students to develop metacognitive abilities. Ms. Cohen made an effort to change the mode of presentation as much as reasonably possible. This included some work on the internet and the most useful tool appeared to be that of the anthropological film. This demonstrated to me that as professional anthropologists we not only need to have a broad understanding of the anthropological literature, but also of anthropological film.

This section can be concluded nicely with a final quote from Ms. Cohen pertaining to the initial question on her philosophy of teaching:

“The realities we face in the classroom cannot be reduced to theories. I use more applied anthropology in a day than any of the professors in academia. My students are from abusive, broken homes; they are faced with peer pressure, exposure to drugs, sexual harassment, violence, discrimination and humiliation at the hands of their peers. I am not just a teacher. I’m also a sociologist, psychologist, counselor, friend, and sometimes the only safe haven for some of them. They don’t have ‘teaching philosophies’ for that in academia.” (Shelia Cohen, personal communication, December 2003).

The Additions

It was a daunting task to supplement a curriculum filled with large amounts of subject matter. When I first asked Ms. Cohen for her notes and outline for the course, she gave me 10 three-ringed binders. Ms. Cohen did not take the task of devising an anthropology course for high school lightly. She put a large amount of time and resources into creating a class chock full of anthropological information and practical exercises. As a result, at the outset there were no criticisms for the curriculum as it was, but that didn’t mean improvements could not be made. The trick is in knowing when and which adaptations to make. In supplementing the curriculum four areas were taken into consideration:

- 1) Presentations to the class
- 2) Exercises applying anthropology
- 3) Computer and internet involvement
- 4) Implementing the anthropological perspective

The exercises in applying anthropology was the entry way I chose to integrate MI theory, learning style theory, and varying modes of presentation into the additions I was attempting to make. Internet involvement along with varying presentations to the class aided in diversifying the modes of presentation, therefore engaging the various intelligences and learning styles within the class. For instance, the Ethnographic Research Project (ERP) was designed to appeal to each of the intelligences. Any aspect of the high school culture was up for interpretation and the students were allowed to choose their own topics. The ethnographic product was also presented in the students' chosen mode of presentation. The intention of the ERP was to allow students to utilize their strengths (most developed intelligences) and strengthen their weaknesses (less developed intelligences).

The latter is best accomplished when the topic being investigated appeals to the intelligence of the student, even if the intelligences being engaged do not include that particular intelligence. "Ideally, interest in the material to be learned is the best stimulus to learning, rather than such external goals as grades or later competitive advantage," (Bruner 1960:14) In other words, if Christopher is observing, recording and conducting interviews with the football team he may not directly engage his well developed Bodily-Kinesthetic, Intrapersonal, or Existential Intelligences. Instead, it is far more likely that Christopher will utilize his Linguistic, Logical Mathematical, Interpersonal and Naturalistic Intelligences. For the reason that the topic directly ties to his well developed intelligences it acts as incentive to engage his less developed intelligences. I use this particular example because the Bodily-Kinesthetic Intelligence is the most difficult intelligence to engage directly with classroom exercises that have specific topics and

ideas to convey. Conversely, the simulated excavation conducted by the archaeology class, which will be discussed later, does call for Bodily-Kinesthetic and Spatial Intelligences to be engaged.

Finally, I suggest that the various leaning styles within the class were fully addressed with the ERP and the simulated excavations. The exercise is based on active learning, which has the potential to engage all the intelligences as well as appeal to differing learning styles. In essence, the experience is what the student makes it; the student will logically and naturally utilize their strengths and personal learning style to complete the project.

“Success in teaching depends upon making it possible for children to have a sense of their interaction,” (Bruner 1966:76). It is the responsibility of the instructor(s) to facilitate the progression of the project by supplying points of departure, topic discussions, question and answer sessions, and personal contact with the students in order to ensure an effective learning experience for each individual.

Excuse Me Ms. Cohen is There Anything I Can Do?

My primary function while participating in the class was to be an asset, by offering my academic and field experiences. In addition, I employed ethnographic methods that helped evaluate the success of the class components. Perhaps most important was the task of serving as a liaison between the USF Anthropology Department and this fledgling high school anthropology program. The students at DHS were to have access to USF resources, both material and intellectual. The Speaking Engagement Program will be discussed throughout.

When I entered Ms. Cohen's classroom I felt uncomfortable, just as an ethnographer feels entering into a new culture. This was a personally humbling experience. It seemed my graduation from high school was not all that long ago and fitting in would be easy. I'd be the cool visiting anthropology graduate student. It took thirty seconds or so to show me just how wrong that notion was. The kids really had no problem with my being there, but an effort to get to know them during our time together was a priority. To make the students more comfortable with my presence a sort of unspoken role was granted to me.

My Role

The role of teacher was already taken, and there was also no chance of being accepted as a fellow student. Walking down Hallway 200 the first day was when the first confrontation with this reality of a role-less existence caught my attention. A young lady asked me with a disbelief in her voice "are you ... a student here?" "No" I replied to her, "I'm not." "Oh then are you a teacher?" "No," I replied, "I'm not." "Then what are you?" Standing there perplexed by this unexpected question I realized I did not fit into any set roles in the high school culture. Creating a unique role within the classroom and school as a whole was the only option. "I observe classes." "Oh you watch us, you're a watcher?" "Yeah sort of" and the young lady, satisfied with that explanation, continued on her way.

My role in the class was defined by the students. During the first group session I went from group to group trying to meet people individually. It was essential to know what the students were really concentrating their time on, what their aspirations were, and if they had any questions to ask me. With the information collected the MI theory would

be put into practice more effectively, and learning styles could be surveyed generally with the information.

The answering of their questions is what molded my role in the class. Some were personal questions, others were about interests (talking about archaeology for example), and others were about being observed. The kids were excited about my being there; Ms. Cohen told me that being part of the study made the students feel special.

If the classroom instruction were compared to an average general anthropology textbook, my role would be of the green and blue FYI boxes-- adding information where possible or when it was asked for. Relatively speaking, acceptance into the class was gained quickly. In all cases, it was possible to maintain a rapport that placed me into what would be considered a “grown-up” status, but they called me by my first name and in a lot of cases realized our similarities as students. All that really mattered is they trusted me and respected my expertise in the subject of anthropology. That point was extremely important when asking the students to complete new assignments.

Adding to the General Anthropology Curriculum

There needed to be a project that would last the entire quarter, teach fundamentals of anthropology, and present an opportunity for the students to experience how anthropologists work, engage MI and learning style theories and finally give the students the opportunity to choose the mode of presentation for their final project. With these criteria in mind, I designed the Ethnographic Research Project (ERP). But before discussing the ERP, an explanation of the speaking engagement program and how it applied to this class will be presented.

Speaking Engagement Program

At the outset it was proposed to bring as many anthropology department members to the school as possible. This program is exactly what the name implies. The design was for one USF professor and one graduate student to speak to the DHS students. That was achieved in this particular class.

The speaking engagement program introduced varying modes of presentation to the students. It was my hope that experiencing anthropology through the primary source of an active researcher would create an excitement about the subject matter at hand. although a classroom of high school kids may become bored and distracted while listening to their regular instructors, a guest speaker often sparks attentiveness and rejuvenated interest in the topic.

While observing the class during guests' lectures, I noticed that each of the students, no matter the learning style they have most relied upon in the past, would adjust to fit the mode of presentation of the speaker. For instance, if a student disliked slides and lecture, and lost interest during such presentations, the student remained engaged by the guest speaker. This is likely due to both the idea of a new person being in class and the expert status of the guest. Also, students are generally conditioned throughout their school-lives (indeed their personal lives as well) to be on their best behavior when guests are visiting.

Professor Robert Tykot provided an overview of European paleoanthropology and archaeology along with presenting some of his research to the students. Cassandra Harper, a USF graduate student, spoke to the students about the biological and cultural perceptions of gender. Both of these talks were highly engaging to the students and were

enhanced by a slide show and lecture. Many students commented by saying the talks were the best part of the class, and possibly the way they most enjoyed learning about anthropology.

This program ran in all of the classes and will be discussed further in later chapters; it is important to realize that this is a major component of the overall project. This is in essence applied anthropology; in the case of the archaeology class it can be considered public archaeology. Having professors and students visit is the best kind of resource sharing a university department can offer.

Chapter IV

The Ethnographic Research Project

In the three classes, I observed all of the intelligences defined by Gardner in the student population. I used this idea as my starting point, since I wanted to create a project that would engage all of the intelligences giving each student an opportunity to both use their natural abilities and help them to improve on those, in which they may be deficient. I wanted the experience to be full-sensory as well as appealing to various learning styles. Lastly, I wanted the final product of the project to be open to many modes of presentation, and to leave this choice to the students. Luckily, anthropology has a methodology that meets all of these criteria.

The very nature of a high school makes for an environment conducive for ethnographic study. The anthropology students of Durant High School worked toward constructing an ethnographic sketch of a chosen constituent of school life. This aided in teaching the four field approach in anthropology. For example, if a student were to choose the basketball team to sketch, they would be well prepared for a holistic approach. The physical characteristics of the players may be recorded to find biological ties between the sport of basketball and player.

The material remains of the team (e.g. garbage, damaged equipment, old uniforms, places they practice and play) can be investigated to draw links with the players' behavior. The overall observation of the team, in practice, during a game and even off the court can provide for an excellent culture description. The different signals

and jargon of the basketball team can be studied to understand communication of the players and the cultural associations. Ethnographic practice is not just valued for its research product alone, but it is also valued for the aggregation of skill training and personal development that complement other areas of learning and social development. (Mienczakowski 1999:148)

Many groups, teams and organizations were discussed before the final ones were chosen. It was preferred that the students practice participant observation, however, observation alone was accepted. The students were given this assignment at the beginning of the quarter, and they had until the end of class to complete it. The group members did not have to choose a particular sub-culture; some possible substitutions could have been made with projects such as the observation of cafeteria eating habits, detention etiquette, classroom dynamics, library behavior, and many others that can be observed during the school day and are essential parts of the Durant High School Culture.

A second component of this project considered forms of presentation. Students produced written forms of their research. However, it was encouraged that other forms of presentation be explored. Examples of these include an ethnographic film, a poster presentation, or a display case. The overall goal of the project was to provide the student with an opportunity to apply the methods and topics that were being covered in the classroom. Before exploring the results of the Ethnography Project, the exercises used to introduce ethnography to the students will be discussed.

The Diverse Spectrum of Ethnography

The best possible way to introduce a subject is through a correlation between the subject matter and something familiar to the class (Saturno 1997:6). The first thing that came to mind was using pop-culture television (programs such as *The Real World*, *Road Rules*, *Survivor*, *Family Bonds*) to illustrate some basic premises of ethnography. These shows have become advertisement monsters, and even though their purpose at the outset may have moderately reflected an anthropological method, that is certainly no longer true.

The question then was how ethnography should be introduced in a way the kids would understand it best. In addition to lecture and discussion, it was decided that the most important quality of the exercise would be illustrating the diversity of ethnography. Explaining the different ways it can be presented, interpreted, and how it can be both artful and scientific (Fetterman 1996), aided in creating a hook to get the students interested. The more they realized that the interpretations would be all their own, the more interested they were.

There were two brief ethnographic sketches handed out to the students. They were chosen for two reasons, one because it showed the drastic differences in form that ethnography can take, and also to supply interesting samples to catch the attention of the students. The two ethnographies that were compared were, *Where the Heart Is* (Angrosino 1998a), a chapter from Michael Angrosino's *Opportunity House: Ethnographic Stories of Mental Retardation* (1998) and *High School Peer Group Classification Systems* by Lynne S. Robins (1982). Robins reflects a traditional approach to ethnographic method with her writing style (Fetterman 1996, Kottak 1982). Angrosino

on the other hand, demonstrated an unorthodox method of delivering ethnographic data. Robins wrote in an objective reporting style. Angrosino's work was fictitious emic portrayal of the life of a mentally handicapped person. After the students read the sketches they were eager to have a discussion.

I was concerned about confusing matters even worse. "How can these two different stories be ethnography?" We discussed the differences and some clarifications were met using the worksheet seen in appendix H. Using these questions and discussion points the class slowly gained a reasonable understanding of ethnography both methodologically and theoretically. This can best be seen in their final results.

Here Are Our Ethnographies, Ms. Cohen

First, the students received another worksheet designed to aid them in formulating their research (Appendix D). It was the understanding between the class and me that even though their methods should all be similar their modes of presentation could differ greatly. There was also the understanding that all of the groups had to produce a written form of their research. In all there were seven groups, each with a different sub-culture of the high school culture in which they were all a part. The handout featured in Appendix I was distributed to the class when introducing the Ethnographic Project.

These groups of four to five students most often picked an activity that one of the members actually participated in already. This was a perfect gateway into talking about the *emic* and *etic* views that anthropologists explore. Also, those participants tended to boost enthusiasm of the other group members. The underlying

goal of this entire project was to give the students the opportunity to both examine their surroundings and their selves.

This is not only promoting higher and critical thinking but it also gives the students the opportunity to know themselves a bit better. As Ms. Cohen so eloquently expressed, “If I can get them [students] to question just one preconceived bias, then that might open them up to questioning others they have,” (Sheila Cohen, personal e-mail communication, February 2004).

