

SUMMARY

OSEA Heritage Ethnography Field School

OSEA Heritage Ethnography Field School provides training in ethnographic field work and research methods. The program is open to undergraduate and graduate students in any social science and humanities field, as well as to post-baccalaurates. Participants enroll in two courses. The core seminar provides an anthropological approach and the analytical foundations for understanding and investigating heritage in local and global contexts. The ethnographic methods and fieldwork practicum consists of three components. One unit is an intensive introduction to spoken Maya language for use in the conduct of fieldwork. The second unit is a classroom seminar in which ethnographic methods are presented and discussed. The goal is for students to design practical research projects on heritage issue in the Maya communities in the region of Chichén Itzá. The third component is the fieldwork practicum in which students actually conduct the ethnographic research they have designed. The fieldwork is closely supervised and punctuated with participation in a fieldwork forum or workshop in which students discuss their successes and difficulties and a student "conference" presentation of their research results. Participants can choose to do ethnographic projects with a traditional research agenda or as an applied/action-based research. Projects are designed as individual fieldwork or as collaborative research articulated to the ongoing investigation of heritage and tourism development in the Pisté-Chichén Itzá socioeconomic microregion.

Type:	Seven week Field Study Program in Mexico
Dates:	May 17 to July 4
Location:	Pisté and Chichén Itzá, Yucatán, México.
Credits:	8 credit hours, at undergraduate or graduate level. 3 credits "Seminar in Heritage Ethnography" 5 credits "Ethnographic Methods and Field Research Practicum"
Cost:	\$3700 for Direct OSEA Enrollment
Transcripts:	Direct Enrollment students receive accredited transcripts from OSEA partner institution, the Universidad Autónoma de Yucatán, based in Mérida, Yucatán, México.
Requirement:	GPA of 2.5 Completion of Freshman year of college, university, or equivalent institution Minimum 1 year of college level Spanish or demonstrated fluency/proficiency No prior coursework or knowledge in Maya language is necessary
Eligibility:	Undergraduate students and Graduate students Majors and coursework in any social science, cultural studies, humanities fields of study
Included:	Room and Board, based in Home-stays with Maya Indian families
Field Trips:	Educational trips to Chichén Itzá, Ek' Balam, Ecological sites in jungle
Start:	Start date is the day of Arrival on-site and orientation meeting.
End:	End date is the earliest date of Departure for successful completion of program.

Other Details:

The program begins with intensive language training and a core seminar on heritage that provides participants the linguistic skills and conceptual tools to conduct fieldwork in Maya communities on heritage issues. Heritage is conceived as an inclusive domain that includes social processes and problems involving archaeological heritage development, tourism, sustainability, community participation and control of development, state policy and strategies of tourism, intangible cultural heritage such as handicrafts production and art markets, Maya medicine and systems of health and healing, urbanism and environmental heritage.

OSEA Course Credits

OSEA Course Credits are equivalent to standard course credits offered at US institutions of higher education. Each OSEA course credit should be transferable at a 1-1 ratio of credits equivalent to the credits at student's home university or college.

OSEA Course Credit Equivalency Chart, updated February 2010

Classroom Standard Hours per 15 week semester *	Actual Contact Hours § Minimum	Actual Contact Hours § Maximum	Semester Credits	OSEA Minimum Actual Seminar Contact Hours ¹	OSEA Exp.Lrn Hours ²	OSEA FldWrk Hours ³	OSEA Credits
15	12	12.5	1	13	18	24	1
30	23	25	2	25	36	48	2
45	33.75	37.5	3	37	54	72	3
60	45	50	4	50	72	96	4
75	57	62.5	5	63	90	120	5
90	67.5	75	6	76	108	135	6

* **Classroom Standard Hours** are based on a 15 week semester course valued at 3 credits that meets 3 times a week for 50 minutes each period (150 minutes) or two times a week for 1 hour & 15 minutes each period (135 minutes).

§ **Actual Contact Hours** range from 135 to 150 minutes (2.25 to 2.5 hours) for every 3 hours of weekly classroom time, based on a 3 credit semester course conducted in 15 weeks of class time (i.e., not including additional weeks for reading and exam periods).

¹ **OSEA Classroom Hours** are actual hours of contact. The figure is the minimum number of hours used to calculate the credits of a course. The actual number of hours in a 3 credit course can vary according to course, program content and number of weeks in a program. The hours are defined based on the learning objectives of the course and adjusted by the practical necessity of structuring classroom and field practicum hours in a defined number of days per week and number of weeks per program. An OSEA course typically consists of contact hours that exceed the minimum number of hours for the specified number of course credits.

² **OSEA Experiential Learning Hours** are calculated at the rate of 1.5 experiential learning to classroom hours. Experiential Learning includes hours spent in the field doing practicum, on-site learning, field trips, and other related activities based in interactive learning outside of classroom; these hours are based in the interactive exchange of information between students and professor or other qualified knowledge specialist or expert practitioner.

