ANTHROPOLOGY EDUCATION
An Investigation into the Teaching of Anthropology in Schools of Education and in K-12, Community College, and Museum Settings

Prepared by
The Anthropology Education Task Force
Teresa L. McCarty (Chair, University of California-Los Angeles), Catherine Emihovich (University of Florida), Edmund “Ted” Hamann (University of Nebraska-Lincoln), Karl Hoerig (Nohwike’ Bagowa Museum, White Mountain Apache Tribe), David Homa (Los Gatos Unified School District), Mark Lewine (Cuyahoga Community College Emeritus), Jean J. Schensul (Institute for Community Research), and Sofia Villenas (Cornell).
AAA Staff Liaisons: Richard Thomas and Elaine Lynch

May 12, 2014
We dedicate this report to Richard Thomas, AAA Member Service Manager, Staff Liaison, and Friend to the Anthropology Education Task Force. Knowledgeable, caring, and ever helpful, Richard was committed to the work of the Task Force and tireless in his support. We honor his service and his contributions. He understood the importance of anthropology in the education of future generations for a more humane, just, and democratic world.

COVER PHOTO: Bellevue, Washington students learn how cornhusks can be used to make bags through the Burke Museum’s education program. (Photograph courtesy of the Burke Museum of Natural History and Culture, Seattle, WA)
“I was asked if I would be willing to write up the curriculum for anthropology since no other school district in our state has a curriculum. I am hoping that I will be asked to be an anthropology instructor. I have taught anthropology in the past...and I really enjoyed the experience.”
— Qiana Williams, Secondary Social Studies Teacher, Syracuse, NY

Table of Contents

Dedication .................................................. 1
Executive Summary .................................... 3
Acknowledgements ..................................... 4
Task Force Background, Purpose, and Charge .......... 5
Task Force Composition, Timeline and Activities ........ 5
Findings .................................................... 8
Charge 1: Conduct an overview of schools of education to understand how anthropology is integrated into teacher preparation .................................................. 8
Charge 2A: Collect data on how anthropology is taught in K-12 settings, and identify where the gaps are .................................................. 13
Charge 2B: Collect data on how anthropology is taught in community college settings, and identify where the gaps are .................................................. 26
Charge 2C: Collect data on how anthropology is taught in museum settings, and identify where the gaps are .................................................. 29
Charge 3: Determine how other social science disciplines enhance the teaching of their subject in K-12 settings .................................................. 37

Summary and Recommendations .............................. 43
“Big Picture” Goals and Recommendations .................. 44
Enhancing Anthropology’s Presence in Schools of Education and K-12 Schools .................. 45
Enhancing Anthropology’s Presence in Community College Settings .................. 48
Enhancing Anthropology’s Presence in Museum Settings .................. 50

References ................................................. 51

Appendices
A. Task Force Members and Contact Information .............. 56
B. AEQ Bibliography of Articles on the Teaching of Anthropology .......... 57
C. Task Force Action Plan .................................. 58
D. CAE Pilot Teacher Education Survey .................. 61
E. C3 Framework Anthropology Companion Document ........ 62
F. Museum Education Survey ................................ 67
G. Teacher Education Survey ................................ 74
H. Blog for Teacher Education Survey .................. 79
I. Example of Social Studies Standards Analysis: Minnesota .......... 81
J. David Homa’s High School Introduction to Cultural Anthropology Syllabus ........ 88
K. Qiana Williams’ Syracuse City School District Anthropology Curriculum .......... 92
L. American Association of Community Colleges (AACC) Policy Initiatives ........ 102
M. Education Program Contacts from Other Disciplines ........ 106

“I feel as though I am on a ship floating around a vast ocean of education that occasionally bumps into someone else attempting to teach high school anthropology. It would be great to have some type of resource in which K-12 teachers who are teaching anthropology can communicate about what he or she is doing in the classroom.”
— David Homa, High School Anthropology Teacher, Los Gatos, CA
Executive Summary

In 2010, the AAA Executive Board established the Anthropology Education Task Force (AETF) to:

1. Conduct an overview of schools of education to understand how anthropology is integrated into teacher preparation.
2. Collect data on how anthropology is taught in K-12, community college, and museum settings, and identify where the gaps are.
3. Determine how other social science disciplines enhance the teaching of their subject in K-12 settings.

Data gathered included a national survey of faculty and administrators in schools of education; representative state social studies standards and a recently launched national social studies curriculum; email interviews with anthropology classroom teachers; a national survey of anthropologists working in community colleges; a national survey of museum educators and other museum personnel; and information from Websites and consultation with key personnel in sister-discipline organizations. Findings indicate that:

1. Teacher preparation coursework incorporating anthropological concepts such as culture and diversity is typically handled within schools of education rather than anthropology departments, and, while teacher candidates may encounter anthropology in their coursework, if they do not, teacher education faculty are not likely to rectify its absence. Anthropology can play an important role in teacher preparation, but the groundwork for strong linkages with K-12 teachers and teacher educators has yet to be laid.
2. Anthropology is mentioned in only two of 10 state standards analyzed, and the overall treatment in the standards of anthropological ideas, understandings, and modes of inquiry is limited. With a few exceptions, cultural analysis and cultural competency are not identified as skill sets. Moreover, teaching of the social sciences and humanities in general is highly constrained due to federal and state mandates emphasizing reading/language arts, mathematics, and high-stakes testing for those content areas. A related pressure is a widespread perception of anthropology as a low-employability field. Despite these pressures, well-qualified and dedicated teachers are teaching anthropology in U.S public schools, even if they are the only teacher in their school district to do so.
3. In almost every community college surveyed, anthropology exists as the smallest discipline within a divisional or department structure of the social sciences, and is losing ground to other disciplines due to funding cutbacks and the elimination of new full-time anthropology faculty hires.
4. Museum personnel and educators affirm the importance of museums for anthropology education, but museum education has also been impacted by funding cuts and high-stakes testing, which has reshaped schools’ and teachers’ curricular priorities. In this context, some museum educators are implementing innovative school- and community-based outreach approaches to promote anthropology education.
5. K-12 education is a priority within the sister-discipline organizations we consulted, as exemplified by the presence of full-time personnel, extensive outreach, and the development and accessibility of high-quality teaching resources. In contrast, AAA is limited in its appeals and service to K-12 teachers of anthropology, teacher educators, community colleges, museum educators, and social science educators in general.

In sum, these findings show significant challenges facing anthropology education; we are behind our sister disciplines on every metric examined within our charge. At the same time, our research uncovered numerous openings for anthropological interventions and positive change. To capitalize on these openings, the AAA will need to make a long-term strategic investment to build infrastructure support for anthropology education at multiple levels. A rationale for this investment, “big picture” and smaller-scale recommendations, and a concrete plan of action are provided.
Acknowledgements

We wish to express our gratitude to past-AAA president Virginia Domingez for inviting our participation in this Task Force, and for her strong support throughout the course of our work. We also thank AAA presidents Leith Mullings and Monica Heller, executive director Ed Liebow, former executive director Bill Davis, and AAA professional fellow Courtney Dowdall, who guided us in our tasks, generously allowed additional time for their completion, and tangibly demonstrated the importance of this work. We acknowledge with additional gratitude the assistance of AAA Deputy Director Elaine Lynch, who took over as the Task Force’s staff liaison after the untimely passing of Richard Thomas just before this Final Report was complete, and who facilitated the online posting of the report.

We are deeply grateful to David Homa of Los Gatos High School, Los Gatos, CA, and Qiana Williams of Syracuse City School District in Syracuse, NY, for responding to our email interview questions, and sharing their anthropology syllabi and ideas. We extend additional thanks to David Homa, who served as AAA special advisor to the Task Force, and who traveled to London to visit the Royal Anthropological Institute with Teresa McCarty, to learn about anthropology education in the U.K. The knowledge, expertise, and dedication David Homa and Qiana Williams bring to their teaching has been an inspiration to us all.

We thank Lisa Falk of Arizona State Museum in Tucson, AZ, and Diane Quinn of the Burke Museum in Seattle, WA, for providing information about their museum education programs and insights into the opportunities and challenges facing museum-based anthropology education. We also thank them for sharing photographs that illustrate their museums’ work. Current and former members of the board of the Council for Museum Anthropology provided valuable guidance on the development of the museum survey.

Many thanks to Joy Anderson, doctoral candidate in Education Policy Studies at Arizona State University, and Savannah Madley, Education graduate research assistant at the University of Florida, who provided assistance on the analysis of state social studies standards and the teacher education survey, respectively. We say a big “thank you” to those who responded to our teacher education, community college, and museum education surveys, and to the Council on Anthropology and Education members who responded so enthusiastically to our pilot survey.

We also wish to thank those who attended the AETF’s Open Forums at three consecutive AAA Annual Meetings. Your interest, suggestions, questions, and concerns all guided and informed our work.

Finally, we are deeply indebted to the late Richard Thomas, AAA Member Service Manager and staff liaison to the AETF until he passed away on April 1, 2014. Richard’s unflagging dedication to the Task Force kept all of us going; without his assistance, knowledge, and gentle nudging, we would not have been able to accomplish our tasks. His effort and energy were integral to this education project, and we dedicate this report to him.
Task Force Background, Purpose, and Charge

The Anthropology Education Task Force (AETF) descends from the Anthropology Education Committee (AEC), established in 1999 under the presidency of Jane Hill to promote “the high quality, effective and equitable teaching of anthropology at all levels as a means of increasing public understanding of anthropology” (AAA Executive Board 2004:para1). The AETF represents an effort by the AAA Executive Board (EB) and then-AAA president Virginia Dominguez “to try something new,” and, in 2010, rather than reauthorize the AEC, the decision was made to create

*a Task Force on Education to help us develop a more focused approach, gather the necessary information, and bring back to the Executive Board (and the profession at large) ...a visionary plan, but also a viable one, aimed at making inroads into educational venues where we do not yet have a strong presence.*

(Dominguez 2010:51)

As approved by the EB, the AETF’s three-pronged, three-year charge was to:

1. Conduct an overview of schools of education to understand how anthropology is integrated into teacher preparation.
2. Collect data on how anthropology is taught in K-12, community college, and museum settings, and identify where the gaps are.
3. Determine how other social science disciplines (e.g., sociology, psychology, economics, history, geography) enhance the teaching of their subject in K-12 settings.

The AETF addresses the central mission of AAA to disseminate anthropological knowledge among scholars and the public; encourage anthropological teaching, research, and practice; and maintain effective liaisons with related knowledge disciplines and their organizations. The AETF supports AAA’s long-range plan in promoting the growth and application of anthropological knowledge within a broad range of educational and research institutions (K-12 schools, colleges of teacher preparation, community colleges, museums), enhancing the quality and effectiveness of the teaching of anthropology within those institutions, and reaching out to and increasing participation of member constituencies within those institutions. As Virginia Dominguez introduced the AETF to Anthropology News readers:

The new AAA Task Force on Education is indeed a step forward toward tackling the broader challenge of expanding the presence of anthropology in ever-widening publics....If we are to use our knowledge, skills, research findings, and passion to our fullest capacity, we must find ways to teach and reach many millions more than we do now. (2010:51)

Task Force Composition, Timeline, and Activities

To constitute the AETF, president Dominguez, in consultation with the EB, invited Teresa McCarty, past president of the Council on Anthropology and Education (CAE) and currently G.F. Kneller Chair in Education and Anthropology at the University of California, Los Angeles, to serve as chair. Individuals with strong expertise in each of the three charges above were then invited to serve:
• Catherine Emihovich, professor and former dean of the College of Education at the University of Florida and CAE past president, provided expertise on teacher education and K-12 schooling.

• Karl Hoerig, director of the White Mountain Apache Tribe’s Nohwike’ Bágowa Museum and faculty in anthropology at the University of Arizona, provided expertise on museum education.

• Mark Lewine, emeritus professor of anthropology at Cuyahoga Community College and past president of the Society for Anthropology in Community Colleges (SACC), provided expertise on anthropology in community college settings.

• Jean J. Schensul, founding director of the Institute for Community Research in Hartford, CT, CAE past president, and then-AAA EB member, provided broad interdisciplinary expertise and served as the initial EB liaison to the Task Force.

• Sofia Villenas, professor of anthropology at Cornell University and former bilingual classroom teacher, provided expertise in educational anthropology and teaching in K-12 schools.

In 2013, on the recommendation of the Task Force, the EB appointed David Homa, anthropology teacher in the Los Gatos Saratoga Unified School District, Los Gatos, CA, to serve as special advisor to the Task Force. That same year, as Jean Schensul concluded her term on the EB, Edmund (Ted) Hamann, an educational anthropologist (University of Nebraska-Lincoln) and newly appointed AAA treasurer, joined the Task Force as EB liaison; Jean Schensul continued as a Task Force member. (See Appendix A for a list of Task Force members and their contact information.)

September–December 2010. The AETF began by compiling and reviewing the reports of the former Anthropology Education Committee (AEC). As a foundation for the Task Force’s work, Teresa McCarty conducted a review of articles and theme issues on the teaching of anthropology K-16 published in Anthropology and Education Quarterly (see Appendix B for a bibliography). The AETF held its first meeting on December 19, 2010, at the AAA Annual Meeting in New Orleans. All original members were present (Karl Hoerig participated via Skype). That meeting led to the development of an action plan that divided responsibility for the various AETF charges among the members, based on areas of expertise (Appendix C).

January–December 2011. This year was devoted to initial data collection and information dissemination. The Task Force held two 1.5-hour teleconferences, one on May 24 and another on October 13. At the May teleconference, Jean Schensul provided an update on the May 2011 EB meeting and each member reported on her/his AETF work. The October teleconference, which included Virginia Dominguez, focused on a review of the AETF action plan, individual member reports, and planning for an AETF Open Forum scheduled for the 2011 AAA Annual Meeting. At the Open Forum, members presented information on the AETF and solicited input from attendees (about 25-30 total).

January–December 2012. Data collection continued, with a focus on charges 1 and 2. The AETF disseminated a pilot questionnaire to the CAE listerv to inform development of a broader survey instrument to schools of education (charge 1; see Appendix D). An instrument to assess anthropology education in museums was also drafted. The AETF again held two 1.5-hour teleconferences, on May 24 and October 29; then-AAA Executive Director Bill Davis and President Leith Mullings joined the May teleconference. In the fall, a second Open Forum was held at the AAA Annual Meeting in San Francisco. Approximately 20 people attended that Open Forum, including David Homa, who reported on the teaching of anthropology at Los Gatos (CA) High School.
January–December 2013. In February, Teresa McCarty and David Homa traveled to London to visit the Royal Anthropological Institute (RAI), which has developed nationally accredited standards and curricula for teaching anthropology at the secondary level known as the A-Level and International Baccalaureate programs. The purpose of the visit was to meet with RAI’s Education Committee (chaired by Brian Street of King’s College London), which developed the A-Level standards in collaboration with teachers, anthropologists, and the UK’s Assessment and Qualifications Alliance, and to observe anthropology classes in several London schools. (For more on RAI’s A-Level Anthropology Standards and education program, see http://www.discoveranthropology.org.uk/for-teachers/anthropology-a-level.html.) This visit provided an opportunity to connect directly with secondary-level anthropology teachers, review their curricula, and strengthen collaborative efforts between the AETF and RAI’s Education Committee and Education Program (called “Discover Anthropology”; see http://www.discoveranthropology.org.uk/). We also learned of the International Baccalaureate Diploma Program (IBDP), a primary site for anthropology education in the U.K. and the U.S. (For more information, see http://www.ibo.org/).

This year also drew the Task Force into the C3 (College, Career, and Civic Life) Framework developed by the U.S.-based National Council for the Social Studies (NCSS). Launched in 2010 to address areas of social inquiry omitted from the new national language arts and mathematics standards—the Common Core—the C3 Framework is a 108-page document outlining state social studies standards (a downloadable pdf is available at http://www.socialstudies.org/c3). In January, NCSS Executive Director and C3 Framework Task Force Chair Susan Griffin reached out to the AAA, inviting development an ancillary document to help ensure that the social and behavioral sciences were represented in the C3 Framework. The next few months saw a flurry of activity as the AETF worked with AAA staff and representatives from the American Psychological Association (APA) and the American Sociological Association (ASA) to learn more about the C3 Framework and determine the appropriate role for anthropology in its development. In April, Catherine Emihovich represented AAA and the AETF at a crucial meeting of the NCSS, the Council of Chief State School Officers, and social-behavioral science representatives in Washington, DC. The upshot of these activities was the appointment by new AAA Executive Director Ed Liebow of an Ad Hoc K-12 Anthropology C3 Guidelines Committee. Throughout much of the summer, the Ad Hoc Committee worked in consultation with the AETF on an anthropology companion document to be included with the C3 Framework (see Appendix E for the Anthropology Companion Document to the C3 Framework; for more on these activities and the C3 Framework, see McCarty and Anderson-Levitt 2013). The RAI’s A-Level Standards (described above) provided an important resource for the Companion Document. The C3 Framework, with the anthropology additions, was published in September 2013.