The seven subcultures were as follows: the Drama Club, the Volleyball Team, the Band, the Freaks, African Americans, the Orchestra, and the Swim Team. It would be far too cumbersome to present the final product of each group, not to mention impossible in this format, but the following is a brief account of what the groups created including their supplemental project.

The Ethnographic Product

The Drama Club group presented an excellent poster-board, which had pictures of Drama Club members in action as well as behind the scenes. The groups all formed a hypothesis they could test in the field. The premise of the drama club group was that most kids in the drama club are extroverted. This was the question that they geared their application of ethnographic methods toward.

On the other hand the group that studied the Volleyball Team had quite a different hypothesis they wished to test. It was their contention that communication and cooperation contributes to the team having a winning record. In the end, this group concluded that it was the strong bond between the girls on the team that contributed to their being able to act as a whole. Here is another example of a group doing an excellent

job with their poster-board presentations. Pictures were displayed along side quotes from the girls on the team gathered in the field.

The group examining the DHS Band presented a power point presentation to the class. There was a series of questions they wished to ask and some misconceptions they wanted to clear up. For instance, the group stated that it is a common misconception that students of lesser intellect take band to avoid harder classes. They countered this with two forms of data; documentation they researched as well as verbal standards conveyed to them explaining that the band students must adhere to a strict academic standard.

An interesting study was done on the population of students called the Freaks. The fact that the term has withstood the test of time in the high school culture was fascinating in its own right. The term still applies to a group of students who are described as anti-social, not caring of what the rest of society thinks of them, but are now dressing in the gothic style. This ethnographer group immediately assumed that the reason these people dressed as they did was because of their religion. It seemed from the oral reporting of the group, that they had realized that the students seldom seriously linked their look to religion at all. This is an instance where a group had to face their biases from the outset.

Another group that actually left me a bit puzzled reported on the African-American population at DHS. This was surprising because their project topic was supposed to be courtyard behavior. Still the project was accepted, but without welcome or high marks from Ms. Cohen. This group presented a poster-board presentation, titled "African Americans" in a watermelon-colored font. In the groups' own way they were seeking to disprove misconceptions.

They over-generalized what we were looking for by searching for an easy target. For instance, many of the questions that are commonly untrue stereotypes were addressed such as: do all African Americans like fried chicken, or do all African Americans sit on their porches in the afternoon? It should be noted that this topic was not approved (approval for topics was the designed protocol) before it was completed; it was merely accepted for grading. Ms. Cohen made the decision to accept their project. Ultimately I think this was a wise choice because there were two statements in their written ethnography that somewhat redeemed this attempt:

“In our ethnography on African Americans we realized that in some of our statements we might be biased even though we consciously tried not to be. We also realize that some of our observations may not be accurate because of an inadequate number of interviews, observations and visual images.

Overall we have learned a very important lesson. African Americans, although their culture is very different, they are just like you and I. They are just trying to get by in life, in whatever way they can and still have fun and faith while doing it. This lesson is true to all cultures and will help us in the future to have an open mind towards other people.” (Excerpt from “DHS African Americans” Group Ethnography Project written report)

In that case, at least, the students did begin to face their biases, and we hope this will carry on in their futures. Perhaps this is one of the most important skills these students could receive.

The Orchestra group as well as the Swim Team group presented poster-board displays, which were full of pictures and captions. Both of these groups were similar

because the main writers were both part of the respective ensemble. The swim team group was able to display a good amount of insight into the team, as well as the main writer's role on the team. The Orchestra group accomplished the same task.

The last group chose a population of students that play the card game Magic: The Gathering (apparently a game that is not Dungeon and Dragons, and one should never call it that). They presented an ethnographic film about their subjects; playing popular music and using voiceover to explain terms such as *etic* and *emic*, and participant observation.

This group was able to explain the rules of the game and described that they all played the game once or twice. The film was brief but their effort reflected well and they produced the finest supplemental project. This should be the ultimate goal of the supplemental presentation in the future, an ethnographic film. This is the final statement made by this group investigating the Magic players:

“Classifying this particular subculture has proven itself almost as arbitrary as the classification of races (for a lack of a better analogy). There are so many defining characteristics of the students who are a part of the Magic posse that classifying them as the Magic Posse ignores many other equally relevant characteristics which defined each member completely differently. However, being a part of the Magic Posse is indefinitely a defining characteristic of each one of its people.” (Ethnography Project: Magic, the Gathering DHS General Anthropology 2003)

It was statements like that and others that allowed for a better understanding of the students' perspective of their world. Even more, it is encouraging to see the use of

the metaphor on race, showing that they were beginning to consider the anthropological perspective. Without exception the students not only understood ethnography beyond its basic premises, but also obtained a substantial understanding and strong base in anthropology.

What to Do With Ethnographies Like These

The written portions of the ethnographies can be used to better understand how the student views their place in their environment. Perhaps an examination of many of these sorts of studies could lead to learning more about the 21st century teenager; it has seemed that this generation of secondary school students is facing harsher times than those of the past. Moreover, this sort of final project can help the instructor gauge their own success in conveying the subject-matter to the students. Consequently, the fact that group performance can be used as a measured assessment is the major use for the ethnographies.

Assessing Student Group Performance

The major focus of this particular assessment was to give the students the opportunity to not only express their ethnography through writing but to also utilize other forms of presentation (Sweet 1998). When designing the ethnographic project the ideas of the multiple intelligences theory, learning styles and modes of presentation were taken into consideration as described above. It seemed only logical to have the final product reflect those theories as well, by providing an outlet for expressing all forms of thought. In essence, the final project was, at least in part, formed by the students and their choices of varied modes of presentation (Sweet 1998).

It also seems that this takes a step toward creating an assessment style that may be more adaptable cross-culturally (Gardner1993: 170-171). Of course, the term “cross-cultural” in this context is referring to the myriad of cultures that make up American or Western culture. That is to say this form of assessment may not work in an Ethiopian or Brazilian High School. However, the methods could be adapted to create a culturally based assessment, if someone from or extremely familiar with the culture designs the curriculum.

One may say that schools do not change from place to place as long as you are in the USA, but if that were true one could easily draw generalities from the observance of these few instances. Gardner (1993: 178) believes it to be extremely valuable that the assessment take place in the context of the students working on problems, projects, or products that genuinely engage them, that hold their interest and motivate them to do well. The Ethnographic Research Project was designed to reach this goal.

The written forms and static supplements were accompanied by speaking presentation of student groups with the rest of the class. This was valuable in that it gave each student an opportunity to talk about anthropology the way they understood it. Moreover, it gave the students the opportunity to confront their biases (prejudices) with the aid of the input from the rest of the class. Overall, this project acted as a varied form of assignment that was flexible enough to bend with the students, but also defined enough to produce valid products that could be assessed by Ms. Cohen. While the project was a success, I will now address changes that should be made to the project in the future.

In Hindsight

With the next anthropology course it is recommended that the students be given the choice of what sort of study they would like to complete. For instance perhaps the student would like to complete a biological anthropology study. In that case the student would research the proper methods to follow and write an appropriate report as well as supplemental project.

An archaeological project could be completed either with the students cooperation with USF anthropology laboratories or any type of experimental archaeology project would be open for completion. While it is the point of the ethnography to be four-field, that does not promise equal billing to each subfield. If the students were to choose alternate methods, and lines of investigation the entire class would have examples of the broad ranging nature of anthropology. It is of the utmost importance that the holistic approach be utilized no matter the strategy of investigation selected.

Finally, perhaps an overall problem can be presented to the class. This would give the students the opportunity to experience methods in all of the sub disciplines and understand how those concepts are articulated within anthropological research.

Conclusion and Final Assessment of the Project

The intention here was to create one particular long-term exercise for the general anthropology class. This project illustrated general anthropological methods, gave the kids the opportunity to practice those methods, urged the student to face their own biases, challenged worldviews, met the standards of diversifying techniques through the use of MI, LS, and modes of presentation, gave the student the opportunity to present their ideals in a way they felt most comfortable with, promoted cultural sensitivity, illustrated

general anthropological ideals, gave the kids the chance to develop the anthropological perspective for themselves, and most importantly presented a challenging exercise that encourage both higher and critical thinking.

As a final point, the exercise designed by John Caughey (2000: 149-156) illustrating “How to Teach Self Ethnography” is a great individual exercise for the members of each group to complete. Perhaps, however, the focus would be on their experience. This could be presented as a series of journal entries, or in a brief narrative by the student. A self ethnography is a form of reflexivity after all.

Here, once again, even more insight will be gained into the life of the student and their functioning within the high school culture. As well, Caughey (2000: 149) states in his introduction, ethnographic entry points are not only entry into the Other; they are also the moments that raise our consciousness of our own cultural conditioning.

Chapter V

Their Assessment: the Voice of the Student

Methods as an Ethnographer

The goals of an ethnographer have been succinctly and eloquently stated by Roger C. Owen: “the primary task of an ethnographer is to attempt intellectually to enter behind the eyes and into the minds of their hosts and thus look out with them and share their vision of the universe” (Owen 1986:142). Wollcott (2002:45) believes that there are very few (if any) situations today in educational research that demand or even allow the kind of firsthand knowledge we expect from an ethnographer.

This is my attempt to understand how different forms of presentation fared in an anthropology classroom setting. Additionally, it was to capture what the students thought of the experience. Conveying the voice of the students is markedly different than entering behind their eyes intellectually to tell you what I think they thought. In the same vein, I didn’t observe or participate in the class long enough to warrant the ethnography label (Wolcott 2002). Below, I attempt to accurately convey what the students and instructor said and wrote to me.

Within the time constraints of this project one general anthropology course was observed. Ethnographic methods were employed including participant observation, informal interviews, field notes (journal), photographs and questionnaires. I was present for 20 class sessions during the 2003 first fall quarter at DHS (August 11, 2003- October 9, 2003). The following describes how both Ms. Cohen and the students view their experience in the General Anthropology Class. While a questionnaire was used, a great

deal of the following information comes from informal interviews with students during class time.

The Voice of the Students

The most obvious question posed to the students was also broad-- What do you think about anthropology now that you've learned more about it? That was also the first question on the questionnaire (see Appendix E for archaeology questionnaire). The most common written response was a brief "anthropology is much more interesting than I had thought," or "anthropology is much more complex than I could have ever imagined." When speaking to a student in class they had this to say, "I like the class a lot. I don't really believe in all of it, but I still like to know what ideas other people have." Another student wrote "I think that anthropology is helpful in understanding cultures other than and including my own, while also helping me to understand the theory of evolution."

It did seem, by the end of the class, that all of the students were involved with the class proceedings, and genuinely interested about learning more about anthropology. It was fascinating how the students viewed their opportunity to write their own ethnography. One student remarked "yes (it was advantageous) we had to go through all the steps and refer to other ethnographies- this was great for hands-on learners." Another student wrote that the ethnography experience helped her learn anthropology "because I didn't only take notes, I got to do fieldwork and find my own answers." Some students told me that the ethnography program did not really help them understand anthropology any better. One student stated, "We didn't get to really explore outside of our own culture." Another student remarked "The ethnography project didn't help me understand anthropology anymore, but it helped me understand more of what anthropologists do."

Overall approximately 90 percent of the responses I received were positive. The general consensus of the students was that the ethnography project helped them to understand certain components of anthropology, and gave them a sense of what it is that an anthropologist does.

The opinions of the students have been offered above and are peppered throughout this thesis. The next section explores how anthropology acted upon the students' worldviews, and preconceived notions. Only they were going to be able to give me answers to questions such as these. Fortunately, the students did not hesitate when talking about their worldviews and the occasional challenge that anthropology poses to them.

Students' Worldviews

This question was posed to the students: "Did you find that the anthropological perspective conflicted with your own beliefs, morals, values etc? Please explain your answer." Fifteen of the responses out of the 33 received explained that evolution posed a problem for them due to conflicting religious beliefs. This was surprising because in informal discussion with the students they seldom expressed these feelings.

Often times their answer took the form of "I don't believe in evolution but I learned it to pass the class." Another interesting aspect was that the other 18 students reported there was no conflict, but gave the reason that they believe in evolution or that they were not very religious. That means all of these students equated this question directly with religion; they see this as an anthropological concept dealing with morals, beliefs and values. The same could be observed when the students often expressed disapproval for alternate forms of marriage and social relations other than monogamy.

“Yes the anthropological perspective did conflict with my beliefs because it began to contradict the Bible and its teachings.”

“Yes because I do not believe in evolution and it got tiring after a while. I understood that it’s just another theory but it was so pounded in it got frustrating.”

“I don’t believe that we came from monkeys but I learned to deal with it to pass the class.”

The above answers were not chosen to provide an example of negative remarks toward evolution. Instead these questions are only three of many that revealed something about the class and how it can be improved. For instance the first statement, here the student believes that the theory of evolution conflicts with the Bible, perhaps it can be described more clearly in the future. The teacher can elaborate on the separation of religion from evolutionary theory (Gould 1997).

It is a difficult situation for a high school teacher to explain creationism, or talk about the difference between a metaphorical interpretation of the bible versus a literal one. Ironically, the one tool that may help to focus the picture of evolution by contrast, is off-limits for high school teachers to speak about. The second remark articulates that the theory of evolution was being continually reiterated. In my observations, this never seemed to be the case. However, Ms. Cohen and I have often spoken about condensing the biological anthropology portion of the class since it now takes up approximately one third of the class time. The lengthened time talking about human origins, primatology and genetics may have led to the perception of being steeped in evolutionary theory.