³ **OSEA Fieldwork Research Hours** are based on an equivalence of 2 Fieldwork Research Hour to 1 Classroom Standard Hour. OSEA has established a standard expectation of six hours of fieldwork a day during periods of independent research. These hours include both direct contact and non-contact time; this does not include time necessarily given to general cultural adaptation and immersion. Every hour of actual contact time during ethnographic fieldwork entails a variable amount of non-contact fieldwork which consists of writing and indexing of fieldnotes; transcribing interviews and verbal data; organizing, cross-indexing, analysis, and tabulation of collected data. Experts in the field estimate that ethnographers spend 3 to 12 hours of such non-contact fieldwork per one hour of contact fieldwork in these ancillary activities; the amount varies according to factors such as research context as well as the media and technologies of data collection and documentation. OSEA accepts as a standard for credit hour calculation the ratio of 3 hours of non-contact for every 1 hour of contact fieldwork.

OSEA Contact Hours for 2010 Ethnography Field School Courses

Courses and Contact Hours by Week & Type	Week 1	Week 2	Week 3	Week 4	Week 5	Week 6	Week 7	total contact hours	Credit hours
Anthropology Seminar on Heritage	10	12	12	2	-	4	-	40	3
Ethnographic Methods									
5 credits based on work in two components; total credit value:									5
a). Classroom Seminar	12	10	10	4	3	3	-	43	(3)
b). Fieldwork Practicum (includes: research, lab work, data processing)	-	-	-	6 hrs daily 30	6 hrs daily 30	6 hrs daily 30	6 hrs daily 30	120	(2)
Subtotals	Classroom Contact Hrs			43		43			
	Field Based Contact Hrs			120 ÷ 2 =		60			

Anthropology Seminar on Heritage	40	3
Ethnographic Methods, 5 credits based on work in two components; total credit value:		5
	Classroom Contact Hrs	43
	Field Based Contact Hrs	120 ÷ 2 =
	43	
	60	



OSEA Ethnographic Methods & Practicum

Undergrad Anth 497 / Grad Level Anth 697

Course Description

This course provides students the foundations of ethnography as the core methodology and fieldwork practice of cultural anthropology. The course has four components: (1) a classroom seminar component in which students read and critically discuss basic strategies, methods, tools, and techniques of fieldwork, as well as learn about ethical issues of research; (2) an intensive short course in spoken Maya language designed for students to develop minimal conversational abilities with Maya persons; (3) a fieldwork learning component consisting of supervised fieldwork and independent research project; and (4) an experiential learning component consisting of a guided forum in which students present and discuss their fieldwork frustrations, failures, successes, detours, achievements, and doubts to each other. Each unit of the course builds on the previous unit and weaves together a multi-layered learning experience. In addition, short practical ethnographic exercises are assigned to students to allow give them experience in using a method or procedure. Classroom time is given to discussing the results of these assignments. Prior to each seminar, instructions are provided on how to approach assigned readings. Given the condensed time frame of the program, students do not read all texts for each seminar. Rather the required readings of that session are distributed or assigned in advance to each participant, who then prepares a brief written summary of key points and discussion questions/issues (a handout) that is used in seminar. Graduate students do an extra article or chapter every third seminar session.

Evaluation of student success is based on (a) the quality of the manner in which the student works through the processes and dynamics of fieldwork, including proactive participation in all components, (b) the submission of a final report which includes analytical discussions of fieldwork and its results as well as the presentation of research data and materials according to a pre-given format, and (c) the archiving, storage, and organization of research data and materials according to criteria and formats provided the student in advance. Graduate students are expected to complete assignments with greater rigor and quality; complete all reading assignments the final project has more extensive greater requisites in terms of size and submission of research materials.

Student Projects

Students design ethnographic fieldwork that can be accomplished in the time frame of the Field School. Projects can range according to student interests, but should address issues or topics developed in context of the Seminar on Heritage Development, such as:

- art and handicraft production as intangible cultural heritage
- Maya cultural identity in relation to archaeological heritage
- Maya practices and conceptions of health, healing, curing; traditional ritual
- discourses and conceptions of “traditional” Maya spirit world
- Maya identity and conceptions of foreigners/tourists; host-guest interaction
- urbanism, infrastructural development, and government-community interface
- spatial geographies of economic activities & social life
- migration, labor, and commuting between Chichén & peripheral villages
- socioeconomic strategies and economic organization of dependent villages
- politics of handicraft markets; or of tourism service providers (guides, taxis)
- histories of work in & views of archaeology activities (excavation, reconstruction)
- religious diversity, participation in religion, & religious life
- socio-cultural expressions of class status and positioning via material culture & ritual
- Maya language as intangible heritage: use of language as class/ethnic/cultural identity
- applied/action research in community based tourism development

List of Readings and Texts for Ethnographic Methods Component

There are four primary textbooks for this class. Only two of which are recommended for purchase. The readings from the other two texts and the additional readings that derive from journals or chapters from books are provided in pdf format for students to print and bind at their discretion.

Purchase: Handbook of Methods in Cultural Anthropology by Russell Bernard, vol. 3
Chapters from this book are marked as “Russell Handbook” below

Purchase: Harry Wolcott, The Art of Fieldwork. Altamira Press.