In 2013 the AETF also disseminated the museum education survey and compiled results (charge 2C, see Appendix F); finalized the teacher education survey (charge 1, see Appendix G); continued data collection on K-12 social studies standards and community colleges (charges 2A and 2B); compiled data on how other disciplines promote the teaching of anthropology in K-12 schools (charge 3); held a teleconference on September 4 to discuss findings and plan the final report; and held its third Open Forum at the Annual Meeting in Chicago. An extension of the timeline through May 2014 to complete AETF activities was requested and approved by the EB.

1 Travel costs for this and other AETF-related trips were paid by the individual AETF travelers.
January–May 2014. During this period the AETF disseminated and compiled findings from the teacher education survey, wrapped up other data collection activities, and completed its final report.

Findings

In the sections that follow, we present findings for each of the committee’s three charges. While the findings highlight many challenges for anthropology education, they also suggest opportunities, which we explore in the final sections of this report.

**Charge 1. Conduct an overview of schools of education to understand how anthropology is integrated into teacher preparation.**

**Charge 1 Introduction**

As part of its charge to explore ways in which AAA can engage members of the P-16 community in a dialogue about anthropology’s broader contribution to education, the AETF created a survey on teacher education (Appendix G). The survey questions were designed to assess to what extent concepts and/or courses from departments of anthropology were taught in teacher education programs to prepare teachers for working in culturally and linguistically diverse schools.

The survey was sent to all CAE members (N=718) and to members in other relevant AAA sections. The survey was also sent to a listserv of all American Association of Universities (AAU) education deans (N=60) and to all education deans who were members of the Council of Academic Deans in Research Education Institutions (N=137).2 The vice president of Division K (Teacher Education) of the American Educational Research Association (AERA) put a notice about the survey in their newsletter, and the American Association of Colleges of Teacher Education (AACTE) published a blog by Catherine Emihovich about the survey in their newsletter (Appendix H). These latter two venues potentially reached several thousand members of each organization. Despite this extensive outreach, the return rate of survey responses was extremely low. Only 49 people responded, and within this group, several questions were left unanswered.

The demographic profile of respondents was as follows:

- **Gender:** Approximately two-thirds (62%) were female.
- **Race/ethnicity:** Respondents were predominantly White (71%), with a small representation who checked Asian (4%), Black (4%), Hispanic/Latino (6%), or multiracial (6%) descent.
- **Age:** The sample is skewed toward older participants since 75% were over 40.

Most respondents had been involved in teacher education either less than 10 years (31%) or more than 20 years (37%). The percentage of minority faculty members varied widely with all categories, from <5% to >20%. The percentage of minority students in respondents’ institutions varied widely with slightly more weight in the low end of the scale (less than 10%).

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2 Although much teacher preparation does not occur at AAU institutions, these institutions play a central role in shaping the national policy context for teacher education.
• There was a wide representation of institutions, including community colleges. No respondents were from historically black colleges and universities (HBCUs) or tribal colleges (TCUs).
• All Continental U.S. regions were well represented. No respondents were from Alaska, Hawai‘i, or U.S. territories.
• Over 50% of respondents’ institutions awarded both undergraduate and graduate certificates, but undergraduate-only (20%) and graduate-only (14%) institutions were also represented.
• The annual number of teachers prepared was close to an average of 500 teachers per year. A small number of respondents were from institutions that prepared over 750 teachers per year, but 20% of the sample did not answer this question.
• Type of Role: Only 6% checked either the category of Directors/Department chairs or Program Coordinators, while 16% checked the Deans category. Teaching faculty within a teacher education program represented 37% of the sample (N=18). Of these, 35% percent of the sample chose to fill in their position. These fill-in responses were: adjunct faculty, faculty from other departments (mostly anthropology, some unspecified), graduate student, and retired/emeritus faculty. Based on these responses, we assume a total of 12 full-time faculty respondents.
• The majority of respondents reported that they teach no courses within a teacher education program (53%). This is somewhat problematic since the survey was developed primarily for that population.
• Faculty roles in order of frequency were: teaching (51%), administration (22%), professional development (8%), and student teacher supervision (4%).

**Charge 1 Findings Part 1: Anthropology’s Involvement in Teacher Education**

In interpreting the findings below, it is important to remember that survey questions were devised to elicit the extent to which anthropological concepts and content, as well as courses, are included in teacher preparation curricula. Thus, survey questions described course content in terms of anthropological concepts such as “diversity,” “culture,” and “linguistically and culturally relevant.”

• Fifty-five percent of respondents said a faculty member/graduate assistant within the teacher education program was responsible for teaching the required diversity courses for preservice teachers. Eighteen percent said a faculty member in a different department in the college of education taught those courses, and 10% said an anthropology faculty member taught it. This question had a rather high nonresponse rate (16%). Based on these numbers, it appears that diversity coursework is generally handled within the teacher education program, and if it is not, within the college; the involvement of the anthropology department is not common.
• The highest number of respondents (39%) said anthropology courses were rarely or never taken, but an almost equal number (33%) said they were sometimes taken despite not being required or recommended. Ten percent of the respondents said their programs recommended at least one anthropology course and 6% required at least one. Overall, more schools than not thought their students were somewhat likely or very likely to take an anthropology course.
• For the question (Q #16), “Which, if any, types of anthropology courses are offered in your teacher education program?”, respondents could check multiple options. For the first four anthropologically based course options, 17 respondents said that a similar course was offered. Only 8 respondents said an anthropology and education course was offered. In response to the category “Other,” the six responses varied widely from “none,” “we don’t have a formal program,” to answers along the lines of “diversity/multicultural courses are offered but not taught from an anthropology framework,” and a list of specific anthropology courses: “Diversity and Equity in Schools,” “Cross Cultural Perspectives on Schools and Community,” and “Social and Cultural Anthropology.” The responses suggest that programs are somewhat polarized in their anthropology offerings: Either very little or nothing is taught from that framework with diversity addressed as a practical concern of the profession of teaching, or anthropology is
Courses offered in teacher education programs. Each bar represents the number of respondents whose program offers the same or a similar course. Full course titles listed as response options were: Teaching Diverse (Multicultural) Populations, Teaching Bilingual (Multilingual) Populations, Language and Culture, Cultural and Social Bases of Education, Anthropology and Education.

integrated into coursework and perspectives on culture, ethnicity, and language, and presented as either an optional or required part of their program (see Figure 1).

- In conjunction with Q #15 (whether anthropology courses were required or recommended), what do these responses reveal as to how likely students in the programs surveyed were to encounter anthropology in their coursework, either within their teacher education program or elsewhere, while they are in the program? This sample suggests that they are more likely than not to encounter these courses, but this point needs to be considered in view of the fact that the sample population was most likely skewed toward an anthropological bias since the majority of responses came from CAE/AAA members. The data also suggest that students either see anthropology throughout their program and coursework, or they don’t. In the latter case, the program faculty are not likely to notice and rectify its absence.

**Charge 1 Findings Part 2: Diversity in Teacher Education**

- The questions on how well respondents believed their program addressed diversity in the curriculum (Questions 17A-D) had a high nonresponse rate (18% or 9 responses). Of those who answered, the majority thought their program tailored their diversity instruction to the location in which teachers would be placed either somewhat well (41%) or very well (29%). Only 12% total thought their program did this somewhat poorly or very poorly.

- Similarly, a majority of respondents believed their programs did somewhat well (39%) or very well (29%) at addressing the pedagogy of diverse populations. Only 14% total thought their program did this somewhat poorly or very poorly.
• A majority of respondents reported that their programs did somewhat well (38%) or very well (20%) at giving teachers practical tools for teaching culturally and linguistically diverse students. This is a lower percentage than the other responses, and there were also a higher number of respondents who believed their program did this somewhat poorly (20%) or very poorly (4%).

• Respondents were more divided on how well the state standards for teacher education in their state addressed the teaching diverse students, with the highest number of respondents answering somewhat well (37%) or somewhat poorly (18%). 12% believed the state standards addressed this issue very poorly, and only 6% believed the standards addressed it very well (see Figure 2).

**Charge 1 Findings Part 3: Open-ended Questions**

- In response to the open-ended question asking respondents to explain their rating of how well their state standards address the teaching of diverse populations, most thought that their state standards at least tried to address this; however, confidence in implementation and coverage of the myriad aspects of diversity was low. As one respondent said, “much happens between the ideological curriculum and the experienced.” The responses illustrate that respondents either believe the standards suggest curriculum materials but do not require anything (“Curriculum is suggested but there are no required elements”), or that the standards address diversity only in terms of race/ethnicity. “There are a lot of other sources of diversity,” stated one participant after reporting this sentiment. There was also a vocal minority who said

![Responses: Question 17](image)

**FIGURE 2. Responses to questions 17a-17d.** Questions were as follows: (17a) How well is the diversity instruction in your program tailored to the demographics of the location in which the teachers will be placed? (17b) How well does the diversity instruction in your program address the pedagogy of diverse populations? (17c) How well does the diversity instruction in your program prepare student teachers with practical tools for teaching culturally and linguistically diverse populations? (17d) How well do the State Standards for Teacher Education address the issue of teaching diverse students?
their state was actively hostile to the idea of diversity education: “diversity focus is generally seen as ‘anti-American,’” said one respondent; another reported, “It’s the political climate…the word ‘multi-cultural’ or similar words have had to be excised from accreditation materials to appease these constituencies.” Opinions were very divided as to whether diversity education was made a priority in their state and whether any requirements were meaningful or superficial.

- In response to the question asking if respondents had additional concerns or responses to share on this topic (Q #19), most respondents were happy with the goals of the AETF and thought that anthropology would be a beneficial addition to teacher education. One respondent suggested broadening the survey to include administrator preparation. In general, respondents believed that anthropology would lend a new and important perspective to teachers that would then carry into their professional life. “I believe relatively few folks in teacher education are aware that an anthropology of education even exists,” said one respondent, highlighting a gap in teacher education. “I like the mindset/worldview that an Anthropology course would provide for teacher education students,” said another participant about the benefits of incorporating anthropology.

- In response to the last question (Q #20, “Have you heard of the RACE project sponsored by AAA?”), most respondents (65%) had heard of AAA’s RACE program. The majority learned about it through AAA, either through advertising in publications or on the website, word of mouth from members, or direct involvement with the project itself. We suspect this high familiarity rate reflects the fact that most respondents were CAE/AAA members (whereas non-CAE members would be less likely to have heard of the RACE program), but the data cannot confirm this.

**Charge 1 Conclusions**

Given the limited response rate and the fact that the survey largely did not connect with the primary target audience of teacher educators, it would be premature to draw any firm conclusions or generalizations from the survey at this time. However, the preliminary findings for this Task Force charge indicate that:

1. Diversity coursework is typically handled within teacher education programs and/or colleges of education rather than anthropology departments. Although the survey did not address this, it would be interesting and important to know the extent to which anthropologists in teacher education programs or colleges of education teach diversity courses, or anything resembling anthropology.

2. Teacher candidates are more likely than not to encounter anthropology in their coursework, but if they do not (and even if they do), the program faculty are not likely to notice and rectify its absence or encourage additional courses.

3. Most teacher educators believe their programs address the pedagogy of diverse populations well or somewhat well, although they question how well their state standards for teacher education address the teaching of diverse learners and whether diversity education is a priority in their state.

4. There is optimism that anthropology can be beneficial and enriching to teacher education.

Given these preliminary findings, it does seem that anthropology can play an important role in teacher preparation, but most of the groundwork for developing a stronger linkage with K-12 teachers and college faculty who prepare teachers has yet to be laid. The links between anthropologists and those teaching in schools of education and teacher preparation programs may also be weak. The question remains as to why such a divide continues to exist. Conducting this survey was a useful first step in addressing this and other questions about the role (real and potential) of anthropology and anthropologists in teacher preparation. As the recommendations in the final section of this report indicate, we believe that further follow-up is sorely needed with key leaders and sections of AACTE and AERA to build on the work of the Task Force and to establish concrete, sustained connections with teacher educators and the teacher candidates they prepare. This involvement should include continuing surveying efforts, not only because of...
the limitations of this response pool, but also because, eventually, it will be useful to document the (hoped for) spread of a greater anthropological focus in teacher education.

**Charge 2A.** Collect data on how anthropology is taught in K-12 settings, and identify where the gaps are.

**Charge 2A Introduction**

It was beyond the scope of this Task Force to conduct onsite visits to K-12 schools where we might observe the teaching of anthropology. Instead, state standards for social studies provided the primary database for addressing this charge. Because public school districts (and classroom teachers) are accountable to state standards, this was a reasonable approach. In selecting states, we sought diversity in geographic region and in race/ethnicity, language, size, and culture among student populations. Using these criteria, we examined the standards of 10 states: Alaska, Arizona, California, Florida, Minnesota, Montana, Ohio, Nebraska, New Mexico, and New York. In addition, we examined the guidelines for culturally responsive teaching and teacher preparation published by Indigenous organizations in Alaska and Hawai‘i. Using keywords such as “anthropology,” “culture,” “diversity,” and references to Indigenous, ethnic, and racialized peoples, we conducted content analyses of these documents while also looking for the overall emphases, modes of inquiry, and disciplinary tools that informed the standards. Summaries for each state are provided below (see Appendix I for a representative example of this analysis for the 2011 Minnesota Academic Standards in Social Studies). To complement these data, we also provide vignettes based on email interviews with two high school anthropology educators, Qiana Williams of Syracuse City School District in New York, and AETF Special Advisor David Homa of Los Gatos Saratoga Union High School District in California.

Before presenting these findings, we need to provide some crucial context. As we began our data collection, state education agencies and governors in 48 states, working with the Council of Chief State School Officers (CCSSO) and the National Governors Association Center for Best Practices, launched the Common Core State Standards, a set of K-12 “college- and career-ready standards” for English language arts/literacy and mathematics (http://www.corestandards.org/). Forty-six states have now adopted the Common Core (see http://www.ascd.org/common-core-state-standards/common-core-state-standards-adoption-map.aspx), and, in addition to addressing federal mandates under the No Child Left Behind (NCLB) Act of 2001, public school districts are rapidly aligning their standards with the Common Core.

In many ways the tasks for this charge were like chasing a moving target. Shortly after the Common Core was introduced in 2009, the National Council for the Social Studies, working with the CCSSO, began developing a parallel set of standards called the College, Career, and Civic Life (C3) Framework for Social Studies State Standards. The C3 Framework includes key anthropological concepts such as culture, and its use of the inquiry arc – “a set of interlocking and mutually reinforcing ideas that feature the four Dimensions of informed inquiry in social studies: (1) Developing questions and planning inquiries; (2) Applying disciplinary concepts and tools; (3) Evaluating sources and using evidence; and (4) Communicating conclusions and taking informed action” (NCSS 2013:17) – is reminiscent of the inquiry spiral in the 1970s anthropologically-inspired social studies program, Man: A Course of Studies (MACOS; see http://www.macosonline.org/). Unlike MACOS, however, anthropology and anthropologists were absent from the C3 Framework’s development, which centers on civics, economics, geography, and history. Thus,
these disciplines are privileged in state social studies standards, which are keyed to the *C3 Framework*. In light of these developments, we include an analysis of the *C3 Framework* standards as well.3

**Charge 2A Findings**

**Alaska.** Alaska is one of four states that, at the time of this writing, had not adopted the Common Core. (Nebraska, Texas, and Virginia are the other three.) Alaska social studies standards are part of a larger 144-page document containing content standards for all content areas; standards of relevance to the AETF charge include Alaska history, history, and social studies (Alaska State Board of Education and Early Development 2006 [ASBEED]:137-144). Our analysis of the standards revealed three related to the relations between tribal, state, and federal governments, and one related to culture, multiculturalism, cultural heritage, and diversity. A separate section features “Cultural Standards for Alaska Students” developed by the Alaska Native Knowledge Network (ANKN) in 1998 and adopted by the State Board of Education that same year. “The Cultural Standards are meant to enrich the Content Standards and provide guidelines for nurturing and building in students the rich and varied cultural traditions that continue to be practiced in communities throughout Alaska” (ASBEED 2006:37). These are broad statements of what students should know and be able to do, e.g.:

1. Culturally knowledgeable students are well grounded in the cultural heritage and traditions of their community.
2. Culturally knowledgeable students are able to build on the knowledge and skills of the local cultural community as a foundation from which to achieve personal and academic success throughout life.
3. Culturally knowledgeable students are able to actively participate in various cultural environments. (ABE 2006:39).