The final remark by the students demonstrates that not all of the students were reached with the information about evolution. For one, Ms. Cohen teaches that we are

not evolved from monkeys; she explains that we have a common ancestor. Ms. Cohen teaches evolution and human evolution using the most current anthropological information available. This one student missed that. Unfortunately, two other students revealed to me they saw evolution in the same way. Perhaps students are simply tuning out the portion about evolution because many of them have already made up their minds on the outcome of this debate. One should approach the problem of teaching evolution by beginning with the answering of these questions and misconceptions.

An encouraging collection of responses was to the question “how did this class change your worldview?” Three students told me that it did not change their worldview at all. However, on the questionnaire as well as informal interviews, students consistently reported that it really opened their eyes to other cultures, and how those cultures are as valid as their own. Moreover, many of the students reported that this class has helped them confront their biases. Here are some examples:

“I think I will be able to look at other cultures and groups of people in a less biased way. I will not frown upon their differences, but embrace them with an open mind, accepting that they are different.”

“It has altered my view because I’ve learned to make an effort to get around my biases and understand people.”

“I really learned or realized that our culture is not necessarily the right or correct way of doing things. I learned to be more open-minded.”

These statements embody the class’s attitude toward anthropology changing their worldviews. Amazing at times was their enthusiasm toward learning new ideas about

cultures. While differences were often remarked upon, the similarities between cultures surprised them the most.

Summary of the Students' Assessment

The students were asked what they would change about the class if they could. They almost unanimously thought the biological components of the class should be shortened. Their favorite aspect of the class was split evenly with “cultural type stuff” and archaeology. When the student would say “culture type stuff” it meant the opportunity to learn about different cultures, which is not necessarily equated with cultural anthropology.

The students most commonly suggested the class take a fieldtrip to a location where they might be able to observe another culture. Others suggested a more in-depth look at many of the subjects; all four subfields were mentioned in these comments. This can be interpreted as the students wanting to continue study in these subfields, so much so in fact they would be persuaded to take another elective covering the specialty. Although the results are generated from a small sample size; most students expressed an interest in taking additional anthropology classes during their high school careers.

It was expressed to the students that one day anthropology could possibly become a required class in high school such as history or math. However, they strongly disagreed, except for four students interviewed. Many of them stated that the subject matter is already touched upon in other classes. Other people believed that since evolution is involved it should not be required. Some just said “no, it’s a social science elective just like psychology or family and marriage.” It is uncertain if my comment was in the right context. The students were to understand that anthropology could enhance

other subjects, and anthropology can also help both students and teachers make the most of their academic experience.

Observations and Conclusions

The students thoroughly enjoyed the opportunity to give me feedback on the class both face to face and in writing. It is warned that problems with questionnaire use and its methodological uncertainties, such as the distance between questioner and respondent, may weaken credibility of the source (Fetterman 1998: 55). However, these sorts of uncertainties can be controlled for if the questioner has an already in-place solid rapport with the respondent. For instance, the students were told that they could put their names on the questionnaire and only Ms. Cohen and I would see them.

Many of the students elected to do so. This choice was given because then their faces and my understanding of them could be paired with their written sentiments. Additionally, further insight could be gained, and perhaps provide a deeper understanding of the answer to the questions by knowing who they were written by. Comparing that with the questions they asked in person and what is known of them gives a much firmer grasp on what they were conveying.

This is similar to the method employed with Ms. Cohen. We corresponded by e-mail. I asked her questions in informal language. But due to the fact that she and I have known each other, worked with each other for over a year, she is able to interpret what is asked to a more precise extent than if we had never met. The same could be said for the answers received. Ms. Cohen is very gifted at expressing her thoughts, but she knows as well that her language can be informal with me both in person and through e-mail.

Chapter VI

Archaeology at Durant High School

Just as with the general anthropology course, the archaeology class rests upon a strong curriculum foundation constructed by Shelia Cohen. The difference to be considered is that general anthropology provides a base for continuing students. The archaeology class is building onto that, and exploring a particular realm of anthropology. This makes the archaeology classes open to furthering the knowledge of the student pertaining to not only anthropology, but the traditional subjects of the secondary school. A linguistics course, biological anthropology course, or a cultural anthropology course would equally be effective means of exploring more deeply the discipline of anthropology. However, it is obvious that implementing all of these electives would be quite difficult logistically.

Although archaeology was closely linked with anthropology throughout this course, the sub-discipline was investigated as a whole. This includes global counterparts, European historical methods, art history, and the humanities. On the spectrum between humanities and science the class was positioned as centrally as possible. The goal was to produce a well-rounded perspective of the discipline.

Cohen's Archaeology Curriculum

The following is the curriculum guide that Ms. Cohen developed for her archaeology class:

ARCHAEOLOGY- Curriculum Guide (S. Cohen)

Introduction to Archaeology

Key Terms: anthropology, archaeology, culture, cultural anthropologist, material culture, historical archaeology

Unit I- Mechanics of Archaeology

I History of Archaeology

- a. Beginnings of Modern Archaeology
- b. Classification and Consolidation
- c. Archaeology in America
- d. New Archaeology
- e. Interpretation vs. Processual

Key Terms: three stage system, classification, cultural evolution, cultural ecology, processual archaeology, post-processual archaeology

II What is Left Behind – the Evidence

- a. Categories of Evidence
- b. Context and Formation
- c. Preservation of Organic Material

Key Terms: artifacts, sites, features, context (primary and secondary), matrix, uniformitarianism, experimental archaeology, provenience, formation processes (cultural formation processes, natural formation processes).

III Survey and Excavation of Sites

- a. Discovering a Site/Feature
- b. Excavation

Key Terms: research design, surface survey, remote sensing, arbitrary sample unit, probabilistic sampling, systematic sampling, reconnaissance, stratification, law of superposition, excavation, horizontal excavation, vertical excavation, in situ, typology, assemblages,

IV Dating Methods

- a. Relative Dating
- b. Climate and Chronology
- c. Absolute Dating

Key Terms: relative dating, absolute dating, stratigraphy, association, seriation, historic chronology, dendrochronology, radiocarbon dating, potassium-argon dating, uranium-series dating, thermoluminescence dating, archaeomagnetic dating

Unit II – Meaning Behind the Artifacts

V Social Archaeology – How Were Societies Organized

- a. Techniques of Study for Various Societies
- b. Investigating Gender

Key Terms: central place theory, analogy, oral tradition, culture group, ethnoarchaeology, segmentary societies, household unit, hierarchy, monumental (communal) architecture, craft specialization, gender

VI Environmental and Subsistence Archaeology

- a. Reconstructing Past Environments
- b. Reconstructing Past Diets
- c. Diet and Human Remains

Key Terms: environmental archaeology, geomorphology, attritional age profile, palynology, flotation, diet, isotopic analysis, archaeozoology, seasonality, domestication, taphonomy, coprolites.

VII Technology and Trade

- a. Tool Technology
- b. Production, Consumption, Distribution
- c. Exchange and Interaction

Key Terms: oldowan, microliths, microwear analysis, pyrotechnology, ceramics, potsherd, industrial archaeology, sphere of exchange, reciprocity, redistribution, market exchange, world system

III – Culture and Change

VIII The Archaeology of People

- a. Assessing Human Abilities
- b. Disease, Death, Nutrition, Population Studies

Key Terms: physical anthropology, DNA, evolution, australopithecus, computed axial tomography (CAT), Homo habilis, Brain endocasts, homo erectus, homo sapiens neandertalensis, homo sapiens, harris lines

IX Archaeology and Culture Change

- a. Mitigationists and Diffusionists
- b. Postprocessual Approach

Key Terms: migration, diffusion, chronological horizon, structure of transformations

X Public Archaeology – Who Owns the Past?

- a. Archaeology of Identity/Uses of the Past

- b. Conservation and Destruction
- c. Archaeology and the Public

Key Terms: Native American Graves Protection and Repatriation Act (NAGPRA), cultural resource management (CRM), contract archaeology.

Ms. Cohen constructed a solid plan for her Archaeology class. Her methods were as diverse as they were for the anthropology class. Multimedia is becoming more and more available to high school teachers. For example, Ms. Cohen has one particular assignment to help the students both understand archaeology and learn how to surf the internet (Appendix F). With the availability of computers for individual students, this is accomplished with ease most of the time.

Additions

First and foremost, the Speaking Engagement Program had to meet the demands of a varied curriculum. Second, the fledgling archaeological field methods component had to be transformed into a realistic opportunity for practical application (see Chapter VII). In other words, I wanted to change the archaeology class field practice into a mini-field school experience (this also included the sharing of USF resources).

The third goal was to begin a series of field trips that one or two high school classes can make to the USF Anthropology Department each year, so to observe the facilities and researchers at work. The fourth goal was to give the class a more local perspective that could be compared to the world perspective Ms. Cohen offers in class. The fifth goal was to observe the effectiveness of the presentation. Finally, with my experience in the field of archaeology I would be able to add to the class in a fruitful and

beneficial way. It was important to become an asset to Ms. Cohen, not only for obtaining resources from USF, but also for my help with and participation in the class.

As a final note, the archaeology class was structured just as the anthropology class was described. There were the occasional lectures and vocabulary lessons, and there were many group projects. An additional component of the archaeology class was the use of the mock site which would allow the students 15-20 class sessions working in the field.

It was our hope that the simulated site, described in the next chapter, would provide a practical simulation, and be used to teach the students about archaeology. Ms. Cohen had used the land once before, but it was with our collaboration that the field studies component took shape. Before presenting more on that, the following is a discussion about the sharing of the intellectual resources of USF with DHS.

Speakers

Dr. Christian Wells, Dr. Karla Davis-Salazar, April Buffington and Chris Smith all took part in the 2003 fall quarter DHS archaeology class component of the Speaking Engagement Program (SEP). This quarter was the most successful for the SEP; both graduate students and professors had the opportunity to present their work to the DHS class. Furthermore, the students had the chance to speak to active researchers in the field of archaeology, reaping the benefits of interacting with those people who practice the subject they were studying. Every speaker did a great job, and that sentiment was shared by the students. I was able to observe every lecture except for the one by Dr. Davis-Salazar.

The two USF students used casual forms of presentation that engaged the DHS students and put the class at ease. Each graduate student employed the use of a traditional lecture and slide show. The slides displayed forms and pictures that served to aid them in explaining their point. April Buffington spoke about her work in public archaeology, and explained some of the key points of that topic for the students. Chris Smith gave an interesting lecture on zooarchaeology. He brought with him mixed assemblages of bone, and gave the students the opportunity to sort through them.

Dr. Wells began his talk with an exercise in context. He had brought with him a household item; its function not immediately recognizable. As he gave the students context clues they were able to figure out the function of his kitchen spoon holder. He also brought with him objects that had posed an archaeological problem to him early in his career. The students handled the artifacts and made guesses about their function. Wells explained the process he went through to determine the function of the artifacts, echoing the entire time the importance of context. The way he used the Socratic Method toward deducing the uses of the objects with the students proved to be highly effective. Dr. Wells concluded with a brief talk on his research in Honduras.

Both Smith and Wells brought items with them to class. This is a mainstay in the strategy book of public speaking. Archaeology lends itself quite well to the use of visual aids during educational presentations. However, one should always keep in mind that the artifacts should have a context for the students to associate them with. If you simply bring in artifacts as if they were novelties that is exactly what the students will think they are.

In these two cases, Smith had the students sort bones that were associated with his research, and he provided background information on the site and expressed the importance of the findings. Wells described context to the students in a way that stuck with them for the remaining time in the archaeology class. He too was able to provide context for the items he brought along with him. Adding context greatly improves the effect of the learning theories that have been mentioned, and enhances teaching by appealing to more than one sense (Gardner 1999, Frankowski 2000, Classen 1999).

A Trip to USF

Fieldtrips have long been important when it came to illustrating subject-matter in its most vivid form-- reality. The advent of the internet has certainly cut into the frequency that fieldtrips are taken. In the case of this particular class, because of the relationship that it had with the USF anthropology department, we were able to design a fieldtrip that the students thoroughly enjoyed.

It would be difficult to name individually each person who assisted in the fieldtrip for the archaeology class; a considerable portion of the USF department was involved. The idea behind this trip was to represent the four subfields of anthropology, since that is the chosen approach of our department. There were six stations open to the students, as they were broken into groups of four or five. They rotated from one station to the other for approximately 140 minutes. The stations were as follows: the Biological Anthropology lab directed by Dr. David Himmlegreen, the archaeological sciences lab directed by Dr. Robert Tykot, Dr. Weisman's archaeology lab, the Anthropology Exhibit gallery, the graduate suite to hear a talk from USF graduate student Maria-Claudia Duque, and finally a brief visit to the USF library.

There is obviously a missing part to this rotation. That was the establishment of a linguistic station for the students to visit. Our department has been in transition for that field and therefore it was difficult to make plans for the station. This is obviously a regret and motivation to put together a more inclusive rotation for the students' next visit. Of course, language is touched upon in the archaeology class, but not the methodology of anthropological linguistics. That is taught in the anthropology class.