PRE-ARRIVAL READING ASSIGNMENT: Wolcott, Art of Fieldwork, pp. 1-121.

Additional Readings for Ethnographic Methods are from:

- Handbook of Ethnography by Atkinson et al. **readings from this book marked as Handbook Ethnography**
- The Ethnographer’s Toolkit, 7 vol. book series, many chapters taken from vols. 1, 3, and 5; also from vol. 4
- Russell Bernard, Research Methods in Anthropology — buy used 3rd edition to save \$\$ (don’t buy 4th ed.)
- Renato Rosaldo Culture and Truth
- Michel Foucault, Discipline and Punish
- Michel De Certeau, Practice of Everyday Life
- Erving Goffman, Presentation of Self in Everyday Life & Frame Analysis
- Alain Coulan, Ethnomethodology
- Harold Garfinkel, Studies in Ethnomethodology
- Harry Wolcott, Transforming Qualitative Data.
- Sarah Pink, Doing Visual Ethnography
- J. Maxwell, Qualitative Research Design

Spoken Maya Language for Fieldwork

14 hours of classroom study based on Spoken Maya Lessons, a textbook with audio files. These supplemented with the Field Guide to Maya, by Castañeda. Classroom seminar focuses on basic greetings, core lexicon, verb structure, use of prepositions, practicing drills and conversation with and without the audio files of textbook, flashcards, pedagogical games, and speaking drills. Course Field techniques for self-learning with native speakers are taught.

Readings and Texts: Maya Language Component

Required Purchases on site in Piste, for \$20 to cover reproduction costs

1. Blair and Vermont-Salas, Spoken Maya Language, Lessons 1-6, hard copy of text plus a CD/DVD with corresponding audio files and additional materials.
 2. Castañeda, Field Guide to Conversational Maya and flashcards (unpublished ms)
- Optional: Maya-English Dictionary and Phrasebook, by John Montgomery. \$9-12 new from Amazon.com, occasionally used copies are available at lower prices.

Week 1. Workshop in Conversational Maya, 14 hours

Weeks 2 & 3 Workshop in Conversational Maya, 9 hours each week

Week 4. Workshop in Conversational Maya, 2 hour review period prior to project initiation

Goals of this component:

1. Instill an understanding of the significance of competency in the primary language of community.
2. Provide students competency in basic language tools — greetings and minimal conversational tools — in order to develop ethnographic “entry” into the community and rapport with possible research collaborators.
3. Provide students with core cultural knowledge about Maya language and about the significance of Maya is to Maya communities.

Schedule of Topics for Ethnographic Methods Seminar

Each topic corresponds to a 2 hr seminar except as noted for Introduction & Workshops

Week 1. Ethnographic Methods Seminar

1. Introduction (one hour): Field Notes, Codes, Diaries, Documentation, Writing
2. What is Fieldwork? Being in the Field and Doing Fieldwork
3. Participant Observation I: Methodologies and Methods of Observing & Participating
4. Objectivism & Subjectivism: Differentiating Description, Analysis, Interpretation
5. Space and Spatiality I: Maps, Mapping and Spatial Analyses

Week 2. Ethnographic Methods Seminar

6. Participant Observation II: Strategies of Observing, Corporality and Ways of Seeing
7. Talking and Listening I: Strategies of Asking and Listening (Interviews & Surveys)
8. Research Design I: Conceptualizing Research Problems & Defining Issues
9. Participant Observation III: Participation, Interaction, Ethnomethodology
10. Talking and Listening II: Strategies of Dialogue, Conversation, Elicitation of Narrative
(Turn in Initial Research Proposal)

Week 3. Ethnographic Methods Seminar

11. Space & Spatiality II: Staging Sites of Fieldwork, Space/Time of Social Practices
12. Research Design II: What is Data? Linking Questions to Methods; Analytical Sites
13. Visual Methodologies I: Taking Pictures, Seeing Images, Display & Exhibition
14. Visual Methodologies II: Video as Documentation, Analysis and/or Interpretation
(Turn in Revised Research Proposal)
15. Ethics and Morals & Fieldwork

Week 4. Fieldwork Practicum / Independent Projects Begin

16. A) Time-Management Strategies and B) Data Processing, Analysis, Storage Issues

Week 5. Fieldwork Practicum / Field Research

17. Student Research and Fieldwork Workshop (2 sessions a week, each approximately 4 hrs) to discuss student successes and difficulties in their research process; collective process of dialogue for students to learn from each other and teaching staff.

Week 6. Fieldwork Practicum / Student Conference

18. Student Research and Fieldwork Workshop suspended for this week to allow students to prepare for their conference presentation; 1-1 office hours and group study/prep are encouraged. Fieldwork activities are also continued according to plan of research.