In addition, the Alaska Native Knowledge Network has produced a series of booklets with guidelines for culturally responsive teachers (ANKN 1999), respecting cultural knowledge (ANKN 2000), culturally-healthy youth (ANKN 2001a), strengthening Indigenous languages (ANKN 2001b), culturally-responsive school boards (ANKN 2002), and cross-cultural orientation programs for educators (ANKN 2003). These are nonbinding (i.e., they are guidelines rather than standards to which schools and educators are accountable), but they are readily available and a valuable resource intended for adoption by the Alaska Department of Education, universities, and school districts (ANKN 1999:3).

**Arizona.** Arizona presents a paradoxical and perplexing case, as it is a state with history/social studies standards that include appreciation that people “from often widely divergent cultures and… diverse experiences and perspectives must learn and work together” (Arizona Department of Education [ADE] 2013:viii), but which, through a legislative act of 2010 (H.B. 2281), banned “ethnic” studies (specifically Mexican American Studies) in the state’s public schools, on the grounds that such classes “promote resentment toward a race or class of people” and “the overthrow of the United States government” (State of Arizona 2010:1). In “college and career ready standards” for history/social studies that are keyed to reading in grades 6-12, teachers are urged to involve students in “extensive reading of stories, dramas, poems, and myths…from diverse cultures [so that] students gain literary and cultural knowledge” (ADE 2013:11, 14). Yet H.B. 2281 led to a ban in the Tucson Unified School District (the target of H.B. 2281)

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3 As previously noted, anthropology was one of three disciplines that responded to NCSS’s invitation to craft a “Companion Document” to the *C3 Framework* to delineate how anthropology can be integrated into K-12 schooling.
of numerous texts classified as multicultural literature, including Rudolfo Anaya’s (1995) *The Anaya Reader* and (1994) *Bless Me, Ultima*, Sherman Alexie’s (2004) *Ten Little Indians*, and Ofelia Zepeda’s (1995) *Ocean Power: Poems from the Desert*. At the elementary level, although a conventional definition of culture is included (“the learned behavior of people, such as belief systems and languages, social relations, institutions, organizations, and material goods such as food, clothing, buildings, technology” [ADE 2006a:3]), anthropological notions of diversity, language, and culture, and proportional representation of peoples other than Euroamericans, are absent (ADE 2006b). Anthropology is not mentioned.

**California.** The *K-12 History-Social Science Content Standards for California Public Schools* (California State Board of Education [CSBE] 2000) include notions of culture. These begin in first grade ("Understand the ways in which American Indians and immigrants have helped define Californian and American culture"); “Compare the beliefs, customs, ceremonies, traditions, and social practices of the various cultures, drawing from folklore” [CSBE 2009:6]). Grade 10 standards focus on world history, culture, and geography in the modern world. In comparison to some state standards, there is a more complex treatment of the concept of culture in the California standards (e.g., in grade 6, students should be able to trace the relationship of agriculture to the “emergence of cities as centers of culture and power”), but, as these examples suggest, there is also an underlying notion of relatively bounded “high” and “low” (e.g., “folk”) cultures. Cultural diversity appears throughout the California standards, yet often in fairly stereotypical ways. Native Americans are mentioned several times, often in the past (e.g., in third grade, “[D]escribe the American Indian nations in their local region long ago and in the recent past” [CSBE 2000:9]); African Americans are discussed in the context of slavery, “freedom,” and civil rights; and Mexican Americans are referenced in the context of early settlement, immigration, rule by the Mexican state, and the impact of the Texas War for Independence and the Mexican-American War on Mexican Americans today. The term “anthropology” does not appear in the 61-page document.

**Florida.** *Florida’s Next Generation Sunshine State Standards*, like Arizona’s and others’, embed history/social studies, science, and technical subjects (grades 6-12) in Common Core literacy standards (Florida Department of Education 2010). World history standards include:

1. The study of different cultures, civilizations, identity, and character.
2. Understanding significant events, figures, and contributions of the Byzantine Empire, Japan, medieval Europe, Western Europe, sub-Saharan Africa, Mesoamerica.
3. Examining the historical legacies of the Olmec, Zapotec, and later Mesoamerican and South American civilizations.
4. Understanding social roles in Mayan, Inca, and Aztec societies.
5. Compare and contrast key economic, cultural, and political characterizations of major Mesoamerican and South American civilizations.
6. Identify characteristics of Renaissance humanism in works of art.
7. Explain cultural, historical, and economic factors and government policies that led to ethnic cleansing or genocide in Cambodia, the Balkans, Rwanda, and Darfur.

Overall, there is little emphasis on culture and a biased treatment of history (e.g., the Columbus “encounter”). While anthropological perspectives – particularly archaeological ones – could be included within this lens (e.g., Liza Bakewell’s “Mesolore” project [http://lizabakewell.com/mesolore/-guide;
Bakewell 2001, 2012)], lacking anthropological resources and teacher preparation, it is likely that such opportunities for inclusion of these perspectives would be missed.

**Hawaii.** For Hawai‘i, we looked specifically at the Hawai‘i Guidelines for Culturally Healthy and Responsive Learning Environments (Native Hawaiian Education Council and Ka Haka ‘Ula O Ke‘elikolani College of Hawaiian Language 2002). Modeled after the Alaska cultural standards described previously, this document includes guidelines for **learners** (e.g., learners are able to recount their genealogy, develop an understanding of their own cultural knowledge, demonstrate an understanding of culture and traditions in a variety of expressions and media); **educators** (e.g., model culturally appropriate behavior in teaching, honor the knowledge, skills, and ways of knowing of their learners’ cultures), **schools and institutions** (e.g., evaluate teachers on their ability to teach Hawaiian language and culture, include explicit statements regarding the cultural values that are fostered in the community and integrate those values in all aspects of the school program and operation), **families** (e.g., practice cultural traditions, assist children in understanding their family history and heritage), and **communities** (e.g., model cultural behaviors in daily living, actively promote usage of the Hawaiian language). As these examples suggest, promotion of Indigenous Hawaiian language and culture are central to these standards, which are intended to strengthen Native students’ cultural identity, promote respect for Native Hawaiian worldview among all students, and foster “understanding that culture and tradition, as constantly evolving systems, are grounded in the knowledge of the past to address the present and future” (Native Hawaiian Education Council and Ka Haka ‘Ula O Ke‘elikolani College of Hawaiian Language 2002:18-19). Although anthropology is not explicitly mentioned in the standards, they clearly adopt an anthropological (and Indigenous) perspective on language and culture and their relationship to knowledge and education.

**Minnesota.** The 2011 Minnesota Academic Standards in Social Studies “set a statewide expectation for K-12 student achievement in the disciplines of citizenship and government, economics, geography, and history (the U.S. and the world)” (Minnesota Department of Education [MDE] 2013:3). According to the MDE, these disciplinary perspectives do not preclude the incorporation of other disciplines such as anthropology; this is the only place in the standards where anthropology is specifically mentioned, however. Within the standards we identified opportunities where anthropological perspectives could come into play as an important skill set and framework through which students could engage notions of culture, knowledge, and power in conjunction with the four disciplines represented in the document. In general, there was very little evidence of anthropological perspectives, although we noted a few openings for interventions from the field of anthropology. For example, under the disciplinary strand of civics and government, the substrand of civic values, rights, and responsibilities can be understood as culturally and historically situated. These values are rooted in the diverse ways in which people construct, make meaning of, and experience notions of values and citizenship. The substrand “relationship of the U.S. to other nations and organizations” could benefit from anthropological ideas about culture and knowledge when examining interactions with Indigenous nations and other sovereign nations. All of the substrands in geography—geospatial skills, places and regions, human systems, and human environment and interaction—could benefit from an anthropological perspective. A study of Indigenous knowledges about place, space, and people, and the cultural, social, and political constructions of home, land, belonging, and sovereignty, would heighten students’ inquiry, critical thinking, and problem-solving skills. Likewise, for the history substrands—historical thinking skills, peoples, cultures, change over time, world history, and U.S. history—anthropology would help students consider issues of culture, immigration, and the experiences of ethnic/racial and...
Indigenous communities across time in deep and more complex ways. (See the analysis of the standards in Appendix I for specific examples where anthropological notions and interventions are implied or possible.)

Montana. With the exception of Alaska’s and Hawai’i’s cultural standards, and parts of the New York standards (described below), of all standards analyzed for this report, Montana’s are the most culturally responsive. Montana’s standards represent one of two state social studies frameworks with an explicit anthropological perspective (New York is the other). Anthropology appears in the second sentence of the Montana Standards for Social Studies as a defining discipline: “Social studies provides coordinated, systematic study of such disciplines as economics, history, geography, government, sociology, anthropology, psychology, and elements of the humanities” (Montana Office of Public Instruction [MOPI] 2000:1). The standards include direct references to developing students’ critical understandings of “how to create and change structures of power, authority, and governance” (Content Standard 2), continuity and change in historical and future relationships (Content Standard 4), and “the impact of human interaction and cultural diversity on societies” (Content Standard 6) (MOPI 2000:1). The term “diversity” appears 15 times in this 11-page document; for example, a “proficient” eighth-grade student “examines and compares and contrasts how cultural influences and diversity contribute to human development, identity, and behavior” (MOPI 2000:10). The term “American Indian(s)” appears six times, not only with reference to the past, but with the expectation that students will “[a]nalys[e] and illustrate major issues concerning history, culture, tribal sovereignty, and current status of the American Indian tribes and bands in Montana and the United States (e.g., gambling, artifacts, repatriation, natural resources, language, jurisdiction)” (MOPI 2000:5). Anthropological notions of emic and etic are latent in the standards (e.g., “explain how and why events ([such as the] American Revolution, Battle of the Little Big Horn, immigration, Women’s Suffrage) may be interpreted differently according to the points of view of participants, witnesses, reporters, and historians” (MOPI 2000:5), but we note that this “point of view” perspective elides oppression and genocide. The standards are explicit that “students need to understand multiple perspectives that derive from different cultural vantage points” (MOPI 2000:7).

Nebraska. According to the Nebraska State Board of Education statement introducing the newly adopted Nebraska social studies standards, their purpose “is to teach our children to become young patriots who have an intellectual understanding of the genius of our country’s founding principles and who feel an emotional connection to our nation” (Nebraska Department of Education [NDE] 2012:1). Anthropology is not mentioned in the 52-page document, which is organized around civics, economics, geography, and history. Diversity is mentioned once, in grade 2 civics: “Identify characteristics of good citizenship (e.g.,…tolerance for diversity of opinions)” (NDE 2012:5). Culture is mentioned more than 20 times: in descriptive terms (e.g., elementary geography standards to “identify the characteristics of culture” and “[d]escribe cultures of the local community and other communities”) (NDE 2012:26), in relation to individual and social identity (high school geography), as a cost of globalization (high school geography), in terms of diffusion of ideas and social practices (elementary and high school geography), and in history standards to describe and analyze the impact of “various cultures and ethnic groups” on the history of Nebraska, the U.S., and the world. In general, a static, undifferentiated trait-based notion of culture is presented (“food, language, celebrations”; “language, religion, food”; “food, music sports”) (NDE 2012:26). Despite the presence of four Native nations in Nebraska and several others adjacent to the state’s boundaries, Native Americans are represented only in the history standards and associated with “historical people, events, ideas, and symbols, including various cultures and ethnic groups” (NDE 2012:41). African Americans, Hispanics, and Asian Americans also are referenced in history standards
related to immigration, slavery, and “multiple perspectives” on historical and current events (examples include Chinese foot binding, the Indian caste system, Alexander the Great, and Latin American revolutions) (NDE 2012:45).

**New Mexico.** Like some other states analyzed for this charge, New Mexico history/social studies standards are integrated with language arts/reading standards tied to the Common Core. Strands include history, economics, geography, civics and government, each with benchmarks. Some standards emphasize cultural diversity; for example, a K-4 benchmark is, “Describe the cultural diversity of individuals and groups and their contributions to United States history (e.g., George Washington, Ben Franklin, César Chávez, Rosa Parks, National Association for Advancement of Colored People [NAACP], tribal leaders, American Indian Movement [AIM])” (New Mexico Public Education Department 2009, K-4:1). The standards for grades 9-12 social studies feature inquiry into the cultural components of each of the disciplinary benchmarks and content area topics. For example, under history, there is attention to “youth culture” and “mass popular culture” (1-B.4c, 1-B.4d), “the role of changing demographics on traditional communities and social structures” (1-B.4d), and “clash of cultures” (1-C.5a). A study of the “complexities of the human experience” is emphasized as a framework and skills set for approaching the history of the U.S. (1-B.9). Under geography, content standard II, students must “understand how physical, natural and cultural processes influence where people live, the way in which people live, and how societies interact with one another and their environment.” Similarly, in civics and government, under content standard III, which calls for understandings of “ideals, rights and responsibilities of citizenship,” we see mention of Indigenous tribal governance and the “contributions of symbols, songs and traditions in promoting unity” and continuity (standards 3-B.2, 3-B.3, 3-B.4). Lastly, in economics, we see one standard focused on “cultural values.” As with some other states, New Mexico includes openings for rich discussions for exploring the complexities of human societies, including the local and national, from anthropological perspectives about cultural processes, cultural change, values, diversity, and the interactions between people and their environment, but, unfortunately, anthropology is not specifically mentioned as a resource or pathway.

Additionally, and highlighting anthropology’s role straddling the line between social sciences and the humanities, we found references to culture in New Mexico’s standards for Modern, Classical, and Native Languages, which include the expectation that students will “develop an understanding of other cultures, including such elements as their value systems, languages, traditions and individual perspectives” and “understand the relationship between language and culture” (NMPED n.d.:1-2).

**New York.** The *New York State K-12 Social Studies Framework*, approved by its Board of Regents on April 29, 2014, is fully integrated with the Common Core and the NCSS C3 Framework. Strands include the history of the U.S. and New York, world history, geography, economics, and civics, citizenship, and government. In the introduction to the New York standards, anthropology is listed as one of the foundational disciplines for the social studies: “Within the school program, Social Studies provides coordinated, systematic study drawing upon such disciplines as anthropology, archaeology, economics, geography, history, law, philosophy, political science, psychology, religion, belief systems, and sociology, as well as appropriate content from the humanities, mathematics, and natural sciences” (The State Education Department, The University of the State of New York [SNY, USNY 2014a:2]). The notion of culture is prominent throughout the New York standards—in the 107-page K-8 document, for example, “culture” is mentioned 36 times—although a trait-based notion is evident (belief systems, religious faith, political ideals, institutions, literature, music, art [SNY, USNY 2014a:11]). The standards also mention the “role of
diversity among cultures” and “respect for diversity” (SNY, USNY 2014:11). These concepts are interwoven throughout 10 thematic strands: (1) individual development and cultural identity; (2) development, movement, and interaction of cultures; (3) time, continuity, and change; (4) geography, humans, and the environment; (5) development and transformation of social structures; (6) power, authority, and governance; (7) civic ideals and practices; (8) creation, expansion, and interaction of economic systems; (9) science, technology, and innovation; and (10) global connections and change.