The entire department became involved in one form or another. Many of the lab areas were mainly run by graduate students who took time from their research to speak to the visitors; the same can be said of the participating professors. Dr. Elizabeth Bird and Dr. Brent Weisman took a few moments to speak to the students, which the students got a big kick out of when it was explained that Dr. Bird is the chair of our department and Dr. Weisman the graduate director, and professor I "work" for, as the students would say. The final point to this particular venture was that the department was able to pull together as one, when called upon to do so.

From talking with the graduate students who helped out and the DHS students, everyone seemed to think the trip was a success. The students enjoyed themselves and had fun; what high school student wouldn't feel that way at a university? Once we returned from class, the students were able to explain concepts they had learned during the fieldtrip. At first, it seemed all the answers would have to be elicited. After a few moments, each kid wanted to tell about their experience, what they learned, and ask questions they had.

The kids had a great learning experience, and according to USF student feedback, the kids were a blast to work with. Finally, the dividing of the DHS students into small

groups was a necessity to making this excursion a well executed educational trip. Many USF students expressed their willingness to participate in the next fieldtrip.

It would be feasible to allot two or three days a year when USF offers a similar program as mentioned above (see schedule Appendix G). A day of field trips, perhaps three or four schools a day, can go through the speaking stations we assemble. Stations then would be classrooms with multimedia hookups and more time for explanations.

Trying to be an Asset

On occasion a student would ask an off-the-beaten path question, “what exactly is loam anyway?” Ms. Cohen knew what it was and she even described it, to the point where I was nodding my head yes agreeing with the description; but the student just shrugged and was unable to understand. We even had pictures at the time, still no response. “What is it he’d say?” “We’ve told you” we’d reply, just tell me in words.” Aha, “loam is the equal distribution of grain size, sand, clay, silt.” “Oh, why didn’t you just say that?” There was my primary function as a sort of a reference tool and an aid in explaining concepts. To be honest, at first I thought that my presence might make Ms. Cohen second guess herself, but she pushed forward without faltering, always enthusiastic and confident.

There were times that having a practicing student anthropologist came in handy in class. Once the subjects of world archaeology were talked about, the kids’ interest would ultimately lead to where they lived. Eventually the question boils down to “so, what were they doing around here?” Sometimes there would be a great answer such as “the Paleo-Indians represent a group of people who once crossed the Bering land bridge in Alaska, and perhaps came in other waves of migration by differing routes. We do have

sites we consider to be Paleo-Indian in origin, but a majority of them are under water because, during at the time of the Paleo-Indian, Florida was twice the size it is today” said to gasps, awes and disbelief (well at least mild excitement).

On the other hand, some answers were not as good. “Today class...” Ms. Cohen begins. “Well, he didn’t know it but he’s going to talk to you about ethics in research.” Quickly my mind zipped through the rolodex and picked out ethics. *Think Kory come on think; just think on your way up to the front of the class. Yeah get a drink of water-stall... good ok just remember you know more about this than them. Wait do you? I’m not even sure actually. We’re talking about ethos, etic? What, what did she say? E... E something... Ethnic!* I thought with a silent cheer from the act as if crowd. *No, no it was more like eth-ics. Yeah that’s it, Ethics. What do you know? Quickly! Be good to the people you research, make them your primary obligation-- Safety of the environment, come on... throw in for all species.*

The best answer provided at that moment was this, “I see it like this kids, Ethics are different than values—one you have instilled in you since birth, the other is a constructed code of conduct that you accept or follow of your own freewill later in life.” Then I sat down. Ms. Cohen wanted me to state the basic ethics of the AAA or SAA, talk about NAGPRA, and other such acts. In doing all this she was expecting a much longer presentation as well.

In a reflexive nature, what is wrong with what I said? It should have started with and explanation that the anthropologists, most important, are obliged toward the people and places they are studying. After that a discussion of NAGPRA could have been started. Perhaps a few cases relating to the act could have been discussed. We could

have considered Kennewick man, or many other controversies, perhaps ending with an anecdote about rebuilding a looted site, or rescuing a site from development. Instead of all that happening at once, visits to them one at a time were made, explaining my views on the matter, not that anyone asked me to, but the students needed to get to know me.

At that moment it was even more desirable to provide answers to the students considering as many perspectives as possible. In this case extra research is called for in order to supplement information within the class. From that point forward as well, when a student asked me a question it was explained with a reminder of differing perspectives (Unless I didn't know, in which case the correct response was "I don't know"). I realized how biases could affect these same proceedings just as the students themselves came to learn.

Certainly saying that my "being there" was an asset seems too self-confident. In this case, it simply meant there was no intention to take advantage of Ms. Cohen's hospitality; observe the class and then run. My role was to be a part of the class, and a help to the class as well.

Brainstormer

Many of the changes to the archaeology curriculum were minor ones that adjusted writing assignments, papers and ways of presenting the work. To be completely honest, many of the ideas came from brainstorming with Ms. Cohen about the class. This is mentioned because of her willingness to change and try new things. For instance, she had the first Archaeology class write a paper on a famous archaeologist. She received good papers but many repeated ones, and mostly simple biographical information. I then

suggested that she have students write a paper about different archaeological sites. She liked the idea and put it into place.

These changes took place pretty quickly sometimes just before class would begin or an assignment given. We would always adjust the assignment using each other as sounding boards. That is exactly the type of rapport that an anthropologist in my position must be able to cultivate with the instructor they are working with in a particular endeavor. When the two of you discuss the goals you have, you often find that they share a common aim.

Chapter VII

Campus Excavation

A Simulated Site

The agricultural department of Durant High School generously provided a small piece of land that the students could use for practicing archaeological methods. This was a perfect opportunity to use this area as a simulated site. The students can learn just as much about the principles of archaeology by aiding in the construction of the site comparable with the excavation of it. For instance, the section of land can be used as a laboratory for experimental archeology. Projects can be held there such as firing pottery, flint knapping, making of ancient tools or other experiments the students or instructors may think of. This can help the students understand site formation processes as well as how inferences are drawn when interpreting the archeological record.

These sessions of experimental archaeology can also be translated into science projects that help the student fully explore the scientific method through archaeology. The following offers a description of the field methods that were demonstrated and conducted by the students on this simulated site. To start, this is a concise list illustrating why a simulated excavation provides the most opportunity for a meaningful learning experience as outlined by Beverley A. Chiarulli, a founding member of SAA's Public Education Committee (2000: 217).

1. The simulated archaeological excavation is the perfect forum for interdisciplinary education.
2. It teaches students the effective use of primary source material.

3. Students learn to appreciate another culture.
4. Not only is the student introduced to techniques of excavation, but they are encouraged to apply deductive reasoning and other high-level thinking skills.
5. Students learn to cooperate and work as a team.
6. This provides an alternative assessment method.
7. Students gain the need and importance of preserving our cultural heritage.

Cohen's Retreat

Luckily there are two quarters with archaeology classes at Durant, one in the fall and spring. Ms. Cohen had not had much of a chance to develop the field portion of the program before my arrival. The archaeology class has always drawn relatively high numbers of students (up to 45). If that does not seem like a lot of students, try standing in a 28 foot by 28 foot square with 45 high school kids! It was nice to know, nevertheless, that I was receiving the opportunity to assist in developing the field program for the archaeology class.

Karolyn Smardz (2000: 238) wrote “learning about how people learn is probably the single most important thing an archaeology educator can learn.” The opportunity to observe the classes in the DHS anthropology program reinforced that exact insight. Smardz (2000:238) continues to say that good education entails the development of effective and germane curriculum materials, coordinated cohesive lesson plans, and a clear understanding of our own educational objectives in offering a particular program.

However, Smardz (2000:238) believes that these are “concepts far from what archaeologists usually think about when they set out to dig a site.” The subject matter *per se* is different, but the methods of formulating a research design are not so different

than the tasks mentioned by Smardz. When faced with a problem in the field an archaeologist certainly must assess the effective and connected methods that are to be used. Moreover, archaeologists must coordinate in order to make cohesive plans for investigating a site. Finally, archaeologists must always understand objectives of the research he or she is conducting.

Having a rapport with Ms. Cohen, a relationship built between USF and DHS, and having experience in archaeology, was my starting point for the development of the field program. McNutt (2000: 202) suggests that there is a lack of information on what exactly it is that archaeology programs accomplish. Additionally, she believes that every archaeology program must start out with a plan for assessment (McNutt 2000: 203). At the end of this chapter, a plan for assessment will be discussed. The following is a description of different actions that were taken in order to better shape the field portion of the DHS field school.

Understanding the Site

Staring blankly at the small patch of land Ms. Cohen had just pointed at and said “There, there it is, the land that the AG folks let me use for field methods;” the task seemed more daunting than I imagined. The nature of this particular simulated excavation must be considered.

For this excavation, we had no idea what we were going to find. There were no fancy reconstructions, or planting of artifacts for the students to uncover. Instead it was realized that this was once an orange grove, and then construction dump when the school was built, then construction site, then cleared, and then heavily worked by the agriculture department.

The land had been cultivated, dumped on, excavated, and plowed; for all intents and purposes the land was highly disturbed. The students were informed that this excavation was taking place under special circumstances, and the area of investigation was deemed a modern construction debris dump.

The students were told and they understood that they could not conduct such an investigation alone, and while we were excavating this *simulated* site for educational purposes, that alone would not be reason enough to excavate a real site. Many times we made reference to the idea that we were justifying our simulated excavation because the school had decided to extend construction.

Instead of altering the site, which for these classes we did not have the time to do, we decided to excavate the site as is, and interpret, and have the class interpret, the archaeological record of the land. That is when the plans for revamping the program were put into motion. Hawkins (2000:211) makes the cogent point that many mock sites are not archaeological at all; that these sites often give skewed representations of how archaeology actually is. In this case, artifacts are usually not collected and identified (Hawkins 2000:211). On the contrary, with this site, we did not run into any of these problems.

This was a real site in the respect that it was up for interpretation of the cultural and natural phenomenon that had shaped that section of land. A simulated site, in the strictest sense, is one that has been constructed by a person for the intent of using it as a mock archaeology excavation. Teachers who wish to begin a program such as this should consult an archaeologist before doing anything in the field..

The Plan

This site was classified 8HI0000 (this is a simple method of teaching the site inventory coding used in the US) and was named Cohen's Retreat. The only information known about the area under question was that it was a construction dump and highly disturbed, not to mention we had access to it. The very first task accomplished was defining the goals of the field program. This is the list that was produced:

- 1) Students should gain a fundamental grasp of archaeological field methods.
- 2) A strong sense of stewardship and respect for cultural heritage (one's own or another) must be instilled in the student. If this was not accomplished the student would believe he or she were prepared to dig an archaeological site without the aid of a professional and be completely unaware of the moral implications of the situation (Hawkins 2000: 210).
- 3) The site must be used to illustrate more abstract and theoretical topics discussed in class, but most importantly convey and illustrate the essentials of archaeology.
- 4) The dig must be put into context, so to illustrate that archaeology is not simply the task of excavating (Ellick 2000: 188) but a component of a larger scientific and humanistic approach to studying humanity.
- 5) All other components of the archaeological process must be experienced by the students to construct the context for both their excavation and knowledge within archaeology.
- 6) There must be a continual adjustment in the research plan of the site as it is excavated and reconstructed over time.
- 7) Organize the DHS archaeology field portion, to most effectively use the pedagogical tool of the simulated site.

- 8) Finally, to create an atmosphere of interactivity, cooperation, and interdepartmental relationships.

Getting it Together

The first aim was to gain resources from USF to make the excavation of the mock site logistically possible, considering we had thirty-five students, one shovel, one screen, and four trowels. The class was able to take part in deciding the tools we would need. However, the list was fully completed by Ms. Cohen and me. Having the proper equipment and enough equipment for the participants is a necessity for success.

The next step was making sure that the context of the site was known by the students. In the second class, students were asked to research and provide a history of the particular piece of land that Cohen's Retreat is on. Students were encouraged to collect oral histories as well as any other documentation they could find about the site. We approached the site, in both classes, as an abandoned dump. Attempting to discern what contributed to the formation of the site became the archaeological puzzle for both classes, and for all future classes. It is always of the utmost importance to remind the students of the connection the study of these material remains has with the study of humanity through the anthropological lens (Ellick 2000: 190).

That is one of the top three most stressed sentiments expressed by people out at the site. Students inevitably ask "Hey, can I take this stuff home?" This provides the perfect opportunity for further illustrating the importance of cultural resources. This opens discussion about the laws pertaining to tampering with cultural resources, and leads to fostering a respect for those resources. There is something about giving the

lecture on these points around an archaeological unit, be it real or simulated; it makes the idea of looting and pot-hunting a more tangible phenomenon.

There is a tactic known by many archaeologists of putting the idea about human remains in a personal perspective. “Imagine if someone were digging up the remains of your great grandmother,” one might say. However, it makes it seem like one should only respect ideas and beliefs one understands. Teaching sensitivity to other cultures and encouraging to at least attempt to understand and respect them on their terms are difficult but important tasks for the instructor.

The site also provided the opportunity to illustrate certain points about archaeology that we talked about in the classroom. For example, the explanation of stratigraphy can be carried out with a simple depiction on an overhead. However, then the students do not have the opportunity to experience stratigraphy until they see it in the field. The stratigraphy was varied and odd from unit to unit at the site, but it still illustrated the point of such things as the law of superposition, and site formation processes.