Week 7. Fieldwork Practicum / Writing Ethnography

19. Student Research and “Lab Hours” for data processing, coding and documentation of all research materials to create permanent archive and writing final ethnographic reports. Last 4 days of program; may include “spot” interviews or documentation

Schedule of Readings

*** marks secondary reading; unmarked texts are required readings assign

Week 1. Ethnographic Methods Seminar

Seminar 1. Introduction: Field Notes and Documentation (one hour)

Bernard, ch 17, pp. 393-402, “coding & codebooks”

Ethnographer’s Toolkit, vol. 5, ch. 4 pp. 45-66. “Analysis from the Top Down”

Ethnography Handbook, Emerson et. al., “Writing Field Notes”

Discussion of FieldNotes software

*** Bernard, ch. 9, pp. 180-201 “Field Notes”

Seminar 2. What is Fieldwork? Being in the Field and Doing Fieldwork

Readings: Wolcott, chapters 1-3, pp. 1-62, ch 5, “Fieldwork: The Basic Arts” 86-121.

Note: Wolcott reading is seminar 2& 3, but is assigned to be read prior to arrival

Seminar 3. Participant Observation I: Methodologies, Methods, Procedures

Readings: Wolcott, chap 4, pp. 63-85 — **to be read prior to arrival**

Bernard, ch 14-15, pp. 310-359, “Direct” and “Unobstrusive” Observation”

Russell Handbook, Johnson & Sackett, pp. 301-331 “Direct, Systematic Observation”

Ethnographer Toolkit, vol. 1, ch 5, “Open Ended Observation” pp. 91-120

Seminar 4. Objectivism & Subjectivism: What is Description? Analysis? Interpretation?

Readings: Geertz, “Thick Description” in Interpretation of Culture

Wolcott, ch 2 from Transforming, Qualitative Data. “description, analysis, interpretation”

Russell Handbook, Schweizer “Epistemology” ch. 2, pp. 39-88.

*** Renato Rosaldo, chap. 8 “Subjectivity in Social Analysis” in Culture and Truth

Seminar 5. Space and Spatiality I: Maps, Mapping, and Spatial Analyses

Readings: Ethnographer’s Toolkit, vol. 4, ch. 2 pp. 51-124.

Week 2. Ethnographic Methods Seminar

Seminar 6. Participant Observation II: Strategies of Observing, Ways of Seeing

Handbook of Ethnography DeWalt & DeWalt, ch.24, pp. 259-299 “Participant Observation”

Russell Handbook, ch 10, pp. 333-364, “Interviewing and Observation”

Seminar 7. Talking and Listening I: Strategies of Asking and Listening

Readings: Madison, “Methods” (Models of Interviewing Methods)” pp.22-41(everyone reads!)

Note: Half the class reads Set A texts and other half reads Set B texts.

Set a) Handbook of Ethnography, Ch.25 on Interviewing

Set a) Russell Handbook, ch 11, pp. 365-410, “Structured Interviewing and Questionnaires”

Set b) Ethnographer Toolkit, vol. 1, ch 8, “Survey” pp. 165-200

Set b) Ethnographer’s Toolkit, vol. 1, ch 6 & 7, Open-Ended & Semi-Structured Interviewing

Seminar 8. Research Design I: Conceptualizing Research Problems & Defining Issues

Readings: Russell Handbook, Johnson, ch.4 “Design & Strategies” pp. 131-173

Ethnographer’s Toolkit, vol. 1, ch. 4, pp. 61-96

Handout selection of pages from book, qualitative research design

Seminar 9. Participant Observation III: Participation, Interaction, Ethnomethodology
Alain Coulon, pp. 15-44, in *Ethnomethodology*.
Castañeda, *Invisible Theatre of Ethnography*
Goffman, ch. "primary frameworks" in *Frame Analysis*, pp. 21-40/ pp. from *Presentation Self*
Garfinkel, *Studies in Ethnomethodology*, pp. 35-60, 76-80, 94-103

Seminar 10. Talking and Listening II: Strategies of Dialogue, Focus Groups, Narratives
(Turn in Initial Proposal)
Readings: *Ethnographer's Toolkit*, vol. 3, ch. 2 pp. 51-114. "Focus Groups"
Tredell, "Oral History Techniques" (9pps)
Handbook of Ethnography, ch. By Plummer "Call of Life Stories in Ethnographic Research"

Week 3. Ethnographic Methods Seminar

Seminar 11. Space & Spatiality II: Staging Fieldwork, Enacting Space /Social Practices
Readings: De Certeau, selections from *Practice of Everyday Life*
Castañeda, "The Chilam Balam Project: Installing Fieldwork"
Foucault, "art of distribution" and "control of activities" *Discipline and Punish*, pp. 141-156

Seminar 12. Research Design II: What is Data? Questions & Methods, Analytical Sites
Maxwell, *Qualitative Research Design*, pp. 46-55, "Concept Map" pp. 65-78. "Res. Questions"
Ethnographer's Toolkit, vol. 1, ch. 5 pp. 97-126. "Choosing/Designing Research Project"
Marcus, "Multi-Sited Ethnography"

Seminar 13. Visual Methodologies I: Taking Pictures, Seeing Images, Exhibiting
Readings: Pink, *Doing Visual Ethnography*, ch. 3 on photography, pp. 49-93
Castañeda, ms, "What is an Ethnographic Photograph?"
Handbook of Ethnography, ch. 21, pp. 302-319. "Uses of Photography & Film"