In general, we found in the New York standards many openings for critical, complex explorations of anthropological notions of culture, diversity, peoples, and difference. For instance, 5th-grade students are expected to undertake in-depth studies of particular regions and peoples as well as comparative studies (e.g., Standard 5.5a, “Comparative Cultures”: “Students will explore key cultural characteristics such as the languages and religions and contributions of the United States, Canada, Mexico, and one Caribbean or one South American country” [SNY, USNY 2014b:74]). Similarly, the treatment of Indigenous peoples offers openings for critical anthropological inquiry into historical and contemporary sociocultural and political issues. In 8th grade, for instance:

- Students will examine examples of Native American resistance to the western encroachment including the Sioux Wars and the flight and surrender of Chief Joseph and the Nez Perce.
- Students will examine United States and New York State policies toward Native Americans, such as the displacement of Native Americans from traditional lands, creation of reservations, efforts to assimilate Native Americans through the creation of boarding schools, the Dawes Act, and the Indian Reorganization Act and the Native Americans’ various responses to these policies. (SNY, USNY 2014b:101-102)

In contrast to other state standards we analyzed, racial discrimination is directly confronted in the New York standards. For instance, Standard 11.4d (11th grade U.S. History and Government), begins with the statement that, “Racial and economic motives contributed to long-standing discrimination against Mexican Americans and opposition to Chinese immigration” —

- Students will analyze relevant provisions of the Treaty of Guadalupe Hidalgo as compared with the actual treatment of Mexicans and Mexican Americans in the Southwest, including California, from 1848 to 1900.
- Students will examine the contributions of Chinese to the national economy and reasons for nativist opposition to their continued immigration (Chinese Exclusion Act of 1882). (SNY, USNY, 2014c:37)

Standard 11.8b , “World War II,” states:

- Students will examine the contributions of women, African Americans, Native Americans, Asian Americans, Mexican workers, and Mexican Americans to the war effort, as well as the discrimination they experienced in the military and workforce.

Altogether, the New York standards offer concrete and positive examples of the ways that anthropological content, insights, and modes of inquiry can be integrated into K-12 classroom settings.

Ohio. Like New York, Ohio’s New Learning Standards for social studies include separate documents for K-8 and high school. “[C]ulture, heritage, and democratic principles” are explored beginning in kindergarten, with heritage defined as “the arts, customs, traditions, family celebrations and language” and nations
“represented by symbols and practices” such as the American flag and the Pledge of Allegiance (Ohio Department of Education [ODE] 2012b:5). The term “culture” appears 10 times in the K-8 standards, sometimes in nuanced ways; for example, in grade 2, students “use biographies, primary sources, and artifacts to deepen their knowledge of diverse cultures and their roles as citizens” (ODE 2012b:7). In Ohio’s high school standards for Contemporary World Issues, the concept of culture is linked with “perceptions” of civil and human rights (“Beliefs about civil and human rights vary among social and governmental systems”; ODE 2012a:16), changes in American popular culture, and human settlement (ODE 2012a:4, 20). Overall, however, the treatment of culture is superficial and trait-based — there is no serious engagement with developing skills of cultural competency, intercultural and cross-cultural dialogue, or how to develop a view of culture as dynamic, complex, or as practice. “Diversity” is mentioned only once in the high school standards, within the World History course syllabus, and with the suggestion that diversity engenders conflict: “Religious diversity, the end of colonial rule and rising nationalism have led to regional conflicts in the Middle East” (ODE 2012a:11). Anthropology is not mentioned in the Ohio standards.

The NCSS C3 Framework. A keyword search of the C3 Framework shows the term “anthropology” at the beginning of the document, with reference to Appendix D, the Anthropology Companion Document developed by AAA’s Ad Hoc K-12 Anthropology C3 Guidelines Committee in consultation with the AETF, and in the Companion Document itself (NCSS 2013:77-81). The term appears again in the executive summary-like description of the overall organization of the document, and notes that Appendix D (articulates the key disciplinary tools and concepts central to the discipline of anthropology” (NCSS 2013:13). The same introduction also promises that, “Anthropology adds its unique and important perspective to the content-specific example in Appendix A: C3 Framework Disciplinary Inquiry matrix” (NCSS 2013:13). On p. 50 of the C3 Framework, anthropology is again identified; this time it is pointed out that,

Anchor Writing Standard 7 [which comes from the College and Career readiness Anchor Standards that are part of the English Language Arts/Literacy Common Core Standards] is focused on the research process. All four social studies disciplines represented in Dimension 2, as well as the behavioral and social sciences of psychology, sociology, and anthropology, emphasize research-based analytical skills using disciplinary concepts and tools. (NCSS 2013:50)

A keyword search of the term “culture(s)” in the C3 Framework shows its use (outside of the Anthropology Companion Document) in the geography standards: “foster[ing] curiosity about Earth’s wide diversity of environments and cultures,” and knowledge of “historic changes in political boundaries, economic activities, and cultures” (NCSS 2013:40). The term “cultural” is defined in the glossary as “a human institution manifested in the learned behavior of people, including their specific belief systems, language(s), social relations, technologies, institutions, organizations, and systems for using and developing resources” (NCSS 2013: 98). The term “cultural” is also embedded in references to “multi-cultural” and in the glossary as a modifier for “characteristics” and “patterns”:

Cultural characteristics are expressed in housing types, food preferences, spatial patterns of settlements, and beliefs about appropriate relationships between people and nature. (NCSS 2013:98)

Cultural patterns may be seen in the tools and artifacts produced in different societies or in food-growing techniques shared among members of a group. (NCSS 2013:98)
A keyword search of the term “diversity” shows that it appears only once in the main document (i.e., outside the Companion Documents for anthropology, sociology, and psychology), in the introduction to the geography standards cited above (NCSS 2013:40). As indicated in the state standards analyses above, the C3 Framework and more generally the Common Core increasingly drive social studies content and benchmarks. The absence of a complex, dynamic, practice-based understanding of key anthropological concepts such as culture (outside of Appendix D, the Anthropology Companion Document), and the limited explicit attention to human diversity, are cause for concern.

**Complementary Evidence: Practitioner Perspectives**

To complement our analysis of the written documents above, we sought input from two high school anthropology teachers. David Homa had attended the AETF Open Forum held at the 2012 Annual Meeting, had offered to assist our efforts, and was subsequently appointed by AAA president Leith Mullings and the EB as special advisor to the Task Force. Late in 2013, Qiana Williams contacted AAA Member Services Manager and AETF Liaison Richard Thomas, seeking anthropology curriculum resources, and through this connection we learned of her work. Thus, the experiences of these two educators are included, based on their expressed interest in the Task Force’s work. It is worth emphasizing that, with some perseverance, they found us, rather than vice versa. As we will further reference later, AAA has little systematic relationship with K-12 teachers of anthropology. Their input offers a detailed counterpoint to the vagueness and exclusion of anthropology chronicled in most state standards and national K-12 curriculum documents.

The practitioner vignettes below are based on email interviews with each teacher, and provide vivid illustrations of what *could* be much more common in K-12 schooling.

**David Homa** is a 12th grade teacher at Los Gatos High School in northern California. At Los Gatos, he teaches Introduction to Anthropology, Honors Development Economics, and AP (Advanced Placement) Comparative Government. He also teaches an Introduction to Cultural Anthropology course through West Valley College, which is taught in his classroom on the high school campus. **Qiana Williams**, a New York State-certified social studies teacher in the Syracuse (NY) City School District, teaches U.S. History (grades 7-8), Global History and Geography (grades 9-10), Participation in Government (grades 11-12), Anthropology (grades 11-12), and Psychology (grades 11-12). We include their anthropology syllabi in Appendices J and K. Meet David and Qiana—

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**Teacher Vignette 1**

**David Homa: Los Gatos High School, Los Gatos Saratoga Union High School District, California**

Los Gatos High School (LGHS) is a public comprehensive high school located at the southern end of the Silicon Valley, which enrolls about 1,800 students, nearly 90% of whom are identified as Caucasian. Reflecting the demographic and socioeconomic profile of the surrounding area, the school is well resourced, offering 50 different academic, athletic, performing arts, and community service clubs and organizations. Los Gatos is proud of its strong academic program, and in recent years, 98% of its graduates have chosen to go on to college, with 72% of those students choosing 4-year colleges (http://www.lghs.net/). David describes how he came to teach anthropology at Los Gatos, his aspirations for his students, his curriculum, special moments in teaching anthropology, the challenges, and his advice for enhancing the teaching of anthropology in K-12 schools:
It took around four years for the class to finally get off the ground. From the first year [that] I started at Los Gatos I wanted to teach an anthropology course. The first challenge was showing how and why a four-fields anthropology course would be of value. The second challenge was helping students at the high school level understand what anthropology class would entail. High school students are familiar with psychology as this course has been taught at high school for decades. Anthropology, on the other hand, is often an unknown topic. Every year I need to go to all the current sophomores and juniors classes and explain what the anthropology is about before they sign up for their next year classes.

I am lucky that I have a full year to teach a four-fields anthropology course. I believe what is most important is to give first-time students to this topic a wide general overview of the four fields to give them a chance to see which one might be of most interest….It is necessary and important to at least look at anthropological theory and the origins of anthropology. However, it is the stories and experiences of anthropology that I focus on throughout the year. I need to find the “cool” content of anthropology to hopefully get them hooked.

I am lucky to teach a four-fields course. This allows me to cover a wide variety of material in anthropology. Students have always found cultural anthropology to be the most interesting; thus a full semester is spent on cultural anthropology with linguistic anthropology mixed in with the cultural section. [See David’s syllabus, Appendix J.]

Over the last four years I have had the amazing opportunity to work with two high schools in Kisumu, Kenya (see Figure 3). My anthropology class has been able to work directly with the students in Kenya. We do cross-curricular activities and Skype calls so the students can interact in real time. Two years ago we were having a Skype call with the boys’ high school when one of the boys in Kenya asked if Jennifer was in class. The students said she was and quickly pointed her out to the boys. The same boy in Kenya said he had seen on her Facebook page that today was her birthday. The boys then asked if they could sing her “Happy Birthday” in English and then in Kiswahili. The boys in Kenya were the first people to sing her “Happy Birthday” on her birthday.

The single biggest challenge in teaching anthropology is just getting students to sign up for the class. High school students are rarely familiar with anthropology, while almost all students “know” about psychology. The class needs to be marketed in such a way that students will want to take the course instead of psychology or AP psychology.

Over the years there have been numerous discussions through the AAA about developing support for K-12 anthropology. After 14 years of myriad starts I still see very little support in any real terms for K-12 Anthropology. I believe people think it is a good idea but there continues to be little in the way of real development. Over the years I have run into a few teachers here and there that have taught versions of anthropology in high school. I continue to feel as though I am on a ship floating around a vast ocean of education that occasionally bumps into someone else attempting to teach high school anthropology.

It seems that unless there is real and true support for K-12 anthropology development from the AAA that task forces will come and go and those few of us teaching it will simply be left to drift about for years to come. It would be great to actually have some type of resource in which K-12 teachers who are teaching anthropology can communicate about what he or she is doing in the classroom. Even after teaching anthropology for eight years I still really have no idea who else is teaching it at the high school level around the United States.
Syracuse City School District (SCSD) is a large urban public school district serving 21,000 students in Syracuse, New York, with 10 elementary schools, 8 middle schools, 5 high schools, 3 alternative education programs, and 7 “Innovation Zone” schools. The last 7 are struggling public schools in the midst of whole-school reform (http://www.syracusecityschools.com/). The district’s student body is highly diverse, and more than half the student population is eligible for free or reduced lunch (a common metric for measuring the poverty status of a school’s enrollment). In an urban area in which changing economic conditions and demographics have radically shifted the job market for graduates, the district asserts that its mission is to become “the most improved urban school district in America” (http://www.syracusecityschools.com/tfiles/folder87/Great-Expectations.pdf). In this context, Qiana Williams describes how she came to teach anthropology at SCSD, her goals for her students, her curriculum and pedagogy, the challenges she faces, and her hopes for anthropology at the K-12 level:
SCSD offers limited anthropology classes. However, they are considering extending the offerings for the 2014-2015 school year. I was asked if I would be willing to write up the curriculum for this since no other school district in our state has a curriculum. I am hoping that I will be asked to be an anthropology instructor. I have taught in the past in the Ithaca City School District and I really enjoyed the experience.

I want students to learn mostly applied anthropology in the focus areas of culture and collaborative anthropology. I want my future students to be able to do more than just write papers, but to actually make an impact in their communities.

Currently I completed a curriculum map of what I would cover. [See Appendix K for Qiana’s curriculum.] In the past, I relied on many readings and resources from colleagues and experts in the field, as I would continue to do. My teaching style is very interactive and more student-centered. I favor the Socratic method in some instances, and lots of project-based learning.

When I taught anthropology in Ithaca, I really enjoyed covering applied anthropology with the students. They designed their own ethnographic projects, interviewing community members, and really worked at understanding how to be participants in the communities they had a privilege to share in—their own and others. They discovered in many instances more insights when they took an outside look at their own communities.

One of the biggest challenges in SCSD is getting district support for offering an anthropology course in all of the high schools, and not just some. What would be helpful is an online community where anthropology instructors could share, and perhaps some national professional development or conferences or seminars—even webinars for those who cannot travel to keep fresh in the field and fresh on the resources.

**Charge 2A Conclusions**

To respond to this charge, we analyzed the social studies content standards for 10 U.S. states, and the additional cultural standards for Alaska and Hawai‘i. Our sample of states intentionally sought to represent different parts of the country and different enrollment demographics (including total size of the states’ student populations). We also analyzed standards contained in the National Council for the Social Studies (2013) C3 Framework. To complement our document analysis, we sought input from practicing anthropology educators working in two socially, economically, and demographically different public high school districts, who had reached out to AAA and the AETF.

The analysis of state standards revealed that, with a few exceptions (Hawai‘i and Alaska cultural standards and Montana and New York standards), social studies content is solely informed by the disciplines and modes of inquiry from history, government/civics, geography, and economics. Anthropology is mentioned in just two of the 10 state standards analyzed (Montana and New York). Moreover, the treatment in the standards of anthropological ideas, understandings, and modes of inquiry is extremely limited.

These findings need to be understood within a larger education policy context. States, schools, teachers, and students are accountable to federal NCLB mandates that emphasize high-stakes testing in English reading, writing, and mathematics. More than a decade into NCLB implementation, abundant research shows that NCLB-style high-stakes testing has led to a narrowing of the curriculum, “teaching to the test,” and the curtailment or elimination of “low-stakes” subject matter, including social studies, humanities, and
the arts (McCarty 2013; Nichols and Berliner 2008; Valenzuela, Prieto, and Hamilton 2007). The Common Core and the C3 Framework emerged in this larger policy context, and states have increasingly aligned their standards (and curriculum content) with these frameworks. With NCLB and the Common Core driving state standards, the emphasis is on college and career readiness, understood as English reading/language arts, mathematics, and civics — the “3 Cs.” Although our discipline clearly has stood and should stand on its own, anthropologists might productively ask themselves how anthropology can become part of the teaching of language arts, mathematics, and/or civics.

In light of this policy context, it is perhaps not surprising that anthropology was extremely difficult to “find” in state standards. We did find anthropological terms such as culture, cultural (patterns, characteristics), values, civilizations, identity, diversity, and interactions of humans with their environments scattered throughout the standards. We also found the topics of immigration, migration, globalization, and diaspora, and there was some mention of diverse groups of people (African Americans, Latinos/Hispanics, Indigenous peoples). In Alaska, Montana, New Mexico, New York, and Hawai’i’s cultural standards, there was mention of Native peoples, tribal lands, natural resources, political systems, and sovereignty, and the New York standards directly confront complex issues of racial, ethnic, and gender discrimination. But, with the exception of the Alaska and Hawai’i cultural standards, cultural analysis and cultural competency are not identified as skill sets, while other things are (e.g., reading maps).

Nebraska, Ohio, and New York provided an opportunity to peek into the standards-creation process. Many stakeholders and scholars from different disciplines (particularly geography, civics, and history) were invited into the process, but it does not appear that anthropologists were included. This paralleled the experience with the C3 Framework, where anthropology (along with psychology and sociology) were “invited to the table” after most of the standard-creation process had been completed.

We also found evidence of anthropological insights in New Mexico’s standards for World, Classical, and Native Languages, and in the National Standards for Foreign Language (NSFL). The NSFL include “5 Cs”: communication, communities, cultures, connections, and comparisons. Under “Cultures,” for example, a key goal is for language learners to “gain knowledge and understanding of other cultures,” including demonstrating “understanding of the relationship between the practices and products and perspectives of the culture studied” (American Council on the Teaching of Foreign Languages [ACTFL] n.d.:3). Under “Comparisons,” a standard is for language learners to “demonstrate understanding of the concept of culture through comparisons of the cultures studied and their own” (ACTFL n.d.:5).