Methods at 8HI0000

A grid was laid out over the site in 28 feet by 28 feet square. It is important to gradually shift toward using the metric system for this program (although the imperial system is used in historical archaeology). However, due to time constraints, the imperial system was used. Figure 7.1 is a site grid of 8HI0000. Since this was to be an educational experience, it did differ in some ways from real-life planning. Case in point, the unit placement was chosen to accommodate a large number of students- for instance

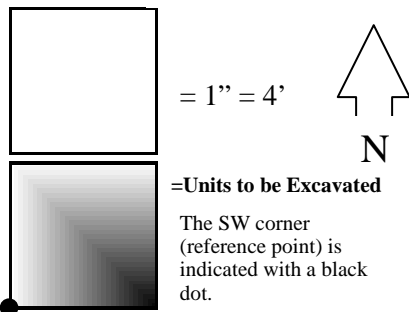
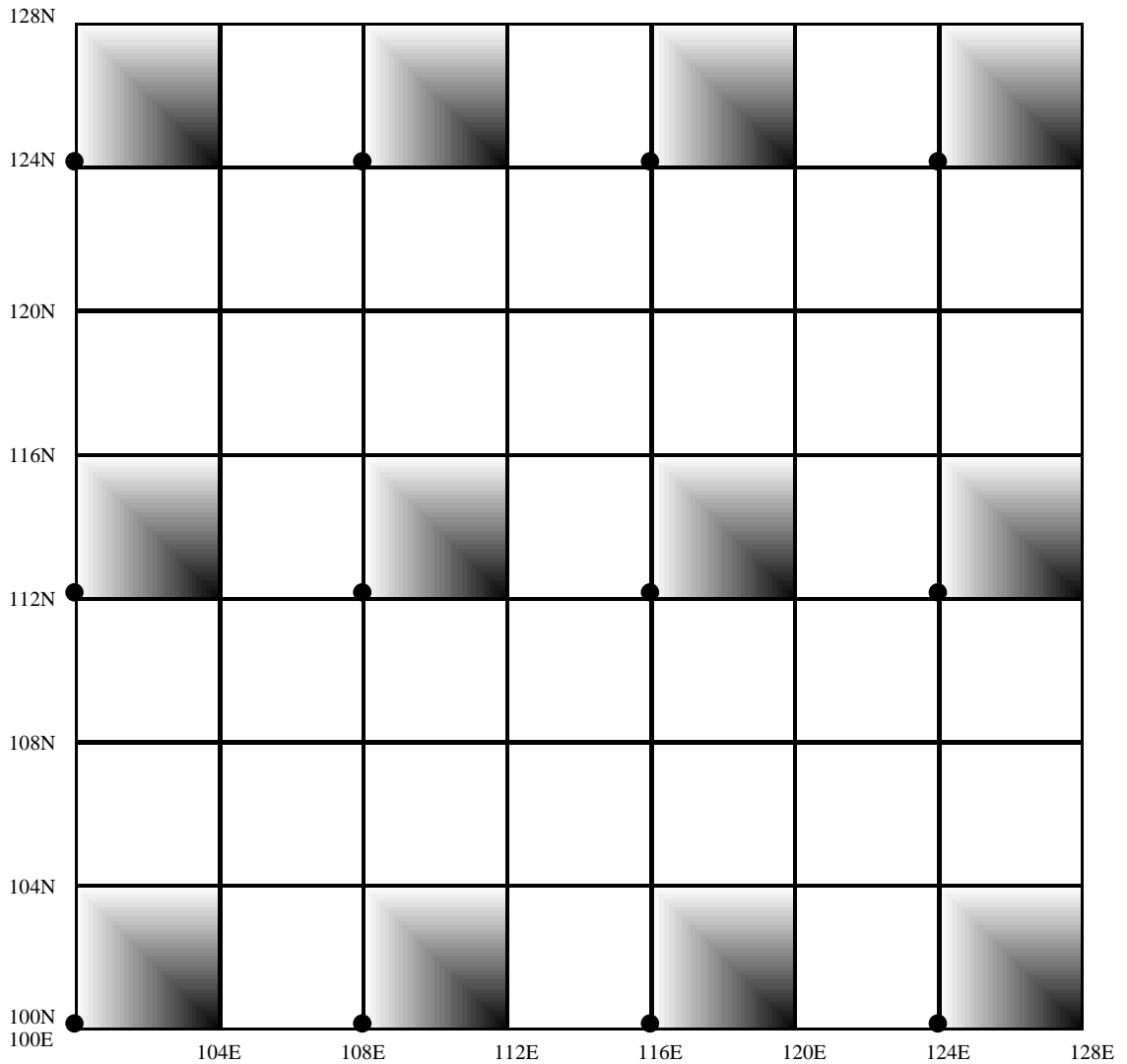
there were 12 units picked for excavation by teams of three. However, the area is not very large and the goal is to ultimately have an area excavation of the bounded land.

The students were instructed on how to begin excavation of their own four by four feet unit. String, stakes, shovels to remove the vegetation cap, and trowels were passed out to the students. It was curious that even before my suggesting doing so the students began to use the Pythagorean Theorem to configure the guidelines for their units.

Perhaps it is due to their being recently enrolled in trigonometry or geometry, whatever the case; it was a refreshing sight to see.

Figure 7.1

DHS Mock Site



Assignments:

- | | |
|---------------------|----------------------|
| Group 1- 100N, 100E | Group 9- 124N, 100E |
| Group 2- 100N, 108E | Group 10- 124N, 108E |
| Group 3- 100N, 116E | Group 11- 124N, 116E |
| Group 4- 100N, 124E | Group 12- 124N, 124E |
| Group 5- 112N, 100E | |
| Group 6- 112N, 108E | |
| Group 7- 112N, 116E | |
| Group 8- 112N, 124E | |

Before going into the field the students received a review of the site and the known history of the site. The students are reminded that excavation strategy will vary from situation to situation. In addition, some of the key features of site location modeling are discussed (e.g. proximity to water, anthropogenic soils, vegetation, and topography). Before entering the field, the students understand that they are taking part in an archaeological investigation. They realize the special condition of being a mock site, but they also understand that the interpretation of the site, indeed the site's history can still be constructed more fully using their work.

Each student was given a map of the site, and they were required to find their unit by identifying the southwest coordinates. This was accomplished by the students with ease in most cases. However, the challenging task of controlled digging is a bit more of a problem at first. With a mighty swoop of the shovel earth began to be moved in chunks. Luckily, this was a day that we had only one shovel, and both Ms. Cohen and I took the opportunity to explain and demonstrate the methods they were to employ.

Here we touched upon the concepts of stratigraphy, natural and arbitrary levels, and the validity of digging slowly in a controlled manner in order to conserve the context for recording. Perhaps most importantly the students were taught how to take measurements in their unit, determine the provenience of finds, and to take accurate notes. Over time the students learned the methods of field archaeologists. Nonetheless, it was my concern that the students be a part of the interpreting of the site.

Consequently students began the practice of calling attention to their units when they had an interesting find. This was a great opportunity to have the student, sometime to their dismay, explain to their peers what they were looking at. The student excavator

should understand his or her unit more than anyone else. Frequently, the student did an excellent job of explaining what they had done to their unit, but was sometimes unable to associate certain levels with any other excavation team. However, as the project moved along, students were beginning to understand the entire site from the talks they had with their classmates.

After this went on a couple of times it became a sort of practice we went through anytime someone found something interesting or different. However, do not let this be mistaken for the student bragging about the “awesome” artifacts they bagged. No, instead, students more often called attention to the strange features or stratigraphy they were finding in their unit, they became interested in what they had uncovered, how far it extended, and how what they were doing was associated with the units around them.

At the end of each session there were both formal and informal talks with the entire crew, and information was shared at that time. Interpretation of artifacts and their context were made in the field and noted; still the artifacts were bagged and labeled properly. Students found building materials, mostly screws, nails, concrete and metal fragments. When artifacts were first uncovered by the students they were generally excited. They found true interest in the artifacts when placing them within the context of the whole site.

Every team started out digging in arbitrary levels of five inches, until they hit a stratum ubiquitous in the site of an apparent limestone and concrete mixture. At that point the students made the decision, after discussing it with me or Ms. Cohen, to begin excavating in natural levels.



Figure 7.2
The teams were
assigned a unit the
first day



Figure 7.3
Students often worked in
teams of three or four

The students must present the reasoning behind their request before getting approval. That is the site as it is today-- a 28 by 28 feet square, highly disturbed, not inviting to dig in, is still a magnificent place to hold a methods program like this one.

Unfortunately, DHS does not have an archaeology laboratory and the classroom (which is used by four other classes during the day) is not readily adaptable into lab space. This fact made it necessary to determine a way that the students could learn to excavate but at the same time understand the entire site so they were able to draw their own supported conclusions. This is where the idea of interpretation at the trowel's edge became very intriguing (Farid 1999, Hodder 1999: 92). While investigating further it was realized that the Reflexive Method in archaeology offered many promising qualities that could be translated and used to better educate students. Moreover, this theory had the potential to interact well with MI, LS, and most important, to allow each student to take part in the entire archaeological process.

Tradition with a Touch of Reflexive Methodology

The reflexive methodology as described by Ian Hodder (see Hodder 1999, and 1999a) is an attempt at focusing particular traditional archaeological methods toward the ultimate goal of reflexivity. This methodology has been tested in the field (Hodder 1999a), and the results seem to support the effectiveness of the theory for archaeological methods. Hodder has constructed a reflexive methodology utilizing traditional archaeology methods. Only seldom are "new" methods suggested, but it is the combination of methods that makes Hodder's reflexive methodology. It was more the concern here to use those components of the reflexive methodology that best suited the

educating of the DHS students. All of the components could be used for education but are not financially possible for a program with no funding.

Reflexive Components

Hodder's (1999a) reflexive methodology is described most accurately in the monograph *Towards Reflexive Methods in Archaeology: The Example at Catalhoyuk*.

The various articles give examples of how the field method is actually implemented at the Neolithic site. As the name suggests this method is used to reflect back upon the methods that were carried out in order to investigate bias and in general the generation of knowledge. Hodder (2000:10) suggests that at the core of the reflexive method is the idea of non-dichotomous thinking (representing the separation between laboratory and field practices in archaeology). Ultimately it is this attitude that defines the methodology used here as reflexive, rather than the methods being used (which are almost exclusively traditional archaeological methods).

The reflexive methodology holds emphasis on developing methods sensitive to context and problem (Hodder 2000:3). Not only is reflexivity a theme of the method, it is also underpinned by multivocality, contextuality, and interactivity (explained below). The reflexive aspect was fostered with diary writing. While traditional archaeology methods call for a strictly-formatted journal, these reflexive diaries give the opportunity to the student to express their ideas, perspectives and general thoughts about their square, the site, or the class.

Students were also taught and asked to produce the rigid journal standards of traditional archaeological methods, which includes a more fact by fact description with limited interpretation, rendering of the day's events. They were then encouraged to write

a more interpretive and commentary-based diary entry that describes their perceptions of their work and the site. In this case a fuller perspective of the site is depicted, and the information that may be overlooked with rigid formats is recorded as well.

With contextuality in mind, the students were constantly being informed of artifacts that were interpreted, along with contexts in other squares. This gave the information to students that they needed to draw their own conclusions.

Multivocality usually refers to the idea that various parties may have conflicting points of views on how something should be employed, in this case archaeology (Hodder 1999a: 9). This concept does come into play when considering the future involvement of various classes at Durant. The classes would be able to form their own interpretation of the site. Other parties interested in the site could address the class about their concerns and interpretations.

Interactivity is the perfect tool to use for a classroom field exercise as long as the number of students is between 15 and 30. This concept can be used as the cohesive formula that holds together a field program in a class like this. Each student must participate in the archaeological process; for this to occur there must be a form of communication set up.

In this case, two particular methods were employed that are underpinned by the idea of interactivity. Student groups took frequent tours of the site in an orderly fashion, usually one group at a time. This helped the students gain an understanding of what was going on elsewhere on the site, and provided an opportunity to discuss any observations that may be relevant. The students reported to the field chief at the end of each session.

They were to talk about the context of the site as well as their own personal views of what we ought to do next. In the end each student was, or was becoming involved with all aspects of the site interpretation, and a final report will be produced by the 2005 DHS archaeology class entitled *Cohen's Retreat, an Archaeological Mystery*.

Alternate Ways to Take Notes

The diary is an excellent example of note taking that would get students interested in the meticulous task of translating a site into note form. Traditional level forms were filled out and daily journal entries written on the back of the form. Then the students were to keep their own diary of the excavation. They understood they could say what they wanted in their diaries, but still should center on the site. There was the catch that the diaries could (during a practical excavation) be open to the public.

Students were encouraged to create a rendering of their site in the way they would like. The media selected were through drawing, note taking, written report, and photographing. Students could have presented their work in the form of poetry, song, dance, or fictional writing as well. Nevertheless, no one chose those options this time around. These ideas were directly borrowed from the reflexive method's modes of representation. Luckily, this also articulates well with MI and LS Theory. Students learn in different ways, think in different ways, and present their work in the mode of representation best suited for the individual (Sweet 1998).