Seminar 14. Visual Methodologies II: Video as Documentation, Analysis, Interpretation
Readings: S. Pink, *Doing Visual Ethnography*, ch. 4 on video, pp. 49-93
Ethnographer's Toolkit, vol. 3, ch. 1 pp. 1-50. "Audiovisual Materials in Ethnography"
(Turn in Revised Research Proposal, including Preliminary Plan of Fieldwork)

Seminar 15. Ethics and Morals & Fieldwork
Fleuhr-Lobban, chapter 5. "Ethics" in *Russell Handbook*, pp. 173-202
Fleuhr-Lobban, "Ethics & Anthro, 1890-2000" ch 1, pp. 1-28, in *Ethics Profession Anth*
Castañeda, "Ethnography in the Forest: Analysis of Ethics in Anthropology"

Week 4. Fieldwork Practicum / Independent Projects Begin

Seminar 16. A) Time-Management Strategies; B) Data Processing, Analysis, Storage; C)
Review modifications of Research Design in Student Proposals
Readings: *Ethnographer's Toolkit*, Vol. 5, "In Field Analysis" pp. 11-43



OSEA Anthropology Seminar on Heritage Undergrad Course Anth 447 / Grad Level Course Anth 647

Course Description

This course provides field school participants with the conceptual and analytical foundations by which to investigate contemporary heritage issues. Specific objectives are to provide students with: (a) understanding of the range of heritage issues, concepts, and approaches; (b) a theoretical framework in which to conceive and conduct one's ethnographic research project as well as analyze the materials one produces in fieldwork; and, (c) a foundation of the specific ethnographic contexts of heritage issues in Yucatán, generally, and in the local microregion of communities where students conduct their research projects. The bulk of the seminar coursework is temporally compressed or compacted into the initial three weeks of the program. During week 4, following the break, there is a one seminar session. During weeks 5 and 7, the seminar has no sessions to allow students to do their fieldwork. The seminar reconvenes for a double session during week 6 in the form of a Student Research Conference. Evaluation of students is based on active participation in the seminar discussions, completion of readings and a written summary handout, a 20 minute formal presentation of research project in the conference setting, and the final ethnography research project based on original fieldwork. The Heritage Seminar also includes a visual anthropology component. One seminar during each of weeks 2 and 3 is devoted to the screening and critical discussion of film representations of Maya culture and civilization. One session is devoted to educational films about Maya Civilization ("archaeological heritage") and a second session is devoted to ethnographic films about contemporary Maya culture.

- The first week of the Heritage Seminar** focuses on concepts and theories of and approaches to heritage. Key issues include the emergence of heritage as a problem of study, different kinds of heritage, such as world heritage versus intangible heritage, the theoretical relationships between heritage and culture, and relationships between heritage development and tourism.
- The second week of the Heritage Seminar** focuses on archaeological heritage from the vantage point of the ethnography of archaeology. Thus, we are concerned to explore the question what is the difference between ethnography of archaeology versus of heritage. This conceptual issue provides a framework to read about specific situations and case studies of ethnographies of the social contexts of archaeology in which archaeological heritage is prominent.
- The third week of the Heritage Seminar** focuses on ecological heritage and intangible cultural heritage. In this week we learn about ecotourism and the development of the Maya Riviera as well as raise the question what is it to investigate language, ritual, performance, health, healing as types heritage. What is it to study these things as "culture" — the way ethnographers used to! — and to study these intangible things as heritage.
- The fourth week of the Heritage Seminar** focuses on the Maya identity, indigenous identity politics, and the politics of anthropology in Yucatán.
- The sixth week of the Heritage Seminar** is devoted to the Student Research Conference in which students are required to begin analyzing and interpreting the data and results of their fieldwork in terms of the conceptual issues, analytical frameworks, and theoretical approaches presented in seminar. The conference allows students to present their initial analysis and receive feedback in order to refine and further develop their conceptual work.

Schedule of Topics for Anthropology Seminar on Heritage

Each topic corresponds to a 2 hr seminar except as noted for Conference

Week 1. Anthropology Seminar on Heritage: Concepts, Theory, Approaches

- Topic 1. Introduction: What is Heritage? A Genealogy of Heritage and World Heritage
- Topic 2. World Heritage : Management and Governmentality
- Topic 3. Patrimony-Heritage, Heritage As Primordial Origins
- Topic 4. Heritage Concepts and a Theory of Heritage
- Topic 5. Heritage/Culture/Tourism — Defining Objects of Study & Approaches

Week 2. Anthropology Seminar on Heritage: Ethnography of Archaeology

- Topic 6. Maya Archaeological Heritage in Educational Film
- Topic 7. Archaeological Heritage and Tourism, the Pisté-Chichén Complex
- Topic 8. Archaeological Heritage and Tourism Development
- Topic 9. Archeological Heritage Workers: Archaeologists, Locals, and the State
- Topic 10. Politics of Tourism and Politics of Heritage: Handicraft Vender Politics
- Topic 11. Community Participation in Archae-Tourism Development, Case of Ek Balam