An area not explored in this investigation, but with potential for future studies, is service learning at the high school level. (Florida and New York both delineate K-12 standards for service learning.) Service learning programs are a growing trend in many school districts, and interact with multiple communities in many different ways. By their nature these kinds of learning opportunities are undergirded by anthropological concepts. Service learning may offer a potential additional opening for anthropology at the high school level.

Although it was very difficult to find anthropology in state standards, we were fortunate to find two outstanding anthropology educators with a passion and commitment to bring anthropology into public school classrooms. Working in very different school-community settings and on opposite sides of the continent, David Homa and Qiana Williams have tailored their anthropology curriculum to address the needs
and interests of their students and communities. David emphasizes a four-fields approach and cross-cultural partnerships, and Qiana stresses the application of anthropological concepts and disciplinary tools to impact students’ communities. We admire the dedicated efforts of these educators, who are working against the tide, or like “a ship floating around a vast ocean of education that occasionally bumps into someone else attempting to teach high school anthropology,” as David Homa puts it. Their testimonials, examples, and calls for support provide grounded advice for action, which we take up in the final sections of this report.

**Charge 2B.** Collect data on how anthropology is taught in community college settings, and identify where the gaps are.

**Charge 2B Introduction**

The tasks for this charge included:

- Survey/Interview research centers for community colleges concerning patterns related to anthropology curricula and instruction.
- Survey/interview community college anthropology department heads, deans, program coordinators and others responsible for curricula and anthropology instruction in community colleges.
- Research available data regarding the current system for determining curricula and providing instruction in community colleges.
- Provide an action plan based on the findings from the activities above.

Faced with inadequate responsiveness to requests for data on community college curricula and faculty hires from the American Association of Community Colleges (AACC) and state governmental agencies responsible for collecting and recording such data, we turned to our AAA “national department of community college anthropology,” SACC. We emailed a request for help to SACC leaders, members and listserv participants to help us complete this Task Force charge. We then specified the core data needed to allow us to report patterns for curricular offerings and faculty hires in community colleges; we asked each respondent to report cultural, physical, archaeological and “other” courses offered by their college(s) in terms of numbers of sections per year and of full-time anthropology faculty, full-time mixed-load faculty, and adjunct/part-time faculty. We asked only for three years of data: 2006, 2009, and 2012. We selected those years to reflect a base year before the economic crisis of 2008, the year immediately after the crisis, and a year representing time for recovery response.

We were pleased with the number of responses and the variety of colleges represented in terms of geography, size and demographics. We received data from 142 community colleges, with four fairly complete aggregate state numbers for curricula and faculty hires: Ohio, Texas, Florida, and California were reported by veteran SACC leaders in those states. Of individual colleges within states, we had excellent representation of small, large, urban, and suburban. Every region was covered except for the Northwest. If using SACC members for reporting represents a skewed response pattern, it is important to remember that SACC members from the late 1960s come from more upscale suburban colleges or campuses than from urban centers in low-income neighborhoods, as there is more demand for anthropology in higher-income suburban areas, and there is more support for participation in academic conferences related to disciplines from campuses in those same areas. With the more general corporatization process across the country
affecting community colleges, we are finding that support for academic conferences is fast disappearing and is being replaced by selected executive support for educational conferences related to college policies such as “Achieve the Dream” and “Increasing Student Paths to Graduation.” Thus a small number of individually committed faculty, including increased numbers of adjunct faculty, now attend academic conferences by choice and self-support.

**Charge 2B Findings**

The data gathered from SACC members produced some variations that one might not have received from official research staff. The individual faculty respondents reported on data with which they had records and experience, and some reported a lack of data available to faculty as it “is not collected, reported, or filed within our system.” In other words, data relating to college funding from the state is kept by executive offices with the responsibility of reporting to the state for college funding by that state’s formula. In Ohio, for example, that is the Board of Regents, and the college financial officer keeps those records and receives the state funding formula output in return. College executives are now held as legal representatives for taxpayers and the Board of Regents or similar state agency.

In using their own records and more direct staff contacts for whatever they could find for earlier years, SACC respondents often added contextual information regarding curricula and faculty hiring that sometimes changed the actual meaning of the data. This “story behind the data” provides more depth of meaning and more reliable information. One example from our Texas respondent included the official hiring of five full-time faculty on record as teaching anthropology. The SACC member/respondent reported that the actual case involved the strategy of the sociology department head to hire two new full-time faculty (of the five reported) as nominal anthropology faculty when they were in fact only minimally qualified to teach anthropology while their actual teaching load was primarily in sociology.

The overwhelming patterns reported for both curricular offerings and faculty hiring are clear for almost every region and every state with regard to anthropology education:

- Anthropology exists as the smallest or one of the smallest disciplines in a divisional or departmental structure of the social sciences, or the anthropology curricula is subsumed as part of a sociology department program and sometimes anthropology courses are even listed as sociology courses.
- In part because of the divisional structure noted above, anthropology hires begin careers as multi-discipline faculty within sociology, and/or less frequently with psychology and/or history.
- Entrepreneurial hires (including those that start as adjuncts) can sometimes build an actual or informal anthropology department within a division by developing a three-field curricular program of physical, cultural, and archaeology with curricular components that separate anthropology from the other social sciences such as field study components, credit for cultural travel study, physical science and lab credits for physical anthropology with linkages to the physical science departments. Without such entrepreneurial and politically active programmatic efforts, full-time or adjunct faculty tend to remain in small, limited anthropology settings that lack programmatic status and campus visibility, and are easily weakened or removed in times of financial stress.
- The sharp financial declines of 2008 hit at a particularly vulnerable time for community college anthropology as the demographics of the community college faculty favored a mass retirement period from 2005-2012 for full-time contracted faculty “boomers” who were hired in droves during the high-growth period of the comprehensive community college movement of the mid-1960s through the mid- to late-1970s.
From analysis of data from nearly every region of the country, we find that most community colleges still retain at most one full-time anthropology professor. Even the huge 200,000-student populations in Florida's two- and four-year Miami-Dade and Valencia Colleges include only one full-time anthropologist and a very limited curriculum. With all the needs of a state with a multicultural, multilingual population and enormous demands for culturally trained medical, legal, hospitality, and educational service occupations from two-year degree student paraprofessionals, these newly planned mega-colleges may need help in planning to utilize cultural anthropology and four- or five-field anthropologists for their new educational tracks.

Growth or maintenance of full-time anthropology professors is limited to states like California, which have ongoing policies requiring or encouraging full-time hiring or replacement of full-time anthropology faculty as part of an academic and occupational plan, with curricular requirements for a variety of tracks (see California's Master Plan for Higher Education, University of California Office of the President 2009). It is not surprising that one of the ways anthropology grows as a program is when physical anthropology becomes listed as a core choice for a physical science credit and tracks toward occupational programs and academic transfer models list physical anthropology courses. In California and other states that list physical anthropology in this manner, the anthropology curricula rapidly increases in size and quickly becomes seen and treated as a multi-subfield program area. Anthropology faculty at Houston Community College similarly demonstrate how anthropological entrepreneurship with a field school in archaeology and linguistics and program links to Spanish, ESL, and American Sign Language gain results that establish program identity and potential for growth.

As the policy initiatives of the AACC indicate (Appendix L), 21st century directions for community colleges are clearly for hiring part-time or adjunct faculty for curricular and instructional flexibility and administrative control of faculty representation. Without one full-time contracted professor responsible for anthropology program development, anthropology curricula become more limited in direction, diversity of sections offered, and subfield representation as well as community and academic outreach. This means fewer archaeological programs with cultural resource management components, fewer linkages to four-year programs and to projects like the Race Project in area institutions and museums.

**Charge 2B Conclusions**

Since many community colleges have only one full-time professor/department head representing anthropology, the loss of full-time faculty in anthropology and other small departments threatens the academic integrity and diversity of the formerly comprehensive community college movement, just when it is most needed by working adults and transfer students seeking four-year degrees by starting at a community college. In addition, a workforce dominated by the global environment requires any student and working citizen to be educated with some anthropological knowledge of the many new findings regarding human evolution, effects of global communications, global forces, diverse cultural perspectives, and diverse languages and their cultural bases. The current call for STEM demonstrates the critical need for anthropology — the only academic field that provides a base for both the biological and social sciences as well as a base for applied evolutionary microbiology, a necessity for today’s medical research developments.

The corporatization of higher education has become clear in community colleges, as administrative control of curricula and instruction has become more common while shared authority over academic governance systems has become nominal. Principles of public college governance with faculty control of curricula and instruction are being replaced by formal union contracts limiting faculty to stated contractual rights, and management authority as agents for state government and taxpayer representation. As finances are controlled by college administration, when a financial exigency occurred in 2008, administrative control...
Anthropology Education Task Force Final Report – May 2014

over curricula and instruction became hardened. In 2008, many community colleges across the country were placed in a formal or informal state of emergency due to a rapid increase in enrollment demand along with a sharp decrease in state funding. As always with competition in colleges over scarce resources, smaller departments such as anthropology, with fewer faculty and less access to administrative management or faculty leadership, experienced fewer gains and greater losses. As smaller becomes even smaller, this can mean the disappearance of anthropology programs and absorption into a larger social science such as sociology and occasionally, psychology.

Community colleges represent the social and cultural diversity of the populations anthropologists often view as ideal for research, and fit the democratic values for public education that anthropologists espouse. Therefore, it is essential that anthropology — and anthropologists — continue to play a prominent role in community college settings.

Finally, we note that one successful change example for anthropology in community colleges is related to physical/biological anthropology. Some academic and educational programs in both two- and four-year colleges changed to include physical/biological anthropology as a listed subject for physical science core credit. Some anthropology faculty specializing in physical/biological research in universities have achieved dual placement in both anthropology and physical science fields. This change has in no way become universal but it demonstrates change in a system of education that has been resistant to change. This needs to be studied for purposes of replicating the methods and techniques that worked to accomplish this outcome so that the wave of change can be made more common for the 21st century.

**Charge 2C.** Collect data on how anthropology is taught in museum settings, and identify where the gaps are.

**Charge 2C Introduction**

The Task Force recognizes that museums serve as a primary locus for informal anthropology education to the general public. In communities around the country and the world, museums provide access to education for diverse audiences about the subjects and theories of anthropology. From hosting school field trips, to providing content for K-12 classroom use, to offering myriad informal education opportunities for participants of all ages and educational levels, museums provide a more tangible public interface to the discipline of anthropology than any other institutions outside of college classrooms.

To better understand the state of anthropology education in museums, the AETF developed and administered an online survey of museum professionals. A summary of quantitative and qualitative responses to this survey are presented below. (The survey instrument and a full report of quantitative responses are included as Appendix F.) To develop a more detailed understanding of how some institutions are providing museum-based anthropology education, Task Force member Karl Hoerig also consulted with educators at several institutions to create case studies for this section of the report.

The AETF began developing the Anthropology Education in Museums Survey in late 2011, and solicited review from representatives of the Board of the Council for Museum Anthropology in 2012. We completed creation of the online version of the survey in early 2013; it was open from April 2013 through the end of the year. The survey was announced via direct email invitations to the memberships of the Council for
Museum Anthropology (CMA) and the CAE (989 total members). Attempts to formally invite members of the American Alliance of Museums (AAM) were unsuccessful because AAM is unwilling to share its membership email list. AAM did agree to announce the survey in a monthly email newsletter, but responses to this were minimal. A total of 49 complete and 2 partial survey responses were received. Responses received were all from individuals associated with museums that include anthropology in their programming (48 of 51 respondents; the remaining 3 did not answer). All major subfields of anthropology were represented by the institutions of respondents, headed by social-cultural (82%) and archaeology (76%).

Respondents represent a broad range of institutions, including university museums, public and private institutions, tribal museums, and other organizations. Thirty-five percent are from museums with 5,000 or fewer annual visitors, but nearly 30% are from museums with annual visitor counts in excess of 100,000.\(^4\) Staff sizes range from 5 or fewer (37%) to more than 100 (20%). Fifty-nine percent of institutions represented have three or fewer full time equivalent (FTE) educators; 20% have eight or more.

**Charge 2C Findings**

Most of the responding institutions hold ethnographic and/or archaeological collections. Fifty-seven percent of respondents indicated that their anthropology collections are accessed by anthropologist researchers multiple times each year. Fifty-one percent reported also holding natural history collections that might be of interest to anthropologists or indigenous knowledge holders. Forty-six percent of these indicated that those natural history collections are regularly used by anthropologists. Forty-five percent of respondents also indicated that scholars from outside of anthropology regularly use their ethnographic and archaeological collections, from as many as 44 different fields of study.

Forty-three percent of respondents reported that a quarter or less of their museum’s long-term exhibition space is dedicated to anthropology, but 25% reported three-quarters or more used for anthropology. Similarly, 45% reported one quarter or less of short-term exhibit space available for anthropology, with 20% reporting three quarters or more.

Seventy-six percent of responding institutions offer education programming with an anthropological focus, and 70% of these (53% of total respondents) index that programming to state social studies educational standards. Museums provide programming to grade levels from pre-kindergarten to post-secondary, with the most (53% of respondents) including grades 6-8. Forty-three percent of respondents reported their educators were required to have formal anthropology training, and 65% indicated that their educators regularly interact with the museum’s anthropology curators or with other anthropology professionals.

Respondents have struggled in maintaining institutional support for museum anthropology. Thirty-five percent reported decreases in funding over the last 10 years, and 39% reported less support for anthropology than other programs within their institutions. However, 53% reported that institutional support is equal to (33%) or better than (20%) that afforded other disciplines, and 22% have seen an increase in support over the last ten years.

\(^4\) In this summary report, all percentages reported are rounded to the nearest whole number.
Public demand for anthropology seems to be fairly healthy: Forty percent of respondents have observed increases in demand for anthropology programming in the past five to 10 years. Very few reported decreases in public interest.

When asked what sorts of resources the AAA might provide to support museum education at their institutions, 45% expressed an interest in online curricula, and 33% would like to see workshops on anthropology offered to museum educators. Respondents also suggested that AAA could offer grants for program development and funding for the creation and distribution of more traveling exhibits like the Race exhibit. One respondent recommended that AAA have a presence at the AAM annual meetings to help foster inter-organization communication.

Respondents were somewhat divided on the question of whether anthropology programs are producing enough museum professionals. 37% indicated that they believed the right number are being trained, but nearly equal numbers thought too few (29%) and too many (24%). In narrative responses, respondents indicated concerns that the discipline of anthropology must work to train a more diverse museum workforce (with particular emphasis on training Native American professionals) and that inadequate outreach is done to inform high school students that anthropology, and specifically museum work, is a career option.

**Charge 2C Conclusions**

Survey respondents affirmed the importance of museums for anthropology education, and the public’s interest in engaging with anthropology through the museum context. However, museum-based anthropology education faces many challenges. Survey respondents and museum professionals interviewed by the AETF express frustration at the lack of funding available for updating exhibits to reflect changing anthropological knowledge or for expanding anthropology education in museums. Many institutions have had to reduce or suspend their programming in the last 5 years because of intra-institutional budget limitations. Museum educators also report that they have had to significantly change their programs in response to schools losing funding for field trips, and to loss of calendar space for field trips or even classroom programming on anthropology as high-stakes testing has reshaped schools’ and teachers’ priorities.

As the case examples in the next pages illustrate, museum educators are finding creative ways to engage learners in anthropology. Museum anthropologists are eager to work with educators to enhance cultural education, and are demonstrating how object-based and culturally-oriented programming can play important roles in Common Core and STEM-focused learning. Museums can and should be key contributors to expanding the public’s, and especially educators’ and educational administrators’ understanding of the value of anthropological knowledge and perspectives to an informed populous. Public engagement is critical to the expansion of anthropology education, and the discipline would be well served by rallying around museum anthropology as a focal point for that engagement.
Museum Case Example 1
Arizona State Museum: Using Special Programming to Serve Community Audiences

Located on the campus of the University of Arizona in Tucson, Arizona State Museum (ASM) is the oldest and largest anthropological museum in the U.S. Southwest. The museum holds a vast collection of archaeological and ethnographic materials, primarily from the southwestern U.S. and northern Mexico; features the long-term exhibition *Paths of Life: American Indians of the Southwest*; and hosts a full schedule of temporary and traveling exhibits and diverse public programs that serve K-12 and university students and teachers, families, and adult audiences.