Finally, reflexivity is an efficient tool for any educator (Hodder 1999a: 9, Sinacore et al 1999). For teachers to provide a promising way for students to learn about themselves and their surroundings, students must be able to look back on a task and understand why it was carried out, they must be able to place the work in the overall

perspective, and they must also be able to challenge misconceptions on any level. During this project Ms. Cohen and I were pleased to observe these very phenomena with our students in the field.

A reflexive approach to teaching can also be considered an appropriate way to carry out an archaeology field program (for an example of reflexivity in teaching see Sinacore et al 1999). For instance, a teacher can reflect upon his/her teaching methods in the field in order to improve for the future. The more one scrutinizes the past, the more prepared one will be for the future.

In summation, the reflexive methodologies are varied yet well structured examples are available (Hodder 1999, 1999a). A reflexive approach also addresses different learning styles and multiple intelligences in a practical setting. Hodder's reflexive methodology allows for traditional archeology techniques to be conveyed but at the same time breaks down boundaries making the entire archaeological process available to each student.

Summary and Stories

Standardized methods were conveyed to the students and the importance of each technique was explained. It was our goal that each student know what was going on at the site all the time. Technical issues were touched upon, such as datum point locating, measurements of a provenience of an *in situ* artifact, and the skill to draft a profile. Also, students had to understand the way in which a unit is to be excavated, through controlled digging, keeping both the vertical and horizontal even and sharp. When the students



Figure 7.4
The spring quarter
archaeology class
2004



Figure 7.5
Students
communicating at
the site

began to recognize that the levels in some units matched those of their own, it was then that they began to understand fully that they were working on a unit of a larger site.

Every student was in a position to communicate with the whole of the group, and each person understanding the site was becoming common. Students were no longer merely interested in the artifacts and features found in their unit, but also the artifacts and features found all around the site. They questioned the associations within the site. Most important, the teams began thinking about the human behaviors connected to the context and artifacts they were uncovering. In the end the students truly wanted to understand what had gone on there at the land no matter how banal it may have been.

Findings at 8HI0000

There were numerous screws, nails, and other metal fixtures recovered on the site. Also, concrete and crushed cinder block was often times detected in the stratigraphy. Three large metal artifacts were recovered, a door knob, a large railroad spike and a metal object of undetermined function. The students were able to describe reasonable ways of why the site stratigraphy now has large amounts of limestone, cinder block and concrete.

The interpretation of the site almost always revolved around a crew of construction workers. These workers are the archaeological culture that created Cohen's Retreat. Students were able to determine the many uses of the land over time by looking at the stratigraphy of the site area along with the artifacts. The large unidentified metal artifact was determined to have come from agricultural equipment. The nails, screws, glass and concrete were determined to be a product of a dump used during the construction of the school and agriculture facilities. On the site we discussed the

differences in the nail and screw sizes and the different functions they may have been suited for. This was a common identification process of the artifacts recovered.

From our in-field analyses, students were able to begin determining the organization of the construction, beginning with the workers' use of specialized dumping areas. At the outset of the excavation we wanted to determine the nature of the site. Moreover, the students were to understand the implications of the material being recovered, and infer their link with human behavior. As a final interpretation before leaving the field for the school year, the students determined that the area was also used to dump "extra" concrete.

A concrete floor, of a lower quality rocky concrete, is found at 40 inches below the surface in most of the squares excavated. This led the students to state there was either a concrete spill or it was being dumped on purpose, which lead us to the concept of waste. We finally determined that the construction workers would dump excess concrete from one task to make a new batch for the next. As of now, these are the only interpretations we have been able to make of the data collected and the site overall.

For the most part the techniques at the site were traditional. Tools such as line levels, trowels, root cutters, buckets and ¼' screens were utilized. On the site there were always three sifting stations, and the sediment was being moved from units with buckets. Most units were excavated in arbitrary levels. Two people at a time excavated with trowels and the other student(s) kept track of note taking and other matters of organization. Level forms were used to record measurements and drawings of each arbitrary level.

The students kept a reflexive diary of the excavation process, including an entry with their interpretations, narratives and perspectives. This was in addition to their formal daily journal entries. As mentioned above the students also took tours around the site visiting with the crews of each square, and discussed critically their progress as well as methods being used on the site. These were the few components of Hodder's reflexive methodology used at 8HI0000.

Chapter VIII

Their Assessment: The Voice of the Student on Archaeology at DHS

It is my intention to capture the thoughts of the students about the Archaeology Class, field methods, the guest lecturing, and the field trip we took to the USF Anthropology Department. The students in the two archeology classes tended to be much more open about their opinions in a personal informal interview than in the anthropology class. Perhaps, due to my archaeology training, more comfort was found with the subject matter, and therefore put the students at ease. In the same vein, since these were my second and third classes, perhaps I was more at ease when talking to the students.

The Voice of the Students

As would be expected, the students were often asked what they thought of archaeology while learning about it. Almost without exception, students would make remarks such as “there is so much more to archaeology than I thought,” or “archaeologists have to know so much to do this work right,” and the ever-present “this is much harder than I thought, not just anyone can do this.” These were always pleasant things to hear when reflecting on Hawkins’s (2000:210) remark that if archaeology is oversimplified students might get the idea that they can do archaeology on their own. Even more importantly, the idea of protecting our (with an emphasis on “our” every time) cultural resources was constantly sounded on the site.

I was curious about the sections the students enjoyed most about the archaeology class. I received both verbal and written feedback, and overall the fieldtrip to USF and

the guest lecturers could both be considered the favorite sections as well as the most enriching sections. A few statements were made to illustrate this subjective position. “The trip to the anthropology department at USF helped me see how archaeology is used. The guest speakers were informative as well.” “I want to pursue a career in journalism with a minor in history. But when we went on our fieldtrip forensic anthropology really sparked my attention- maybe I’ll have two minors.”

Of course, there were various other favorite portions of the class, just with a slight majority leaning toward the speakers and the fieldtrip. Some students liked the public archaeology portions, some enjoyed the movies shown in class, some enjoyed working on the computers, and many of the students expressed that they enjoyed working at the mock site.

Students sometimes did not like the field experience at first, but most of the students not only adapted but became skilled fieldworkers who enjoyed working on the site. This adaptation was seen in the answers on the questionnaires; most students remarked that the field portion of the class became interesting as time went on. Perhaps this can be attributed to both organizing the field portion (more clearly defining the goals), and also the sense of understanding the purpose behind the process, making it more interesting.

Adjusting and Assessing At All Times

What did you think about working on the site? “It was pointless only because the site was obviously full of nothing, and pointless projects make me crazy. The idea was good though.”

Clearly, that is not a statement one wants to hear from a student. However, it did point out a few deficiencies. For example, not all of the students were being reached with the context and background information of the site, and the purposes of our excavation. Moreover, not all students were being engaged by the site presentation of the archaeological perspective. This would be an important thing to always find out in the field. If a field chief visits each group of students, there should be more talked about than the methods they are using.

“That’s a nice square. Use the trowel more like this. Be sure to note that in your report,” are all statements that should be accompanied with a questioning of the overall understanding of the site by the students.

“So, what do you guys think this site is all about after looking at your unit and speaking with your fellow students?”

“What do you think we should do now? Why do you think that?”

“What method do you think would be best to find out what we want to know?”

Those are all questions that one might ask a group of students at the site. The point is we do not want to produce a generation of pothunters (Smardz 2000), and a good way to guard against that is informing the students as much as possible about the overall process of archaeology.

The Elusive Student Additional Comment

The students are always given the opportunity at the end of the questionnaire to add whatever comments they feel are useful. However, as shocking as it may seem- high school students usually do not take advantage of that opportunity to voice their opinion on anything about the class they want. Here are three of those rare jewels.

“The field trip was fun! Thanks for the effort you put in.”

“You and Mrs. Cohen are definitely pertinent to the learning process and experience. I think that the Anthropology Department at USF should continue a relationship with Mrs. Cohen’s archaeology and anthropology classes.”

“The only concern was that sometimes out on the site, we had nothing to do because we had a shortage of equipment.”

All of these comments to the questionnaire questions as well as informal interviews need to be examined closely. Students recognize the importance of maintaining a relationship between USF and DHS. Students also recognize financial problems, such as the shortage of equipment. When these rather obvious data are combined with answers to the questions “If you had the chance to change the simulated site exercise, what would you change?” and, “how would you make this class better for future students?”—One can see emerging patterns that the students recognized as needing improvement or adjustment.

The students believed that they needed more time to learn about archaeology. They also wished they could spend more time in the field because many of them found that to be an effective way of learning the information. Other students believed that field

conditions should be changed with the addition of a tented area for the students to rest in, or a larger quantity of water. Ultimately, most of the criticisms were constructive.

Discussion and Conclusions

Once again it must be stressed that the students are in an excellent position to provide feedback in order to help make the class more effective. The approach here differs from using a regular questionnaire in that, as mentioned above, I know the students who are writing to me. Many of the suggestions came from informal interviews, or just observing class. The voice of the student should never be underestimated, educators may believe they are in the position to decide if something was or was not a success. However, students may have different opinions. By talking to the students and getting to know them, an educator can begin to understand from the student perspective if a project was indeed a success.

Using the answers to the questionnaires, informal interview, and participant observation, a few conclusions were reached using the voice of the student. One glaringly obvious problem is that there seem to be a few stray students that are not getting the chance to participate with the overall experience. Also, students really enjoy the use of ethnographic analogy. For example, students would often explain things they saw in the archaeological record with things they had seen in their own life. One student was able to determine that a layer of limestone may have been fertilizer for orange groves because she had witnessed her family using the same thing.

A third conclusion, is that a few (approximately 10 percent) of the students did realize that archaeologists are not simply looking for artifacts, but are attempting to interpret the site through various lines of investigation (such as the documentation and

oral history research they were asked to conduct). That is not to say that students did not respect our cultural remains, but a few of the students lost the cultural and behavioral connections between the artifacts. This is something warned against by Ellick (2000:190),

“Archaeologists study people, something that can be forgotten in the piles of sherds, reams of computer printouts, and office cubicles. Archaeology is the study of people based on material remains... Qualifiers frequent every paragraph of text in a technical report, but when presenting archaeology and cultural history to your audience, use the data to build pictures, create scenes, and imagine the possibilities. You have to tell a story, a human story, one to which your audience can relate.”

A final conclusion reached viewing these answers was that the combination of the visit to USF, the work at the simulated site, and guest lectures improved the context of the learning experience. The students often remarked that they understood concepts after they were demonstrated practically, from all three sources. The organization of the field method portion is a continuing process that must be maintained and improved. The strengthening of the relationship between DHS and USF is the most practical strategy toward accomplishing such a task.

Chapter IX

Discussions, Conclusions, Reflections

Improvements to be Made

White (2000:335) states that “nearby indigenous peoples and other pertinent ethnic groups can be invited to give talks...” With all speakers being either students or professors at USF, the true meaning of multivocality (Hodder 1999, 1999A) was not strictly adhered to in this thesis project. In the future, there must be members of different interested parties (e.g. native groups, construction workers) involved in the archaeological process to speak to the students as well. This will make the program more well rounded and also offers a unique experience to the students.

Shanks and McGuire (1996: 83) state, “in popular imagination archaeology is far more than a neutral acquisition of knowledge; the material presences of the past is an emotive field of cultural interest and political dispute.” The archaeology class was taught in a more scientific and objective way than necessary. This was perhaps due to my attempts to avoid my own biases and proclivity toward alternative methods. Instead the students were taught to be as objective as possible, and that archaeology is a highly scientific discipline.

However, teaching and learning theory would be a beneficial combination with sensory learning (Frankowski 2000; Classen 1999) by demonstrating the more aesthetic side of archaeology (Shanks 1996). Also, this combines well with the idea of using the popular conceptions of archaeology (Smardz 2000:238) as a hook to get the public interested. If researchers wish to abandon the synonymous relationship of archaeology

and excavation in the popular imagination, a different starting point must be chosen- such as misconceptions about archaeology.

Another addition that should be made is the use of a teacher journal such as used in the article *Developing Lessons About Archaeology: From a Teacher's Journal* by Pam Wheat (2000: 117). If a teacher has the opportunity to reflect formally upon their experience the teacher may then be able to make explicit suggestions toward improving the class. Through the review of this journal, other researchers may determine implicit ideas and bring them to the surface for utilization toward further development.

Another substantial improvement that could be made in the future is for the anthropology class. While there should be equal billing for the four subfields, evolution should be presented in a particular context. The students should be reminded that even though they may not believe evolution they must understand a theory in order to argue against it. This may seem like a trivial point, but students then may be tempted into learning about the concepts and not ignoring them. Instead of the students thinking they had no use for the information because it conflicted with their beliefs, this gives them an alternative reason for learning the information.

Through the interdisciplinary nature of archaeology, an even greater goal can be reached. Both teachers and students from the departments of the school can become involved in the mock archaeological survey. A math teacher can illustrate geometry, algebra, and other forms of mathematical reasoning using archaeology as a vehicle. The Biology Department, Art Department, English Department, History Department, Chemistry Department, Audio Visual Department, Mass Media programs and many

others can become involved with the excavation, and utilize the site as a place for the application of their specialties.

Conclusion

This project was designed to explore the idea of combining widely accepted pedagogical theories with anthropological theory and method, in order to devise effective curricula for high school archaeology and anthropology courses. Moreover, this was an opportunity for me, a public archaeology student, to utilize, focus and transform my training toward an applied educational pursuit. Through a combination of Multiple Intelligences, Learning Styles, available modes of presentation, and ethnographic methods three major goals were accomplished.