Week 3. Anthropology Seminar on Heritage: Intangible Cultural and Ecological Heritage

- Topic 12. Ethnographic Film on the Maya
- Topic 13. Intangible Cultural Heritage I: Maya Art, Identity, Aesthetics
- Topic 14. Issues in EcoTourism: Environment, Heritage, Tourism, Anthropology
- Topic 15. Ecological Heritage and Tourism Development, Case of Q. Roo
- Topic 16. Intangible Cultural Heritage II: Language, Ritual, Performance, Health
- Topic 17. Intangible Cultural Heritage III: Memory, Histories, Archaeologies

Week 4. Anthropology Seminar on Heritage: Politics as Intangible Heritage

- Topic 18. Maya Identity Politics and the Anthropology of Yucatan

Week 5. No Heritage Seminar

Week 6. Anthropology Seminar on Heritage / Student Research Conference (3-4 hours)

Students prepare a 20 minute formal presentation, “conference style” of their research to an audience composed of other field school participants and invited guests, including both locals and visiting colleagues. Presentations are a formal assignment in which students are asked to develop a theoretically informed interpretation or analysis of their ongoing research. This seminar time is designed as the opportunity for students to bring the seminar discussions and readings into service in the conceptualization of the analytical-interpretative frameworks of the research data and materials that they have been producing in fieldwork.

Week 7. No Heritage Seminar

Schedule of Topics for Anthropology Seminar on Heritage Each topic corresponds to a 2 hr seminar except as noted for Conference

Each topic has a set of readings. Usually the first assigned text is left unmarked as the primary reading that everyone should be able to discuss in seminar. The additional readings are marked “Opt.” to indicate that these are to be assigned to specific students to read and prepare brief written summary and synthesis of the key points and a set of questions, issues or critical commentaries to raise in discussion about that text. Graduate students are expected an additional optional reading if even not prepping to lead discussion on that assignment every third session. When no readings are marked, then all readings should be considered “opt” as all readings are distributed as specific assignments to participants.

Week 1. Anthropology Seminar on Heritage: Concepts, Theory, Approaches

- Topic 1. Introduction: What is Heritage? A Genealogy of Heritage and World Heritage
- UNESCO documents (prefaces and definitions from pertinent conventions)
 - Ahmad, “Scope and Definitions of Heritage”
 - Opt. Managing World Heritage Sites, ch 1, pp. 6-20.
- Topic 2. World Heritage : Management and Governmentality
- Managing World Heritage Sites, ch 2-3, 10, pp. 21-54, 148-158
 - Opt. Foucault, “Governmentality” pp. 87-104 in Foucault Effect
 - Opt. Gupta and Ferguson, “Spatializing States”
- Topic 3. Patrimony-Heritage, Heritage As Primordial Origins
- Geertz, select pages from “Integrative Revolution: Primordial Sentiments...”
 - Sophia Labadi, “Representations of Nation in World Heritage”
 - Harrison, “Contested Narratives of World Heritage” ch1, Politics of Heritage
 - Opt. David Harvey, “Heritage Studies”
 - Opt Anderson, “Census, Map, Museum” Imagined Comm., ch 10: 163-186
- Topic 4. Heritage Concepts and a Theory of Heritage
- Kathleen Adams, “Heritage Studies/ Anthropology of Heritage”
 - Opt. Laura-Jane Smith, “Theorizing Heritage”
 - Opt. Castañeda, “Notes on Heritage” (expanded version)
- Topic 5. Heritage/Culture/Tourism — Defining Objects of Study & Approaches
- Jamal and Kim, “Integrated Heritage Tourism Framework”
 - Opt. Zygmunt Bauman Interview, “Liquidity and Tourism”
 - Opt. Stronza, tourism article, from Annual Review of Anthropology
 - Opt. Castañeda, “The Ethnographic Turn in Archaeology”

Week 2. Anthropology Seminar on Heritage: Ethnography of Archaeology

- Topic 6. Maya Archaeological Heritage in Educational Film
- Film Screening: Temples, Time and Tombs (Odyssey, 1994)
 - Maya Lords of the Jungle or Beneath the Jaguar Sun (Princeton)
- Topic 7. Archaeological Heritage and Tourism, the Pisté-Chichén Complex
- Castañeda, “New and Old Social Movements” (History of Pisté)
 - Opt. Castañeda, ch 6. “Tourism Apparatus” In Museum Maya Culture
 - Opt. Castañeda, ch 3. “Impact of Tourism” In Museum Maya Culture
 - Opt. Lisa Breglia, ch 2, Mon. Ambiv. on ownership of patrimony
- Topic 8. Archaeological Heritage and Tourism Development
- AAA News articles on Heritage, 8pps.
 - Opt. Walker, “Archaeological Tourism on Maya Riviera”
 - Opt. Denise Brown, “Maya Tourists in the Maya World”
 - Opt. Daltabuit and Oriol Pi-Sunyer, “Tourism Development in Q.Roo”
 - Opt. Mortensen, “Working Borders: Contexts of Copan Archaeology”
 - Opt. Helaine Silverman, “Touring Ancient Times”
- Topic 9. Archeological Heritage Workers: Archaeologists, Locals, and the State
- Lisa Breglia, “Genealogy of Maya Labor at Chichen”
 - Opt. Lisa Breglia, “Chunchucmil” chapters from her Monumental Ambivalence”
 - Opt. Traci Ardren, “Archaeological Knowledge Chunchucmil Museum”
 - Opt. J. Mathews & D. Rissolo, “Archaeologists Working with Maya”
- Topic 10. Politics of Tourism and Politics of Heritage: Handicraft Vender Politics
- Castañeda, “Politics of Tourism: Transformations of Heritage”
 - Opt. Walter Little, “Getting Organized: Political Dilemmas for Venders”
 - Opt. Walter Little, Chapter presented at CEDLA conference Heritage Tourism
- Topic 11. Community Participation in Archaeological Tourism Development, Ek Balam
- Sarah Taylor, Thesis on Ek Balam, ch 1 pp. 1-12; ch 3, pp. 27-41; ch. 4 pp. 42-65