When *Paths of Life* opened in the early 1990s, the museum’s education department regularly hosted 10,000 student visitors on field trips from area K-12 schools. As a result of increasing emphasis on standardized testing in Arizona—which does not directly include anthropological subject matter (nor social studies or art)—and decreasing budgets for extra-classroom activities, class group visitation has fallen dramatically. Total annual K-12 student visitation is now below 4,000, with many school groups visiting at the end of the school year after testing has been completed. Lisa Falk, the museum’s director of education, completed a survey of Arizona teachers in 2013. Of the respondents, 98.3% indicated that they believe museums provide an important resource for teaching, but only 45.4% reported currently using any museum programs or materials to support their teaching and fewer than 30% had visited Arizona State Museum or used its classroom outreach programs in the previous three years.

(Museum Case Example 1, Cont’d.: Arizona State Museum)

From 2005 to 2009, Falk taught two for-credit courses to train interpreters (docents) to work with school groups in the museum: *Interpreting Native Cultures* and the related *Museum Interpreter Internship*. Offered through the U.A. College of Education, these courses continued similar courses previously offered by the Department of Anthropology. Falk was forced to terminate these courses when there were no longer enough K-12 visitors to provide work for the trainees. The limited demand for guided student visits is now fulfilled by a student employee and for-credit interns supplemented by self-directed interactive exhibit experiences utilizing paper discovery hunts and digital content accessible by way of QR (Quick Response) codes located throughout the long-term exhibition and some temporary installations. The education program also offers an outreach program, but that too is not used to its potential.

At ASM, the traditional model of museum education is no longer feasible. With few school groups able to visit the museum, Falk has turned to alternative programs such as collaborative projects with partner schools and organizations, and special interest exhibits and programs. An important example of this work is the local programming that surrounded the museum’s hosting of the Centers for Disease Control and Prevention’s (CDC) traveling exhibit *Through the Eyes of the Eagle: Illustrating Healthy Living for Children* (see Figure 3). The exhibit features the artwork of the *Eagle Books*, a series of four books written by Georgia Perez, a community health representative at Nambe Pueblo in New Mexico, and illustrated by Patrick Rolo (Bad River Band of Ojibwe, Wisconsin) and Lisa A. Fifield (Oneida Tribe, Wisconsin) as educational materials for the CDC’s Native Diabetes Wellness Program.

To make the exhibit fully relevant to the local community, Falk brought together a broad coalition of partners to contribute to planning and implementation of the exhibit and related programming. She asked what was needed. The partners told her that to be successful, the project needed to include local stories and objects, and that it must be family-oriented. Because the museum only had space for the art from two of the four *Eagle* books, the other two were installed at the UA College of Education, which expanded the reach of the exhibit and encouraged greater visitation to the museum.
(Museum Case Example 1: Arizona State Museum)

Working with Falk, ASM curators developed exhibition sections using objects from the museum’s collections, including an exploration of human movement based on 1,400 years of footwear: from ancient fiber sandals to a pair of Nike® Air Native athletic shoes, and a timeline of the diet of the Sonoran Desert over 13,000 years which was punctuated by relevant objects and photographs. Terrel Dew Johnson of Tohono O’odham Community Action (TOCA) and members of their youth group, Young O’odham United Through Health (YOUTH), curated a third of the exhibition on the impact of the loss of traditional foodways and TOCA’s efforts to use cultural food, art, and movement traditions to promote community health and well-being within the Tohono O’odham Nation. The Tucson Indian Center, Pima County Health Department, Ha:isan Preparatory and Leadership School (a charter high school for Native youth in Tucson), UA Colleges of Public Health and Education, and other community and University groups contributed. Funding assistance was provided by public and private grantmaking organizations.

To broaden the educational impact of the project, and to reach out to Native teens in particular, Falk and Ha:isan Preparatory School educator and artist Ryan Huna Smith (Chemehuevi/Navajo) created a comic book about diabetes. Working with groups of youth to develop the story line and to identify how best to connect with their teen audience (“no talking animals!”) and with technical guidance from representatives from the University of Arizona’s College of Public Health and the American Diabetes Association of Southern Arizona, Falk and Smith wrote and Smith illustrated It’s Up 2 You! (see Figure 4). Drawn in Smith’s Amerimanga/Japanimation style, the book features two teen O’odham and Hispanic boys who learn about the risks of an unhealthy lifestyle and the effects of diabetes from an O’odham elder who appears via a dream sequence and a skateboarding Yaqui heroine.

With funding from the Tucson Pima Arts Council and the Pima County Health Department (PCHD), 5,000 print copies of the comic were distributed at the museum and to local Native and Latino community organizations and schools. A digital version was available on PCHD’s HealthyPima.org website, and is freely available for uploading to other sites. The John and Sophie Ottens Foundation provided funding to develop the comic into the interactive website and an app distributed via iTunes that includes audio versions in Tohono O’odham, Spanish, and English. The Ha:isan School helped with translation and recording of the audio.

The Ottens Foundation funding also allowed the museum to hire additional public programs staff. Resulting from this was a fully booked K-12 school program that made use of the exhibit, cultural physical activities on the lawn and a hike across campus to the see the display of the other two Eagle books. The museum also sponsored A Healthy Celebration, a multicultural health fair that brought together 62 partners and presenters and some 1,200 participants (three times the attendance seen at other local health fairs).

Evaluation of the exhibit and programs showed that the project met its goals of making the museum more relevant, increasing ASM’s partnerships in the community, attracting larger Native American and K-12 audiences, and inspiring health awareness and pledges to live healthier among visitors. By adding locally relevant exhibition components, public programs, and a targeted publication to the Through the Eyes of the Eagle traveling exhibit, ASM created a meaningful and successful community education initiative firmly rooted in the core values of anthropology education.
FIGURE 3. Healthy Movement Through Time: Footwear spanning 1,400 years helps illustrate the importance of physical activity to a healthy, diabetes-free lifestyle in Arizona State Museum’s Through the Eyes of the Eagle installation. (Photograph courtesy of Arizona State Museum, Tucson, AZ)

FIGURE 4. It’s Up 2 You! comic designed to reach out to Native teens, developed by ASM Education Director Lisa Falk and Chemehuevi/Navajo educator and artist Ryan Huna Smith. (Photograph courtesy of Arizona State Museum, Tucson, AZ)
Museum Case Example 2
The Burke Museum: Reaching Out to Reach Students

Designated the state museum of Washington, the Burke Museum is a natural history museum located on the campus of the University of Washington in Seattle. The museum’s collecting foci, exhibits, and public programming include geology, life sciences and anthropology. The museum’s education program currently has four full-time staff members and an additional four part-time positions equaling approximately 2.5 full time equivalents.

Like ASM, the Burke has seen changes in K-12 visitation over the last decade. About 30,000 visitors come to the museum each year with school groups, a number that has continued to grow slightly as the museum has been able to attract additional visits from nearby schools. Schools located further away that previously made field trips to the museum do so much less frequently than in the past. The Bellevue School District for example, includes 27 schools and serves more than 18,000 students in King County just across Lake Washington from Seattle. Around 2010 the school district eliminated all field trips outside of the district boundaries, including visits to the Burke, even though much of the district is within ten miles of the museum.

As in other states, teachers find little time in their instructional schedules for subject matter that falls outside the explicit scope of state standards and standardized tests. Diane Quinn, the Burke’s Director of Education, reports, “It is not that teachers are unwilling or uninterested. It’s our responsibility to figure out how to help them. We know what resources we have to share. How can we enrich their teaching in a way that does not add to their schedules or increase their workloads?” By regularly consulting with teachers, the museum seeks to help them do what they need to do. The museum is responsive to teachers’ requests, and carefully ties its educational programming to state standards. Washington’s standards, for example, require the teaching of indigenous history. The Burke Museum, through its collections, curatorial staff, and collaborative relationships with Indigenous cultural experts and community leaders, can provide supplementary educational materials that deepen learning opportunities for students while decreasing the preparation burden for teachers.

In order to continue to provide educational programming to schools that can no longer visit, and to reach schools around the state, the Burke Museum has placed significant emphasis on the creation of outreach programs, including the “BurkeMobile” that takes an educator, collections objects, and materials to schools, libraries, and other organizations across Washington, and “Burke Boxes” covering a variety of natural history and anthropological topics that schools may rent. The BurkeMobile builds upon a long history of museum outreach. The Burke first established a teaching collection in the 1930s, and in the 1940s an educator drove around the state offering educational programs in remote communities. The current BurkeMobile, available for a sliding fee based on distance from the museum and number of students served, offers life science, earth science, and arts and cultural heritage presentations that are tailored to each group. Over the last few years 6,000 to 10,000 students have participated annually in BurkeMobile events. In 2013 the program received a $100,000 capacity building grant from the Washington Women’s Foundation, and has a goal of reaching 12,000 to 14,000 students each year by 2016.

The museum has 62 Burke Boxes covering 36 subject areas, including 20 on archaeology, Pacific Northwest Cultures, and World Cultures. The contents of the boxes vary by subject, but may include original and replica objects, examples of tools used by researchers, audio-visual materials, books, maps, and posters. The museum provides online interactive materials for some boxes, and links to partner organizations’ websites for others. The boxes may be picked up at the museum or shipped to schools, with most renting for $40 or $50 for the first week and nominal additional fees for longer stays. The Burke Box program reaches 70,000 students each year.
Following the Bellevue School District’s decision to limit field trips, the social studies faculty of the district approached the Burke Museum about developing their own set of museum education boxes to make up for the lost museum visits. Creating a formal partnership between the district and the museum, every third grade classroom now gets the *Native People and the Environment of Washington* box with a follow-up visit from a Burke educator. The museum has offered free family admission vouchers to the district’s students, but very few of the vouchers have been redeemed.

The Burke education staff recognize that museums can provide linkages between classroom and out-of-classroom learning, and offer a number of informal education programs. “We want to find the best ways to be part of the fabric of kids’ lives,” says Quinn. “We don’t want to be the authority, but want to serve as a resource for lifelong learning.” The museum hosts an annual week-long “Girls in Science” program that always includes archaeology. The Burke also holds two family days each year, an Archaeology Day in January, and a Native Arts Day in the spring that features working artists. Funding for these events has come from a grant from the National Endowment for the Arts and from the Bill Holm Center endowment. Teacher workshops are always included as part of these events to provide opportunities for interaction between teachers and knowledge holders who contribute to the events.

A number of factors contribute to the Burke Museum’s successes in museum education. Among the most important is constant consultation with teachers—and students—to provide the resources they want and need. Also critical is inviting the right people to be in the room at the same time, particularly opening doors between teachers and knowledge holders through workshops and other events. Building collaborations among the museum and other cultural organizations, among schools and the museum, and among schools and cultural knowledge holders helps to strengthen formal and informal education on all fronts. Finally, strategic grant writing helps to build upon institutional support to improve and expand the museum’s educational programs to increasingly broader audiences.

**FIGURE 5.** A fourth-grade student explores a handmade drum from the Burke Museum collection. (Photograph courtesy of the Burke Museum, Seattle, WA)
Charge 3. Determine how other social science disciplines enhance the teaching of their subject in K-12 settings.

Charge 3 Introduction
This is an initial summary of selected findings and observations on the websites of the Association of American Geographers, the American Psychological Association, the American Sociological Association, the American Historical Association and the American Statistics Association (for contrast). Also included are contacts made through the AETF’s work on the National Council for the Social Studies’ C3 Framework.

Charge 3 Findings Part 1: Association of American Geographers (AAG)
The Association of American Geographers (AAG) is a nonprofit scientific and educational society founded in 1904. For more than 100 years the AAG has contributed to the advancement of geography. Its members from more than 60 countries share interests in the theory, methods, and practice of geography, which they cultivate through the AAG’s Annual Meeting, two scholarly journals (Annals of the Association of American Geographers and The Professional Geographer), and the monthly AAG Newsletter. The AAG promotes discussion among its members and with scholars in related fields, in part through the activities of its affinity groups and more than 60 specialty groups. There are regional divisions.

Membership. AAG members are geographers and related professionals who work in the public, private, and academic sectors in a wide range of careers: as community college instructors, federal, state and local government employees, planners, cartographers, scientists, non-profit workers, entrepreneurs,
businesspeople, elementary and secondary educators, graduate students, retirees, and university
administrators from all over the world.

**Advocacy.** Resolution [http://www.aag.org/cs/AAGEducationResolution](http://www.aag.org/cs/AAGEducationResolution) promotes the use of geography K-12 as one of the ESEA core subjects. The resolution is a political tool for use in advocating for the importance of geography as a core subject and as a key component in educational standards.

**Teacher Education.** A number of AAG curriculum development programs have been funded and are ongoing, providing instructional materials for teachers that are readily accessible. The AAG website demonstrates at least seven projects and teacher education materials. Much of the emphasis in geography is on teacher training and preparation, and making available materials on interesting topics and in easy to use interactive formats that highlight main and specialized areas of importance in geography. The curricula are linked to standards.

**Research on Geography and Educational Standards.** Geocapacities, a joint project of AAG and universities in the U.S. and Europe, is examining how geography has been integrated into educational standards and programs across four or five countries; reports are available on the internet and developing case studies.

**K-12 (and Other) Students.** The website does not cater specifically to K-12 students but there are summer programs and fellowships available on the website. Geography is a global science. Summer and longer-term fellowships are available for high school and college students for work in other countries funded by NSF and USAID.

**Charge 3 Findings Part 2: American Sociological Association (ASA)**

As early as 2003 ASA began to focus in a significant way on preparation of high school students for careers in sociology when then-association director wrote a lengthy article entitled, “The Sociology Pipeline Begins in High School” (Hillsman 2003). The article highlighted a presentation to NSF on the importance of early introduction to the social sciences and called for “a long-range plan of action for educational reform, research, and human resource development in the social and behavioral sciences.” During this period, the ASA articulated guidelines for an AP course in sociology, and established relationships with high school teachers to promote the teaching of sociology. High school departments could become affiliates, and teachers members of the ASA. Nonmembers of affiliated departments could access resources on the ASA website including the ASA quarterly magazine, *Contexts* ([http://contexts.org](http://contexts.org)). At the same time the ASA established a program entitled MOST, designed to appeal to minority students at all levels. With its emphasis on structural factors impeding social, economic and educational advancement, ASA’s program was designed to appeal to minority students as well as others.

**Introsocsite (Website for students and teachers).** ASA sponsors a website with resources for teachers, students, and a general audience. Entitled Introsocsite, its goal is to provide high school curriculum and instructional material and to support an advanced high school sociology course ([http://www.asanet.org/introtosociology/home.html](http://www.asanet.org/introtosociology/home.html)). In 2001, the elected Council of the American Sociology Association launched a task force with the goal of creating a curriculum for an advanced
high school sociology course that could also serve as a model for introductory sociology courses in colleges and universities. Intronscite offers directly to teachers the following materials on learning goals unit pages for task force curriculum, exercise and resources by unit (see image) and an instructors manual for each unit, lesson plans, additional materials and assessment resources.

**Benefits for High School Teachers.** High school teachers are encouraged to join ASA, and there is a listserv that seeks to meet their needs and interests. They receive a reduced membership rate of $65 plus additional resources, including a subscription to *Contexts* and TRAILS (Teaching Resources and Innovation Library for Sociology). Sociologists were also active in leading the initiative to include social science concepts in the C3 State Social Studies Standards during summer 2013.

**Charge 3 Findings Part 3: American Psychological Association**

APA is a science discipline, with an accredited applied arm (PsyD and consultation), with AP courses. APA has three main directives with respect to K-12 education:

1. Consultation to schools on psychological issues, school climate and a variety of mental health related challenges that students bring. Consultation to schools is a constant reminder of the importance of psychology education.
2. Teacher education to promote instruction in introductory psychology at the high school level. The APA has focused much of its attention to the education and preparation of teachers to teach psychology in high school settings.
3. Advocacy for both with national educational organizations and governmental bodies.

**Center for Psychology in Schools and Education.** These goals are accomplished through the Center for Psychology in Schools and Education (CPSE), which promotes the high-quality application of psychological science to programs and policies for schools and K-12 education. The office serves as a liaison both within APA and with national educational and scientific societies, federal agencies, and the general public concerning the education and development of children and adolescents.