First, the anthropology and archaeology classes of the DHS program were strengthened. The archaeology class was lacking a structured field component that would foster a clearer understanding of the concepts being covered in class. The field experience naturally appealed to a wide-range of learning styles, and engaged the various intelligences found within the class. The anthropology class not only needed a project that would engage varying learning styles and intelligences, but it also needed a project that would help illustrate and unify the diverse concepts of anthropology. This goal was accomplished with the Ethnographic Field Project and various other classroom assignments.

Second, empirical data were gathered and reported upon in this publication, which provides a template for one to begin curriculum designing for high school anthropology courses. Logistical problems will vary from project to project. The same is true for the class members and thus the overall class dynamic. In that case, while this thesis can

provide templates and basic models, similar projects will have to be designed with respect to context.

Third, a technique for public archaeology students to apply their work and experience practically, toward a bettering of our community through education, was developed. Coincidentally, this is an illustration of another reason why public archaeology is applied anthropology. In other words public archaeologists strive to better their surrounding community, either by enriching their lives with education or by giving a voice to peoples from various cultural backgrounds.

The skills that public archaeologist acquire through their training prepare them to interact with the community, including youths. Public archaeologists must be able to speak about archaeology or anthropology in general without resorting to academic ciphers. Perhaps more importantly, these applied anthropologists are trained to design and implement educational programs. Public Archaeologists are also trained in the field of cultural resource management (CRM). This allows them to convey not only the importance of cultural resources but also the affect CRM archaeology has on laws, development, and ultimately the future.

Researchers must get to know the people they are studying. Moreover, strong rapports must be created in order to interpret feedback correctly and effectively. In the same vein, the primary relationship that should be cultivated is between the teacher and the anthropologist. This is where a majority of the educational content is generated. Furthermore, teachers should realize that they will be more effective at presenting the subject matter if they foster a spirit of lifetime learning. As McNutt (2000:194) states “truly excellent educators will embrace the role of researcher because they understand

that learning takes place in the minds of the students and, unless student understandings are examined, the act of teaching is no more than a performance.” Ms. Cohen is successful because she embraces this role.

In order for anthropology to thrive, or for that matter survive in the twenty-first century, it must ignite interest throughout the mainstream public. In addition, it is important to recognize that anthropology can serve to illuminate a wide range of subjects, be a learning aid, and help one become more enlightened. By revealing that anthropology can contribute to many facets of life through education, a symbiotic relationship is formed. The public are able to reap the benefits offered by the study of archaeology (e.g. the understanding of themselves and humanity), while anthropology gains public interest thereby keeping the discipline alive.

Final Reflections

It was my attempt to conduct a project that was a sound example of public archaeology and ultimately applied anthropology. Traditionally, an archaeology student would choose a site to excavate, or an assemblage of artifacts to analyze. However, I was influenced strongly by the environment of my graduate training. The USF anthropology department specializes in applying anthropological data and techniques to solving modern problems. Realizing that teachers were beginning to offer archaeology in high school, a responsibility to aid in this development became glaringly obvious.

This was a perfect opportunity for me to utilize the experience I have gained in archaeology and applied anthropology to teach high school kids about the discipline I have devoted my professional life to. Also, this experience gave me the opportunity to identify my weaknesses in theory, general anthropological knowledge and method in

anthropology. In doing so, a remedying of those weaknesses began. I learned more about archaeology and anthropology than expected by putting together these curriculum guidelines and projects. The amount one learns from constructing mock excavations, (site formation processes alone) is remarkable in and of itself.

Finally, teachers who wish to start an anthropology program should contact their local university or community college for assistance. While there are massive amounts of educational material available, it helps for a person working in the field to frame the subject matter into a relatable context. Teachers should also take the time to work on archaeological excavations, and attend anthropology workshops.

Anthropology can be used to teach our youth about humanity. English, literature, history, mathematics, and other subjects have traditionally presented our society to students. Anthropology incorporates all of these and many other sources of information to provide a view of the whole that is our culture, our society, and ultimately our selves.

A Final Suggestion

I suggest that USF begin a program in the Anthropology Department that directly links to the anthropology courses being offered in high schools in the surrounding community. This could be accomplished in the form of internships for graduate students, or even thesis projects that maintain a symbiotic relationship with the participating school. Also, workshops can be held for teachers, as mentioned in PALS (<http://www.bsu.edu/csh/anthro/PALS/history.html>). At the very least, our department should make the effort to extend our expertise to teachers in these subjects by both visiting the classrooms and presenting our work as well as being an information resource and sounding board for those teachers.

This project would also lead to a consolidation of the student body at the university. For instance, there is an unspoken divide within the USF department between those who are students of public archaeology and those of applied anthropology. This type of program would accentuate the similarities and common goals of these students, so they can work together in a fruitful applied manner. This type of project also promotes interdisciplinary work, with the ultimate goal of educating.

Perhaps more important, this type of project promotes two different but intertwined anthropological notions. One, the idea of relativity toward other cultures is revealed through anthropology. Also, a respect for and understanding of the importance of cultural heritage is instilled in the students. Ultimately, this will lead to a society of people that are able to look beyond the superficial.

People who can empathize with the beliefs of other people, and can understand their differences and similarities will become more enlightened human beings. Just as Ms. Cohen stated above, students who are more capable of functioning in a multicultural environment are more likely to succeed in life. The university anthropology department has a responsibility to help prepare our youth for the twenty-first century.

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Appendices

Appendix A: Sunshine State Curriculum

1998

Florida Department of Education

COURSE DESCRIPTION - GRADES 9-12, ADULT

Subject Area: Social Studies

Course Number: 212071A

Course Title: Anthropology Honors

Credit: 0.5

A. Major Concepts/Content. Through the study of anthropology, students acquire an understanding of the differences and similarities, both biological and cultural, in human populations. Students recognize the characteristics which define their culture and gain an appreciation for the culture of others.

The content should include, but not be limited to the following:

- human and biological origins
- adaptation to the physical environment
- diversity of human behavior
- evolution of social and cultural institutions
- patterns of language development
- family and kinship relationships
- the effects of change on cultural institutions

This course shall integrate the Goal 3 Student Performance Standards of the Florida System of School Improvement and Accountability as appropriate to the content and processes of the subject matter.

Appendix A (continued)

Course student performance standards must be adopted by the district, and they must reflect appropriate Sunshine State Standards benchmarks.

B. Special Note. None

Course Number: 212071A - Anthropology Honors

C. Course Requirements. These requirements include, but are not limited to, the benchmarks from the Sunshine State Standards that are most relevant to this course. Benchmarks correlated with a specific course requirement may also be addressed by other course requirements as appropriate. After successfully completing this course, the student will:

1. Demonstrate understanding of the significance of physical and cultural geography on the development of Eastern and Western civilizations.

SS.A.2.4.1 understand the early physical and cultural development of humans.

SS.A.2.4.2 understand the rise of early civilizations and the spread of agriculture in Mesopotamia, Egypt, and the Indus Valley.

SS.A.2.4.3 understand the emergence of civilization in China, southwest Asia, and the Mediterranean basin.

SS.A.2.4.6 understand features of the theological and cultural conflict between the Muslim world and Christendom and the resulting religious, political, and economic competition in the Mediterranean region.

SS.A.3.4.4 know the significant ideas and texts of Buddhism, Christianity, Hinduism, Islam, and Judaism, their spheres of influence in the age of expansion, and their reforms in

Appendix A (continued)

the 19th century.

SS.B.2.4.6 understand the relationships between resources and the exploration, colonization, and settlement of different regions of the world.

2. Demonstrate understanding of the interactions among science, technology, and society within global historical contexts.

SS.A.2.4.2 identify and understand themes in history that cross scientific, economic, and cultural boundaries.

SS.B.2.4.1 understand how social, cultural, economic, and environmental factors contribute to the dynamic nature of regions.

SS.B.2.4.2 understand past and present trends in human migration and cultural interaction and their impact on physical and human systems

Course Number: 212071A - Anthropology Honors

SS.B.2.4.3 understand how the allocation of control of the Earth's surface affects interactions between people in different regions.

SS.B.2.4.4 understand the global impacts of human changes in the physical environment.

SS.B.2.4.5 know how humans overcome "limits to growth" imposed by physical systems

SS.B.1.4.4 understand how cultural and technological characteristics can link or divide regions.

3. Demonstrate understanding of how economic and government institutions apply basic economic concepts and the possible results.

SS.B.2.4.7 understand the concept of sustainable development.

Appendix A (continued)

SS.C.2.4.6 understand the argument that personal, political, and economic rights

SS.D.2.4.1 understand how wages and prices are determined in market, command, tradition-based, and mixed economic systems and how economic systems can be evaluated by their ability to achieve broad social goals such as freedom, efficiency, equity, security, and growth..

SS.D.2.4.2 understand how price and quantity demanded relate, how price and quantity supplied relate, and how price changes or controls affect distribution and allocation in the economy.

SS.D.2.4.3 understand how government taxes, policies, and programs affect individuals, groups, businesses, and regions.

4. Demonstrate understanding of the processes used to create and interpret history.

SS.A.1.4.1 understand how ideas and beliefs, decisions, and chance events have been used in the process of writing and interpreting history.

SS.A.1.4.4 use chronology, sequencing, patterns, and periodization to examine interpretations of an event.

Course Number: 212071A - Anthropology Honors

5. Apply research, study, critical thinking and decision making skills and demonstrate the use of new and emerging technology in problem solving.

SS.A.1.4.1 understand how ideas and beliefs, decisions, and chance events have been used in the process of writing and interpreting history.

Appendix B: Gardner's Intelligences

Linguistic Intelligence

This intelligence involves the ability to read, write, and communicate with words. A student may be expected to use their linguistic skills to communicate what they already know or what new information they have learned.

Logical Mathematical Intelligence

This intelligence requires the ability to look for patterns, reason, and think in a logical manner. It can also be associated with scientific thinking.

Visual Spatial Intelligence

This intelligence is the ability to think in pictures and visualize outcomes. This skill should not be thought of only in visual terms because Gardner believes that blind children develop spatial intelligence.

Musical Intelligence

This intelligence gives a person the ability to make and compose music, sing, and use rhythm to learn. It is important to note that functional hearing is needed for a person to develop this intelligence in pitch and tone, but not so for rhythm.

Bodily Kinesthetic Intelligence

This intelligence encompasses the ability to use one's body movements to solve problems. This may contradict the belief that mental and physical activities do not relate to each other.

Interpersonal Intelligence

This intelligence involves learners to use their social skills and good communication skills with others. They may also show the ability to empathize and understand other people.

Intrapersonal Intelligence

This intelligence is the ability to reflect, analyze, and contemplate problems independently. A person may look upon himself or herself to assess one's own feelings and motivations.

Naturalist Intelligence

This intelligence is the newest addition to Gardner's theory of Multiple Intelligence (1996). This is the ability to make distinctions in the natural world and the environment

Encyclopedia of Educational Technology- electronic document
<http://coe.sdsu.edu/eet/Articles/multiintell/index.htm>, accessed December 2003

Appendix C: Ms. Cohen's Sources

Archaeology

Textbooks

Renfrew, Colin and Paul Bahn, *Archaeology: Theories Methods and Practice*, Third Ed. Thames & Hudson: 2000

Fagan, Brian M. *In the beginning: An Introduction to Archaeology*, Seventh Ed. Harper Collins Publishers: 1991

Periodicals (articles/features/reviews from various magazines)

Archaeology

Odyssey

Dig

National Geographic

Education Materials

Stark, Rebecca. *Archaeology*. Educational Impressions, Inc. 2001 Teachers Edition and student edition

Archaeology of Early Colonial Life. Volume 13- Teaching with Primary Sources. Developed by Cobblestone Publishing Company

Other Sources

www.pbs.com – Public Broadcasting Station supplemental material to various TV shows

NOVA Website (<http://www.pbs.org/wgbh/nova/>). NOVA has been an incredible source of information. Not only are their features available for purchase, but their website almost always contains a set of documents, lesson plans and links to other sites about subject matter.

Discovery Channel/TLC (<http://www.discovery.com/>)

Various websites through search engines

Anthropology:

Textbooks:

Haviand, William A. *Anthropology*, Ninth Ed. Wadsworth Group/ Thomson Learning: 2000

Schultz, Emily A. and Robert Lavenda. *Anthropology :A Perspective on the Human Conditions*. Mayfield Publishing Company:1995

Educational Materials:

Anthropology. The Center For Learning

Annual Editions, *Anthropology* 94/95, Seventeenth Edition. Elvio Angeloni, Ed.

Other Sources:

National Geographic Website

Nova Website

Appendix D: Worksheet to Formulate Ethnography Project

The word ethnography literally means the description of a people and its way of life. In current anthropology ethnography refers to a process of research and the account of that work- usually in written form. The following is an outline to aid your group in designing a research project. Try to fill out each area with as much detail as possible. The better planned the project the easier it will be to accomplish.

I. Choose a Topic

Select a subject that interests the entire group, narrow down that subject to a particular aspect, and finally, if applicable, form hypotheses that you may be able to test during your project.