Week 3. Anthropology Seminar on Heritage

- Topic 12. Ethnographic Film on the Maya
- Film Screening: Incidents of Travel in Chichén Itzá (DER, 1997)
 - The Maya (H. Smith, 1985; selections from 4 hr series/ 30 min. short version)
- Topic 13. Intangible Cultural Heritage I: Maya Art, Identity, Aesthetics
- Castañeda, “Collaboration with Maya artists” (4pps)
 - Castañeda, “Aesthetics and Ambivalence Maya Art”
 - Opt. Mary K. Scott, chap. From her Master Thesis on Puuc Artists
 - Opt. Castañeda, “Art-Writing in Tourist Art Market of Chichén”
 - Opt. Simpson, “Healing to Heritage”
 - Opt. Chris Steiner, chap in Marcus and Myers, Traffic In Culture (10pps.)
- Topic 14. Issues in EcoTourism: Environment, Heritage, Tourism, Anthropology
- Anderson, Faust, Frazier, “Introduction” in their Rights, Resources, Culture
 - Opt. Stronza, “Host-Guest Relations in Ecotourism, Peru”

- Opt. Wallace and Russell, “Sustainable Ecotourism”
- Opt. Lowenthal, “Natural and Cultural Heritage”
- Opt. West and Carrier, “Ecotourism and Authenticity”

Topic 15. Ecological Heritage and Tourism Development, Case of Q. Roo

- Brooke Thomas and Oriol Pi-Sunyer, “Tourism, Environmentalism...”
- Opt. Ana Juarez, “Ecological Degradation, Global Tourism, Maya of Q.Roo”
- Opt. Oriol Pi-Sunyer, “Space, Power, Representation”
- Opt. Rebecca Torres “Post-Fordist Tourism and Cancun”
- Opt. Graeme Evans, “Mundo Maya: Cancun from City of Heritage”

Topic 16. Intangible Cultural Heritage II: Language, Ritual, Performance, Health

- Redfield and Villa Rojas, Chan Kom, chapter 10, “Sickness and Its Cure”
- Opt. Robert Redfield, “Maya Archaeology as the Maya See It”
- Opt. Ron Loewe, “Euphemism, Parody, Insult, Innuendo”
- Opt. Ron Loewe, “Dance of the Pig’s Head”
- Opt. Ron Loewe, “Uay K’ot”
- Opt. Christine Kray, “SIL and Bible Translation” from *Pluralizing Ethnography*
- Opt. Victoria Bricker, “Linguistic Continuities...” from *Pluralizing Ethnography*
- NOTE: Additional Readings on Traditional Maya Culture can be provided and assigned to students according to specific interests in special topics and issues.

Topic 17. Intangible Cultural Heritage III: Memory, Histories, Archaeologies

- Castañeda, “Ethnographic Installation and Transcultural Archaeologies”
- Special Readings Assigned as per specific research interests of students

Week 4. Anthropology Seminar on Heritage: Politics as Intangible Heritage

Topic 18. Maya Identity Politics and the Anthropology of Yucatan

- Juan Castillo Cocom, “In Search of Respect: Maya PRInces in YucaPAN”
- Opt. Juan Castillo Cocom, “Maya Scenarios”
- Opt. Castillo Cocom & Castañeda “Just Talk: Reflections on Maya Ethnography”
- Opt. Castañeda, “Maya Identity of Yucatan, An Introduction”

OSEA Statement on Human Subjects Review

The Open School of Ethnography and Anthropology is an independent non-degree school that provides courses at the undergraduate and graduate level. OSEA does not receive federal support for its programs. Nonetheless, OSEA requires that all students in research practicum programs learn about Human Subjects Review (HSR) issues, research ethics, and Institutional Review Board (IRB) processes. This information is imparted in OSEA research methods and practicum courses.

As part of its educational program, OSEA has adopted and modified appropriately as its Human Subjects Review guidelines, the Indiana University statement on the exemption of student research from IRB/HSR (See below for pertinent passages from the statement and a link to the full statement on the IU website).