The center is based in the Education Directorate of APA. The Education Directorate of APA, established in January 1990, advances the science and practice of psychology for the benefit of the public through educational institutions, programs and initiatives. The directorate seeks to advance education and training in psychology and the application of psychology to education and training by:

- Enhancing the quality of teaching and learning outcomes at all levels of education and training.
- Meeting the demands of the changing demographics in a multicultural society through education and training.
- Increasing the level and availability of financial and public policy support for education and training.

The Education Directorate is concerned with all aspects of education in psychology. CPSE is one of its eight program offices.
**Research.** In addition, Division 16 of the APA focuses specifically on research and intervention studies in schools, comparable to the CAE in anthropology.

**Teachers and Students.** CPSE produces guidelines (e.g. for early childhood education), materials for teachers on theories of instructional practices, mixed-methods research related to evaluation of interventions, and materials on psychosocial problems such as violence and bullying. Because K-12 psychology is both service (to teachers and schools in the form of consultation) and an academic discipline, a wide variety of instructional materials, manuals, and consultation programs are available through CPSE or other areas of the educational Directorate.

Materials for elementary and secondary school teachers are available on multiple topics at http://apa.org/education/k12/index.aspx on classroom behavior such as bullying, curricular materials on teaching and learning, diversity issues, gifted and talented, math and science (both how psychology sheds light on math and science learning and psychology as a science), and science fairs. These domains are framed as research-based results.

The APA also includes a section for Teachers of Psychology in Secondary Schools (TOPSS) (http://apa.org/ed/precollege/topss/index.aspx), The Psychology Teachers Network, a site that offers materials useful to psychology teachers (http://apa.org/ed/precollege/ptn/index.aspx), an online psychology laboratory for students (http://opl.apa.org/), an interactive site that allows precollege students to participate in psychology experiments, and curriculum units for teachers.

**Promoting Psychology in the Sciences and Social Sciences.** The APA has promoted the importance of psychology in the sciences, as summarized in a report on psychology's role in math and science, produced by a presidential commission consisting of a collaboration between APA and the Society for Research in Child Development, initiated in 2007. The report (http://apa.org/ed/schools/cpse/activities/psychology-role.aspx) emphasizes four areas where psychology has provided important contributions to pre-K-12 mathematics and science education: (1) early conceptual understanding of mathematics; (2) conceptual understanding of science; (3) social and motivational involvement in mathematics and science; and (4) assessment of learning in mathematics and science. Materials in the report include Early Understanding of Mathematics; Understanding Science; Social and Motivational Issues; Assessment of Learning in Mathematics and Science; Women and Science; and Implications. The report is listed in entirety on the CPSE website (see above) but is not accessible through the website.

NRC's recent *A Framework for K-12 Science Education: Practices, Crosscutting Concepts, and Core Ideas* (http://www.nap.edu/catalog.php?record_id=13165) (see summary at http://www7.nationalacademies.org/bose/Frameworks_Report_Brief.pdf) omitted reference to any of the behavioral and social sciences. In response, in 2011, the APA raised concerns with the draft version of the Framework and some social science concepts were added. However, APA reviewers continued to be dissatisfied along with representatives of other disciplines and a meeting of 80 representatives was convened to discuss concerns over gaps in inclusion of the social sciences in K-12 curricula. A memo lists the major challenges this group of experts believed would need to be overcome to ensure the inclusion of the social sciences in the Framework (http://www.apa.org/science/about/psa/2011/12/behavioral-social.aspx).
Standards. Psychology is taught as an AP course in many high schools. In 2010 27% of graduating high school students took psychology as an AP course. In 2011 the APA published standards for the teaching of psychology, aimed at accomplishing the following goals:

- The development of scientific attitudes and skills, including critical thinking, problem solving, and an appreciation for scientific methodology.
- Recognition of the diversity of individuals who advance the field.
- A multicultural and global perspective that recognizes how diversity is important to understanding psychology.
- Awareness that psychological knowledge, like all scientific knowledge, evolves rapidly as new discoveries are made.
- An acknowledgement that psychology explores behavior and mental processes of both human and non-human animals.
- Appreciation for ethical standards that regulate scientific research and professional practice.
- Understanding that different content areas within psychological science are interconnected.
- Ability to relate psychological knowledge to everyday life.
- Knowledge of the variety of careers available to those who study psychology.
- Appreciation that psychological science and knowledge can be useful in addressing a wide array of issues, from individual to global levels.
- Awareness of the importance of drawing evidence.


Like sociology, psychology also pays attention to diversity in instruction although it is not easy to find materials on racialized minorities and ethnic groups on the APA website (http://apa.org/print-this.aspx). A search for diversity under the educational directorate extracted 169 citations, 7 on race and none on ethnicity.

Charge 3 Findings Part 4: History
A cursory glance at the AHA website suggests that there is considerable concern about the quality of history teaching at the K-12 level, advocacy to include history in national standards and the No Child Left Behind (NCLB) Act of 2001, the inclusion of history in the C3 Framework, and efforts to highlight sessions of interest to K-12 teachers at the AHA annual meeting. Otherwise, there are no resources, clubs, newsletters or listservs available for K-12 teachers, and nothing targeted to K-12 students.

Charge 3 Findings Part 5: Statistics
Statistics is a science discipline and included in the Common Core. The American Statistics Association has contributed nationally to the common core curriculum for mathematics adopted by 45 states, including California. For example, in 2014, every mathematics class in California included statistics in its Common core curriculum (http://www.corestandards.org/the-standards). AP statistics classes will expand this curriculum. ASA has a full section of their website that addresses the teaching of statistics K-12 with materials directed to teachers and students, and opportunities to engage in science fairs, competitions, national conferences etc. (http://www.amstat.org/education/).
**Charge 3 Findings Part 6: Public Health**

Many of the concepts and methods used in community-based public health intersect with anthropology—culture, population, diversity, identity, participatory research, community-based research. Several years ago as part of her address at the 50th anniversary of the Society for Medical Anthropology (SMA), Marcia Inhorn challenged medical anthropologists to investigate why there is almost no interface between medical anthropology/anthropology and public health—links, literature, research, publications. Public health has made a concerted effort to promote itself mainly through focus on community-based participatory research in health. None of the people involved in this effort interact with anthropologists except Barbara Israel at the University of Michigan, who understands that there is methodological comparability and overlap.

**Charge 3 Conclusions**

**Overview of AAA Gaps and Strengths.** Analysis of the Websites and direct contact with representatives from sister organizations indicate that K-12 education is a significant priority in these organizations, as reflected in the development and accessibility of teacher resources and outreach efforts such as high school teacher listservs. In contrast, the AAA is limited in its appeals to K-12 teachers of anthropology or the social sciences in general. The CAE does not offer K-12 instructional materials on its website, and with the exception of occasional meetings with educators during AAA Annual meetings and some members’ collaborations with teachers, K-12 teachers are more likely to be included as subjects rather than partners in academic work. A standing committee of the CAE on teaching anthropology no long exists. The AAA does not include a section for teachers of anthropology or related social sciences, nor offer incentives for joining. The AAA website promotes the *Race: Are We So Different* exhibit, which offers many instructional materials for K-12 use, but it is a single topic. The “For Students” section of the AAA website has good materials but is not very appealing to high school or middle school students and is mainly designed to encourage career seeking students to go into anthropology. It needs a new look to appeal to a younger crowd. Finally, anthropology continues to be viewed as a *social* discipline rather than as a social *science* discipline, and has not taken advantage of opportunities through computational anthropology, ecological anthropology and sustainable development, experimental design intervention anthropology or physical/biological anthropology to integrate with the STEM sciences and STEM science standards. This has been overlooked for several reasons:

- Much of what might fit most directly into the STEM sciences falls under physical anthropology and archeology, both of which are not well represented through the AAA.
- The “science” of anthropology has been left to the Society for Anthropological Sciences, which is marginal to the AAA mainstream. The interesting quantitative (computational) work the SAS is doing, primarily through exploration of large ethnographic databases using a variety of different techniques, could be of interest to high school students in the same way that the American Statistical Association appeals to high school students.
- Mixed methodology is not emphasized in the AAA. Mixed methods fit nicely with the STEM sciences and there are curriculum materials (such as the Institute for Community Research’s PAR for youth empowerment), methods publications (e.g., Berg et al. 2009; Cammarota and Fine 2008; Galman 2007; Gubrium and Harper 2013; Schensul 2004a, 2004b; Schensul et al. 2011), and other Photo Voice work that serve to illustrate how mixed methods research by youth apply to both the social and STEM sciences.

Recent AAA annual meeting programs have offered interesting approaches to introducing anthropology into high schools with the “Anthropologists Go to School” sessions and the 2014 CAE dialogue with educators at the Field Museum (a dialogue which has taken place intermittently in past AAA meetings but is not
There are many other such activities that could take place in conjunction with the AAA meetings, including high school visits to installations and film presentations (if they were more accessible to the public through scheduling and advertising).

Additional suggestions for Charge 3 are provided with the general recommendations in the final section of this report; see also Appendix M for contacts and information on how other disciplines enhance the teaching of their subject, K-12.

Summary and Recommendations

The AETF was established as a data-gathering group, with the larger goal of charting directions into education where we (anthropology and anthropologists) “do not yet have a strong presence” (Dominguez 2010:51). The fact that our charges included virtually all major public education venues – K-12 schools, programs of teacher preparation, museums, and community colleges – speaks to the enormity of the challenges facing our discipline. In this section, we propose what we hope is, as then-president Dominguez urged, a focused, visionary, but still viable plan (Dominguez 2010:51).

The Current Situation

We preface these recommendations with a brief summation of the current situation, which, we argue, requires a clear-eyed and systemic, contextualized, anthropological analysis if we are going to see our way to new possibilities. The nation’s K-12 schools, its higher education institutions that prepare teachers, and non-school education organizations such as museums all operate in a larger policy environment. Current U.S. education policy privileges certain subjects – reading/language arts and mathematics – and emphasizes school accountability tied to high-stakes English-only tests. Beyond these, concerns with economic prosperity and national security support a second domain of emphasis, STEM (science, technology, engineering, and mathematics). Although both the first emphasis (language arts and mathematics) and the second (STEM) are not antithetical to anthropological perspectives, they can and often do bypass our discipline.

All state education agencies must ensure that the public schools under their jurisdiction adhere to federal accountability mandates; this is reflected in state standards, sanctions, and rewards. Abundant research shows that this test-driven education policy and emphasis on subjects presumed to be directly applicable to employment (i.e. STEM) have led to a narrowing of the curriculum and the curtailment or elimination of “low-stakes” (untested) subject matter, including the arts, humanities, and social sciences. These same policy directives reverberate in teacher education curricula and growing feasibility constraints on museum education programs, as illustrated in the findings presented herein.

At the same time, we are witnessing increased public disinvestment in public education, K–16. At the K-12 level this is manifest in the charter school movement, which depends for existence on pitting some public schools (charters) against others (traditional public schools) and thereby obscures both the overall scarcity of resources and the longstanding premise that common schools are to serve the commonweal. At the higher education level – and especially in community colleges – this is manifest in the scaling back of programs, curricula, and faculty, such that anthropology in almost every community college exists as one of the smallest disciplines in a divisional or departmental structure of the social sciences. The economic
downturn has exacerbated these trends, as has a more general process of corporatization impacting higher education. The growing emphasis on hiring non-contractual, non-tenure faculty is a significant element in these processes. Together, these K-16 trends limit the viability of anthropology curricula and programs while also limiting diversity within the discipline, as anthropology curricula become concentrated in elite schools (e.g., international baccalaureate high schools and private liberal arts colleges), rather than public institutions serving diverse student populations.

Finally, a related issue is the widespread perception of anthropology as a low-employability field. In a recent report by Georgetown University’s Public Policy Institute, anthropology was listed as the college major with the third-highest unemployment rate: 12.6% (Carnevale and Cheah 2013:4). The same report lists social science degrees as among the highest in terms of unemployment and among the lowest in earning power (notably, education is among the lowest paying fields, second only to recreation). Yet we know that individuals with solid anthropological training are significantly better prepared, regardless of occupation, to engage productively in a skilled and diversified workforce. A problem then is whether anthropology should be asked to directly compete with some other majors (such as business and engineering) that often translate directly to employment, whereas undergraduate anthropology operates more in the liberal arts tradition, valuable more for the ways of seeing and analyzing the world that it supports. Anthropology provides an excellent background for fields as diverse as law, medicine, public health, international relations, and urban planning. The challenge becomes how to (re)present our discipline in the global marketplace in ways that capitalize on its rich and multiply stranded potential to prepare coming generations for a wide variety of professional pursuits, while not losing track of its values for democratic decision making, human interaction, and respect for difference that are not best summarized in terms of employability. Anthropology matters for employment, but we underserve our discipline if we promote it just related to that facet of its contribution to human understanding.

Although the challenges to anthropology education are significant, we firmly believe they are not insurmountable. In the remainder of this report we offer concrete recommendations for positive steps in moving forward. In the spirit of providing a “visionary but viable” plan (Dominguez 2010:51), we begin with “big picture” recommendations and then offer more specific “smaller-step” suggestions to help realize larger goals. Throughout our discussion we include models and examples encountered in our data-gathering and our practice as anthropologists, which we offer as guides and sources of support to AAA in advancing anthropology education.

**“Big Picture” Goals and Recommendations**

“It seems that unless there is real and true support for K-12 anthropology development from the AAA, that task forces will come and go and those few of us teaching it will simply be left to drift about for years to come.”

— David Homa, High School Anthropology Teacher, Los Gatos, CA

We begin by noting some of the reasons for advancing anthropology in K-12, community college, and museum settings:

- exposing learners to anthropological modes of inquiry, values, and “habits of mind” in a diverse and increasingly unequal world;
- promoting cross-cultural understanding and its implications for justice and world peace;
➢ fostering systems thinking and social and environmental problem solving;
➢ improving mathematics, writing, technology, and presentation skills;
➢ recruiting students into anthropology programs; and
➢ regenerating and building our field in the context of competition from other disciplines.

If there is agreement on these consciously broad-ranging points, AAA must make a long-term, dedicated, strategic and financial investment to tackle the challenges and engage the opportunities of anthropology education illuminated by this Task Force investigation. We cannot compete in the academic marketplace lacking a strong education infrastructure such as that exemplified by our sister-discipline organizations (e.g., ASA, APA). As the epigraph that begins our recommendations suggests, and as Laura Nader cautioned 14 years ago in an address to the AAA, absent a commitment to engage beyond our campuses and with new target audiences, we risk “increasingly find[ing] ourselves talking mainly to each other, trapped in a diminished space, working in cramped quarters” (2001:617).

Our first, overarching recommendation has two parts. The AAA should establish a standing Commission on Education (COE) that expands upon the work of this Task Force, monitors changing educational, economic, and political conditions, and organizes and sustains ongoing, responsive activities and linkages with the education community to promote anthropology education in K-12, community college, and museum settings. To be viable, the Commission will require a new, dedicated-line Education Liaison/Coordinator (ELC) as part of the AAA staff. The ELC should be a full-time staff member with strong anthropology education expertise and knowledge of and connections with the K-16 education community. The membership, terms of office, and specific responsibilities of the COE will need to be worked out in consultation with multiple stakeholders within and outside of AAA. It is crucial that the Commission include representation from outside AAA (e.g., K-12, community college, museum, and teacher educators) as well as from the AAA membership. As a model, we recommend that AAA look to the collaborative division of labor within the RAI, which includes a dedicated-line Education Coordinator (EC) working closely with school personnel (and who also maintains RAI’s education Website), and an Education Committee working closely with the EC, school personnel, and RAI leadership to establish policies, develop standards and curricula, and conduct outreach with professional education organizations, schools, and education personnel.