II. Design the research project

Define the population to be studied, figure out the best ways to obtain data during this project-think of participant observation, interviewing (appropriate methods to conduct interview), or any other methods you might deem appropriate for this study. Also, decide on the best way to organize and record the data.

Appendix D (continued)

III. Justification

It is important to answer questions that are inevitably asked of an anthropologist: Why is this research important? (Why are you doing this?) How does this contribute to anthropology, society, or humanity as a whole? Try to state the most efficient way to conduct this project- which might reflect later application of your results.

IV. Self Analysis

Every person goes into a field project with their own opinions, worldviews, and preconceived notions. In this section explore what these biases may be for your group. How will this affect your research? How will you be able to limit these biases from interrupting your research? Should bias be ignored all together or should it become an integral part of your research?

Appendix D (continued)

V. Modes of Presentation

This is a good time to discuss the best form of writing to be used for your project. However, sometimes it is easier to decide what writing style you will use at the end of your data collection. Also, this is your first opportunity to discuss the preliminary plans for your visual presentation.

The above steps are preliminary to actually conducting field work. The following are the steps you will be following through out your project.

III. Collect Data

Use the methods that you outlined in step II. If necessary you can alter your methods mid-stream. However you should have a detailed account of your reasoning to make such a shift.

IV. Evaluate the Data

Here you need to organize any quantitative data you may have collected into tables for presentation. This is also time to decide whether or not your data supported your hypotheses, and if they did not- why? Finally, you need to identify the findings that you did not expect.

V. Writing the Ethnography

Evaluate, describe and present the information that was generated from the other steps leading to this final report (those named in this outline). This includes presenting data in written form- however, the style in which the ethnography is to be written will be left to the group. Your goal is ultimately to produce a description of a people within high school culture. Be sure to create a bibliography if necessary. Finally reflect upon your group, the research you have carried out and explore the biases that may echo in your research.

Tosuner-Fikes, Lebriz
1982 A Guide for Anthropological Fieldwork on Contemporary American Culture. In *Researching American Culture*, edited by Conrad Phillip Kottack, pp.10-35. The University of Michigan Press, Ann Arbor.

Angrosino, Michael V.
2002 Introduction, In *Doing Cultural Anthropology: Projects for ethnographic Data Collection*, Edited by Michael V. Angrosino, pp.1-9. Waveland Press, Inc. Prospect Heights

Appendix E: Archaeology Questionnaire

1. What do you think about archaeology now that you have taken the class?
2. What are some of the sections of the class that you most enjoyed?
3. What sections of the class do you think were the most effective in providing you with the subject-matter and why?
4. What sections of the class would you change if you could? Please explain.
5. Did you find that facets of archaeology conflicted with your own beliefs, morals, values, et cetera? Please explain your answer.
6. In what way has learning about archaeology altered your world-view?
7. What did you think about working on the mock site?
8. Do you believe that the mock site exercise helped you to better understand archaeology, and how archaeologists work? Please explain your answer.
9. If you had the chance to change the mock site exercise in any way, what would you change? Please explain why.
10. Do you believe that guest lecturers enhanced your class experience? Please explain briefly.
11. Imagine if another student asked you about your experience taking the archaeology class- what would you tell them? Think of both favorable and unfavorable aspects.
12. What do you believe you are “taking away” from this experience?
13. How would you make this class better for future students?
14. Do you think that you will pursue archaeology in your future academic settings? If not, what will you pursue?
15. Do you believe that High School students should be required to take an anthropology course (such as archaeology), just as you are required to take math or history? Please explain your answer.
16. What is archaeology?

Appendix F: Internet Exercise

Jamestown Web Activity

This activity requires you to follow the instructions on the overhead and answer the questions on the worksheet.

Go to the website: <http://www.apva.org/jr.html>

1. Click on "History of Jamestown." Answer questions 1-5 on your worksheet
2. When you reach the bottom of the "history" page, click on lists. Answer questions 6 and 7 on your worksheet.
3. Return Home. Click on What have we found, then click on Artifacts from Jamestown, then National Geographic Exhibit.

On your worksheet, for each of the categories listed, locate on the website one artifact that interests you, list the artifact and what the website claims it was used for in Jamestown.

When you have finished all of the above, you may continue to look at this website for other information.

Jamestown Website Activity Worksheet

1. When Was Jamestown first settled, and by how many people
2. What was the shape of the first palisade walls around Jamestown?
3. When was the "starving time" in Jamestown's History?
4. When did the first slaves arrive in Jamestown, and who brought them?
5. When was the capital of Virginia changed from Jamestown to Williamsburg?
6. What was the occupation listed for most of the settlers?
7. What is the second most common occupation?

Ceramics

Work and Play

Trade

Signet Ring and Personal

Tools

Coins

Household Furnishings

Status

Food

Shelia Cohen 2001

Appendix G: Schedule for Fieldtrip
DHS December 12, 2003 Fieldtrip Schedule

9:00am **General assembly of students -opening remarks from Dr. Weisman**

9:30am **Begin Rotation**

Rotation

9:30am

Group 1	Area A	USF Library Visit	SOC 107
Group 2	Area B	Anthropology Exhibit Gallery	SOC 111
Group 3	Area C	Dr. Weisman's Archaeology Lab	SOC 120
Group 4	Area D	Dr. Tykot's Archaeological science Lab	SOC 039D
Group 5	Area E	Dr. Himmelgreen's Bio Ant Lab	SOC 038
Group 6	Area F	Graduate Suite	SOC 015

10:00am

Group 2	Area A	USF Library Visit	SOC 107
Group 3	Area B	Anthropology Exhibit Gallery	SOC 111
Group 4	Area C	Dr. Weisman's Archaeology Lab	SOC 120
Group 5	Area D	Dr. Tykot's Archaeological science Lab	SOC 039D
Group 6	Area E	Dr. Himmelgreen's Bio Ant Lab	SOC 038
Group 1	Area F	Graduate Suite	SOC 015

10:30am

Group 3	Area A	USF Library Visit	SOC 107
Group 4	Area B	Anthropology Exhibit Gallery	SOC 111
Group 5	Area C	Dr. Weisman's Archaeology Lab	SOC 120
Group 6	Area D	Dr. Tykot's Archaeological science Lab	SOC 039D
Group 1	Area E	Dr. Himmelgreen's Bio Ant Lab	SOC 038
Group 2	Area F	Graduate Suite	SOC 015

11:00am

Group 4	Area A	USF Library Visit	SOC 107
Group 5	Area B	Anthropology Exhibit Gallery	SOC 111
Group 6	Area C	Dr. Weisman's Archaeology Lab	SOC 120
Group 1	Area D	Dr. Tykot's Archaeological science Lab	SOC 039D
Group 2	Area E	Dr. Himmelgreen's Bio Ant Lab	SOC 038
Group 3	Area F	Graduate Suite	SOC 015

Appendix G (continued)

11:30am

Group 5	Area A	USF Library Visit	SOC 107
Group 6	Area B	Anthropology Exhibit Gallery	SOC 111
Group 1	Area C	Dr. Weisman's Archaeology Lab	SOC 120
Group 2	Area D	Dr. Tykot's Archaeological science Lab	SOC 039D
Group 3	Area E	Dr. Himmelgreen's Bio Ant Lab	SOC 038
Group 4	Area F	Graduate Suite	SOC 015

12:00

Group 6	Area A	USF Library Visit	SOC 107
Group 1	Area B	Anthropology Exhibit Gallery	SOC 111
Group 2	Area C	Dr. Weisman's Archaeology Lab	SOC 120
Group 3	Area D	Dr. Tykot's Archaeological science Lab	SOC 039D
Group 4	Area E	Dr. Himmelgreen's Bio Ant Lab	SOC 038
Group 5	Area F	Graduate Suite	SOC 015

12:30pm- Lunch and Closing Remarks

Appendix H: Ethnography Comparison Worksheet

Ethnography has been called the art and the science of describing a group or culture (Fetterman 1996). The two ethnographic sketches that you reviewed represent those approaches to research. Answer at least two question groups (A, B, or C.) from each section. Be as detailed or concise as you feel necessary.

High School Peer Group Classification Systems

- A. How does this article contrast with your experience and observing of high school today? Is the same hierarchy in place? Are the same labels being used?
- B. Name some of the conclusions that Robins reached. Are these types of hypotheses that she suggested before starting fieldwork or after? Was their sufficient evidence to support these claims? Taking into consideration the last statement of Robins' study- how do you interpret the results of the investigation?
- C. Briefly describe some of the methods that Robins used to collect data. Is it important that she mentioned her methods of data collection? Why?

Where the Heart Is

- A. In your opinion from who's point of view is this story being told? Give a brief description of him. Do you believe that this story captures the subject as an individual only or does it also help to illuminate his group as a whole? Do you believe that this ethnography could be related to the lives of people outside of this group?
- B. Describe two conclusions that you draw from reading this ethnographic story. How does this person's perception of the world differ from your own? How is it similar?
- C. Besides the storyteller and the group that he belongs to, what other social institutions are being explored here?

Compare and Contrast

- A. Which ethnography do you believe is most effective in describing the subjects under study and why? What are the differences between the two? What are the similarities?
 - B. Simply because the styles of presentation are different does that also mean that the data collection methods must have also been different? Explain. Which one did you enjoy reading more and why?
 - C. Compare this statement from Robins' study: "I will argue that these labels are purposefully applied to individuals and groups in order to maintain a ranked social order," with these statements from Angrosino's story, "I'm tryin to listen to the opera music just to see what Daddy sees in it but it don't mean nothin' to me and I guess it's way too complicated to explain to a retard... even though the food at OH ain't all that great 'cause it's mostly other retards who cook it..."
- How are all of these statements related to one another? Can there be conclusions drawn cross-culturally (that is relating or comparing aspects of two or more cultures)? In what way does this illustrate the importance of language to human beings?

Appendix I: Ethnographic Project Worksheet

Ethnographic Project

The objective of this exercise is for you to practice anthropological techniques first-hand by concentrating on various components of high school culture. Here, you will become acquainted with data collection (note-taking, audio tapes, video, interviews, questionnaires, etc.), participant observation, data analysis, and anthropological writing. The final goal of the project is for classroom groups to compose an ethnography that describes their chosen subject. You may also choose to concentrate your efforts upon activities that the majority of the student body participates in as a whole such as, lunch room etiquette, courtyard behavior, pep-rallies, sporting events and countless others. It must be realized, however, to write an accurate ethnography you must practice ongoing observation and data collection. For example, if you decide to study something such as audience behavior at a sporting event, you must observe more than one or two games.

What to write

The writing of an ethnography takes on many forms, and there are a considerable number of methods and protocol that researchers follow. The ultimate goal is to present an accurate description of the people or the particular social aspect being studied. In this case the writing style will be left up to your group to decide. In choosing this style remember to keep in mind that you want people to be able to read and be interested in the subject matter you chose to illustrate. There are ethnographies ranging from day-to-day accounts of a society to fictional stories that the researcher feels best represents the people under study. In the end, the success of an ethnography can be gauged by the extent in which it makes sense and is truthful to the people being studied and readers of the work.

Group Activity

The class will be separated into groups of 3 or 4. It will be the responsibility of each group to produce an ethnography and visual presentation about the subject in which they chose to observe. All decisions will be made as a group, such as type of visual presentation, the most effective forms of data collection, and the writing style in which the ethnography will be written. Each group member will write approximately three pages of the ethnography. Also, it is the responsibility of the group to determine how the work will be divided up when it comes to the written and visual presentations. However, each student must play an equal role in the data collection process. Finally, as a collective the entire class will discuss the ways in which the research they have conducted can be applied practically to high school in general.

Appendix I (continued)

A Final Product

When designing the visual presentation there should be a conscious effort towards producing presentations that can be displayed as a whole. Perhaps the greatest responsibility charged to a researcher is the presentation of their findings. This presentation should not be reserved for an elite few, but rather be dispatched to the public, giving everyone the opportunity to draw their own conclusions. With this in mind, your findings will be presented to the entire student body in the form of an exhibit consisting of your posters. Students will be able to view the class's reflections upon high school culture and form their own opinion.

Schedule of tasks

- Choose a topic for your ethnography
- If it is a club, team, or organization one must gain entry into the group or get permission to be an outside observer.
- Observation and data collecting should begin immediately. Good methods of data collection include writing of notes, interviews, questionnaires, video recording, and audio recording.
- Finally the data must be translated into your ethnography and presented to the class and eventually school population.

Terms of Interest

Ethnography is that aspect of cultural anthropology concerned with the descriptive documentation of living cultures. The books produced by anthropologists containing description of a particular society or culture are usually referred to as an **ethnography**.

Ethnology is a subdivision of cultural anthropology which focuses upon the comparative study of contemporary cultures, and often seeks to uncover general principles about human society. A work that synthesizes two or more ethnographies, with the intent to compare and contrast the different groups being studied in order to uncover general explanations is called an **ethnology**.

A **Formal interview** is an interview that consists of questions designed to elicit specific facts, attitudes, and opinions.

An **Informal interview** is an unstructured question-and-answer session in which the informant is encouraged to follow his or her own train of thought, wherever it may lead.

Informant is a person who provides information about his or her culture to the ethnographic fieldworker.

Participant observation is participation in a culture practiced by an investigator in order to gain social acceptance in the society and acquire understanding of her/his observations. The goal of the researcher is to participate but also to maintain a distance that allows adequate observation and recording of data.