As is commonly held by a majority of institutions of higher education, research conducted within the context of regularly assigned coursework is considered eligible for exemption from HSR/IRB. Furthermore such research is considered to be exempt if the research methods are (a) not invasive, intrusive or stressful in terms of either physical or psychological criteria; (b) do not involve vulnerable populations at risk; and (c) do not have the potential for placing either the student researcher or the subjects of research at more than a normal level of everyday risk that is common for even those who are not involved in the research process but share the same social and experiential contexts.

ELIGIBILITY FOR EXEMPTION:

OSEA educational experiences are based in seminar, workshop, forum, or practicum coursework. Any and all research conducted by students in any OSEA program is realized for the explicit purpose of student training. Practicum training exercises, including independent student research projects, are not considered research that leads to generalizable knowledge. As such projects conducted in OSEA programs are categorically considered to be eligible for exemption from HSR/IRB.

COMPLIANCE WITH EXEMPTION:

- A. OSEA staff and faculty expressly exclude and prohibit any student or participant in any OSEA program to: (a) use physically or psychologically intrusive, invasive, harmful, deceitful, or stressful methods or research protocols; (b) use vulnerable populations at risk; and (c) conduct research in any situation or under any circumstances that involve any risk that than is more than, or beyond, the normal, everyday, minimal potential of routine experience in the socio-cultural settings of the OSEA programs.
- B. The research methodologies that student use in their practicum exercises are limited to non-intrusive methods and protocols, such as interviewing, observation, participation, focus group, structured questionnaires, surveys, elicitation of narratives, and study of publicly available documents and archival materials; protocols involving biomedical, genetic, human tissue, or deception are prohibited by OSEA.
- C. Research subjects are limited to consenting adults who are required to be informed of the risks involved in their participation in the student conducted research practicum. In the case of minors their consent must be attained as well as the consent of their parents or guardians and must be restricted to issues of learning, use and expression of linguistic or cultural competence within settings that include the approval and or supervision of parents or guardians. The regulated process of attaining consent from all participants is separately provided and includes the provision that grants all subjects the choice of anonymity.
- D. All research materials created, collected or produced by student participants are to be kept in archival format by OSEA and to be organized by the student or participant that maintains anonymity.
- E. In those cases in which a student participant does not comply with the ethical codes and standards of ethnographic research and of cultural anthropology as established by the American Anthropological Association, the student or participant will be immediately expelled from the program at the discretion of the Director and OSEA Staff without any further discussion and without any further obligation or responsibility on the part of OSEA or any of its institutional partners, including economic compensation for financial losses, reimbursement of fees, or legal repercussions.

Select Passages from the Indiana University Statement on the Exemption of Student Practicum Based Research from Human Subjects Review

FOR COMPLETE STATEMENT READ: <http://www.research.indiana.edu/rschcomp/sturespo.html>

A. As defined in CFR Title 45, Part 46 (Department of Health and Human Services policy for Protection of Human Research Subjects), "research" is a "systematic investigation designed to develop or contribute to generalizable knowledge," and a "human subject" is "a living individual about whom an investigator (whether professional or student) conducting research obtains (1) data through intervention or interaction with the individual, or (2) identifiable private information." Since class work assignments are usually not intended to or likely to lead to generalizable results, the Human Subjects Committee (HSC) does not normally include these projects under its operational definition of research. Rather, they are viewed as practicum resources of teaching.

Student projects which meet the following criteria will not require review by the HSC. Research practica (usually in the form of course-related research projects and/or directed studies), the objective of which is to provide research experience for the student; and

- Which do not involve physically or psychologically invasive, intrusive, or stressful procedures; and
- Which, in the judgment of the instructor, do not have the potential for placing the subjects at more than minimal risk*
- Which do not involve a vulnerable population at risk (e.g. children, pregnant women, prisoners)

B. Student research, including classroom and independent study projects, theses and dissertations, that may place the subjects at more than minimal risk is subject to HSC review. In clinical courses, subjects will be considered to be at greater than minimal risk if the procedures used and/or the questions asked do not fall under what is construed as being ordinary practice. When the student researcher is also an AI/GA for the course from which the subjects will be recruited, the same concerns apply as are stated in the section titled Students as Subjects. Consideration should be given to the research setting when assessing risk.

C. Special populations including pregnant women, fetuses, prisoners, mentally disabled, economically or educationally disadvantaged are considered vulnerable research subjects and, projects involving such subjects are subject to HSC review.

The following procedures are to be followed for all student research projects:

1. Instructors are responsible for screening individual research projects and making the initial determination as to whether the project may fall in the category of research as explained above, thus requiring HSC review.
2. If an instructor determines that a research project is assigned for the purpose of producing generalizable knowledge, may involve greater than minimal risk, or involves a vulnerable population, the project must be submitted on the appropriate forms provided by the HSC for its review and approval prior to initiating the research. Hard copies of the application packet are available from the HSC in Carmichael Center L03, 530 E. Kirkwood Ave. Contact the HSC office by e-mail or at 855-3067. The forms may also be downloaded from the WWW at <http://www.research.indiana.edu/rschcomp/instruct.html>