**Enhancing Anthropology’s Presence in Schools of Education and K-12 Schools**

“High school students are rarely familiar with anthropology, while almost all students ‘know’ about psychology.”
— David Homa, High School Anthropology Teacher, Los Gatos, CA

“What would be helpful is an online community where anthropology instructors could share, and perhaps some national professional development or conference or seminars – even webinars….”
— Qiana Williams, High School Anthropology Teacher, Syracuse, NY
In our research we found many places where anthropology could enter into state standards, social studies and reading/language arts curricula, teacher preparation courses, STEM education, and teachers’ everyday practice. Anthropology’s incorporation in these venues, however, was spotty and inconsistent. To secure more than accidental footholds in K-12 education and the schools of education that prepare teachers, anthropologists must be “at the table” where key curricular and instructional decisions are made, and educators must have ready access to professional development opportunities and an array of quality anthropology teaching resources. This becomes possible with the establishment the COE and ELC. On that basis, we recommend that AAA, working with the Commission:

1. **Appoint liaisons to state and national organizations responsible for creating state standards and for teacher preparation oversight.** Anthropology and anthropologists need to be systematically engaged in the debates and discussion around standards in social studies, reading/language arts, and STEM education. The development of the *C3 Framework*, in which anthropologists were involved late and largely as an afterthought, was a valuable learning experience, but one we hope not to repeat. We emphasize that anthropology’s involvement must be systematic rather than “one-shot,” intermittent, or accidental. COE members and the ELC can serve as AAA’s point person(s), for example, with the Council of Chief State School Officers (CCSO), the National Council for the Social Studies (NCSS), the American Association of Colleges of Teacher Education (AACTE), the Association for Supervision and Curriculum Development (ASCD), and the American Educational Research Association (AERA). This will help ensure that AAA has current information and timely input into important educational policy and curricular decision-making, and that the stance taken will be proactive rather than reactive.

2. **Create a Website or URL on the current AAA Website that is attractive and contains rich and varied pedagogical resources that both teachers and their students can use.** (Note that this should be a significant updating of the current “Information for Teachers.” The RAI provides one model; see http://www.therai.org.uk/education.) Suggestions for the Website:
   - **Provide information on how anthropology aligns with specific state standards in social studies and reading/language arts.** Our research shows many areas of inquiry across various social studies and reading/language arts standards where anthropological knowledge can directly inform and contribute to stated teaching and learning goals. This includes frameworks and skills to analyze cultural processes and participate in civic life, and four-fields content knowledge to inform historical, geographical, and world/global studies. The *C3 Framework’s Anthropology Companion Document* provides a starting point for developing this repository; see also the A-level standards developed by the RAI and referenced previously in this report.
   - **Include curricula and resource materials for K-12 use, including syllabi, directories to films, instructional guides, texts and supplemental texts, and lesson plans.** Our research indicates that these materials are currently available but not easy to find (see, e.g., David Homa’s and Qiana Williams’ syllabi in Appendices J and K, and the “Discover Anthropology” link on RAI’s Website; http://www.discoveranthropology.org.uk/). We also know through our pilot survey with CAE members and our professional experience that teachers are very willing to share their materials. Maintaining and updating these resources would be a responsibility of the ELC, in consultation with practicing educators, the COE, and other stakeholders.
   - **Include curricula and resource materials for teacher educators.** This includes syllabi, cross-links with standards, annotated bibliographies, and other resources (including digital and A/V
To facilitate the inclusion of anthropology content, modes of inquiry, and skills in teacher preparation courses, CAE members are an excellent resource for these kinds of materials.

- **Include a portal for a “teacher information exchange.”** This would be a place to post announcements (e.g., for webinars on teaching anthropology K-12) and for teachers, museum educators, and others to exchange ideas and materials about what has worked in their local settings.

- **Create an interface/clearinghouse to link schools with anthropology content provided by museums around the world.** Provide online museum anthropology curriculum materials and educational modules that make use of museums’ available online content.

- **Include materials, resources, and activities designed to engage young learners.** We cannot emphasize this enough: If we want to engage children and youth in anthropology, we need to have an engaging presence on the World Wide Web — an attractive, “googlable” site to which young learners can go — and return. In addition to activities, games, readings, and materials, such a site might include “Anthrofairs” in which students post their anthropology-oriented research projects. The site would include guidelines and examples of appropriate projects. Winners and runners-up could be located on a wiki-map; guidelines could include linking to a local anthropology department faculty member, students, or other classes for input and guidance.

3. **Provide incentives for teachers of anthropology, social studies/social sciences, STEM, and reading/language arts to participate in AAA.** For example, AAA could:

- Offer reduced-rate membership or free trial memberships to practicing educators.
- Run special columns in the *Anthropology Newsletter* — or, better yet, create a quarterly or twice-annual *Anthropology Teacher Online Magazine* — and other venues specifically targeted for K-12 teachers, museum educators, and teacher educators.

4. **Sponsor a broader national effort involving anthropologists and/or anthropology graduate students “going to school.”** Such an effort would build on recent outreach efforts undertaken at AAA Annual Meetings, further partnerships among university- and school-based anthropology educators, and facilitate the development of anthropology education projects and professional networks.

5. **Capitalize on local “chapters” (regional organizations and local practitioner associations such as the National Association of Practicing Anthropologists) that include applied researchers working on projects of social scientific, and policy importance that could be of interest to high school students.**

6. **Include both service and content knowledge in AAA education advocacy and outreach.** We have much to learn from the example set by the APA, described in a previous section of this report. Service includes providing methods and conceptual tools for engaging cultural diversity in order to create inclusive school environments, address disparities in student achievement, and improve home-school partnerships in K-12 settings. Service also includes methods for developing the skills, attitudes, and values necessary for civic learning and participation. For example, with its focus on problem-solving and developing the skills of listening to and identifying how diverse groups of people make meaning of their situations, anthropology can contribute to service learning classes for high school students. Syllabi and lesson plans for service learning and participatory action research (PAR) should be made available on the Website.
7. **Send the AETF teacher education survey directly through the membership list of both AACTE and AERA's Division K (Teacher Education).** This will likely involve the AAA Executive Director or his designee contacting the AACTE president and AERA-Division K vice president for approval to access these membership lists. This action is likely to produce a more robust response rate, and the data can then be used to develop strategies as to how AAA can best connect with teacher education programs throughout the U.S.

8. **Actively facilitate the development of curricula for K-12, community college, and museum education settings.** As the RACE Project has compellingly but too uniquely shown, various constituencies will respond to anthropology curricula delivered through a range of modalities. AAA can and should be a vehicle not just for cataloguing these efforts when pursued by others, but for actively fomenting them. Fifty years ago MACOS was a fascinating, high-quality education tool through which anthropology was introduced to many, but it is striking, sad, and most importantly unacceptable that there are so few examples of anthropology reaching beyond our college classrooms since.

### Enhancing Anthropology’s Presence in Community College Settings

1. **Working through and with the COE and ELC, advocate to increase the share of educational resources for community college education earmarked for colleges that maintain a comprehensive curriculum and full-time faculty leadership in each field of study.** This is needed for successful transfer as well as occupational success in a 21st century global economy with demands for cultural and linguistic knowledge and skill sets.

2. **Working through and with the COE and ELC, urge the AACC and Undersecretary of Education for Community Colleges to encourage change to departmental rather than divisional academic structure in community college settings.** This reflects the need for small departmental integrity in a comprehensive curriculum for improved transfer articulation and collegial relationships between two- and four-year colleges.

3. **Working through and with the COE and ELC, advocate for a new or renewed California-like master plan for education that states minimum standards for public colleges and two- and four-year programs.** Given the continued state of extremely limited anthropology hires in community colleges nationally, we must provide a pathway that includes anthropology (as well as other smaller but significant curricular elements necessary to prepare 21st century graduates of sound programs with academic and educational integrity). The standards should include:

   - A minimum of a master’s degree for teaching anthropology, full- or part-time, with a major in the subfield taught.
   - A minimum of one full-time anthropology professor/department head/program coordinator for community college districts so that anthropology and other smaller fields of study have program identity and integrity with leadership.
Establishment of an anthropology program with a program chair as a model for other smaller and significant disciplines for academic transfer success and quality occupational training programs.

Building on recommendations above, ensure a comprehensive curriculum for all community colleges with academic transfer and occupational training goals for successful graduates.

Commitment to transfer articulation with four-year schools, program planning integrity and quality for anthropology, and for the diverse faculty needed for a representative academic culture in community colleges.

Anthropology curricula should reflect contemporary four- or five-field standards (applied and practice is the fifth field).

Applied/practitioner anthropology involvement in occupational service programs and community internship programs.

4. **Additional Recommendations from SACC membership and other community college anthropology department heads and faculty, for marketing and supporting anthropology programs in community colleges:**

- Working with the COE and ELC, develop a Teaching Guide of Best Syllabi, Best Teaching Methods, Best Practices, and Model Curricula to include each subfield.
- Develop local, regional, and national speakers networks:
  
  **Local:** Anthropology faculty recruited from community colleges and other local colleges to speak about their areas of interest, experience, and applied issues for specialized occupational programs such as nursing, hospitality management, and law enforcement.

  **Regional:** Form regional or statewide speakers networks for press, other media, state capital, anthropology newsletters online, and “anthrolink network.”

  **National:** Recommend the recruitment of leading anthropology voices from AAA to provide speakers for regional, local conferences, speakers for community college events

- Working with the COE and ELC, AAA/SACC develop a grant database for academic, educational, and applied grants applicable to program development and activities in the four subfields and for applied occupational-anthropological programs such as “food and culture for hospitality management,” “cultural diversity in dietary nutrition,” “intercultural communication in nursing,” “intercultural communication in law enforcement,” “conducting business in diverse ethnic communities,” etc.

- Working with the COE and ELC, AAA/SACC develop resource kits of promotional materials for regional networks and individual colleges.

- Working with the COE and ELC, AAA provide a national base for development of promotional materials including DVDs, posters, and a list of Websites.

- Working with the COE and ELC, SACC provide promotional materials for community college anthropology programs, including a list of Websites (to include the SACC Website) for free and low-cost materials.
Enhancing Anthropology’s Presence in Museum Education

To take greater advantage of the opportunities that museums provide to advance K-12, postsecondary, and broader public understanding of and interest in anthropology, increased commitment to museum anthropology by AAA is needed. Specifically, this would involve:

1. **Increase advocacy for museum anthropology funding from NEH, NEA, NSF, and other grant-making organizations and agencies.**

2. **Develop workshops, webinars, and online training opportunities for museum educators and other museum professionals on topics including current anthropology methods and theories, teaching anthropology to K-12 (or subsets thereof), NAGPRA consultation, and grant writing.**

3. **Use the AAA Education Commission to foster engagement between museum professionals and those working to expand anthropology’s role in teacher training, K-12 education, and community colleges, to take best advantage of museums’ capacities for public engagement.**

4. **Increase communication with museum studies programs to strengthen the anthropology-focused training of museum studies students and encourage greater diversity in future museum professionals.**

5. **Heighten the profile of AAA and anthropology more generally in the museum profession through representation at the American Alliance of Museums, Canada Museums Association, and the International Council of Museums meetings.**

**Charting New Anthropological Openings “Where We Do Not Yet Have a Strong Presence”**

Over three years of data gathering and consultation with academics, practitioners, and others inside and outside of anthropology, we have become acutely aware of the places in teacher preparation and in K-12, community college, and museum education where anthropology does “not yet have a strong presence” (Dominguez 2010:51). This report chronicles those absences, but in uncovering them we have also found many existing and new openings for our field. We have heard from teacher educators who are convinced of the power of anthropological knowledge to prepare teachers for an increasingly diverse and globalizing society, and who desire greater professional knowledge and collaboration with departments of anthropology. Likewise, we have heard from educational anthropologists who seek opportunities to work more closely with colleges of education. We have seen multifaceted possibilities for anthropological interventions in state social studies, STEM, and reading/language arts curricula, and we have gained a foothold in NCSS’s (2013) *C3 Framework for Social Studies State Standards*. We have listened to practitioners who are often the lone anthropology teacher in their school district, and witnessed their creativity and commitment despite the absence of a professional network or easily accessible high-quality teaching materials. We have watched the devastation of anthropology programs in community colleges, yet, we have also documented instances of entrepreneurial innovation as faculty in these programs link...
anthropology with Spanish, ESL, and American Sign Language programs. We have documented financial and programmatic cuts in museum education but have also seen how museum educators are finding new ways to share anthropological knowledge and theory. And we have been educated and inspired by the far-reaching infrastructure support for K-12 education among our sister-discipline organizations and within the Royal Anthropological Institute.

All of this is cause for optimism. We have the knowledge — we have solid information on what is being taught and where the “gaps” are — but we also recognize that gaps can be openings for positive action and change. Clearly there is much yet to be done. We are, as Virginia Dominguez wrote in introducing this education initiative to Anthropology News readers four years ago, “in a process of transition” (2010:51). We hope this report and the work of the AETF provides the foundational information and tools to move from transition to transformation. We stand ready to assist in that needed and important work.

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Zepeda, Ofelia
APPENDIX A. Task Force Members and Contact Information

<table>
<thead>
<tr>
<th>Name</th>
<th>Title and Contact Information</th>
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<tbody>
<tr>
<td>Catherine Emihovich</td>
<td>Professor, College of Education University of Florida</td>
</tr>
<tr>
<td></td>
<td>140 Norman Hall</td>
</tr>
<tr>
<td></td>
<td>PO Box 117040</td>
</tr>
<tr>
<td></td>
<td>Gainesville FL 32611</td>
</tr>
<tr>
<td></td>
<td>PH: 352.273.4135</td>
</tr>
<tr>
<td></td>
<td>FAX: 352.392.6930</td>
</tr>
<tr>
<td></td>
<td>EMAIL: <a href="mailto:cemihovich@coe.ufl.edu">cemihovich@coe.ufl.edu</a></td>
</tr>
<tr>
<td>Mark Lewine</td>
<td>Emeritus Professor and Head, Anthropology Department</td>
</tr>
<tr>
<td></td>
<td>Cuyahoga Community College</td>
</tr>
<tr>
<td></td>
<td>2900 Community College Avenue</td>
</tr>
<tr>
<td></td>
<td>Cleveland, OH 44115-3196</td>
</tr>
<tr>
<td></td>
<td>EMAIL: <a href="mailto:mlewine@wowway.com">mlewine@wowway.com</a></td>
</tr>
<tr>
<td>Edmund (Ted) Hamann</td>
<td>Associate Professor, Teaching, Learning, and Teacher Education</td>
</tr>
<tr>
<td></td>
<td>University of Nebraska-Lincoln</td>
</tr>
<tr>
<td></td>
<td>44B Henzlik Hall</td>
</tr>
<tr>
<td></td>
<td>Lincoln, Nebraska 68588-0355</td>
</tr>
<tr>
<td></td>
<td>PH: 402.472.2231</td>
</tr>
<tr>
<td></td>
<td>EMAIL: <a href="mailto:ehamann2@unl.edu">ehamann2@unl.edu</a></td>
</tr>
<tr>
<td>Teresa L. McCarty (Chair)</td>
<td>GF Kneller Chair in Education and Anthropology University of California, Los Angeles</td>
</tr>
<tr>
<td></td>
<td>Graduate School of Education and Information Studies</td>
</tr>
<tr>
<td></td>
<td>405 Hilgard, Box 95152</td>
</tr>
<tr>
<td></td>
<td>Los Angeles, CA 90095-1522</td>
</tr>
<tr>
<td></td>
<td>PH: 310.206.2569</td>
</tr>
<tr>
<td></td>
<td>FAX: 310.206.6293</td>
</tr>
<tr>
<td></td>
<td>EMAIL: <a href="mailto:Teresa.McCarty@ucla.edu">Teresa.McCarty@ucla.edu</a></td>
</tr>
<tr>
<td>Karl Hoerig</td>
<td>Director, White Mountain Apache Tribe Nohwike’ Bágowa (House of Our Footprints) Museum</td>
</tr>
<tr>
<td></td>
<td>Director, White Mountain Apache Tribe/University of Arizona Collaborative Western Apache Ethnography and Geographic Information Systems Research Experience for Undergraduates Field School</td>
</tr>
<tr>
<td></td>
<td>PO Box 507, Fort Apache, AZ 85926</td>
</tr>
<tr>
<td></td>
<td>PH: 928.338.4625</td>
</tr>
<tr>
<td></td>
<td>EMAIL: <a href="mailto:khoerig@fortapachearizona.org">khoerig@fortapachearizona.org</a></td>
</tr>
<tr>
<td>Jean J. Schensul</td>
<td>Senior Scientist and Founding Director The Institute for Community Research</td>
</tr>
<tr>
<td></td>
<td>127 Kenyon St.</td>
</tr>
<tr>
<td></td>
<td>Hartford, CT 06105</td>
</tr>
<tr>
<td></td>
<td>PH: 860.523.8477</td>
</tr>
<tr>
<td></td>
<td>FAX: 203.278.2141</td>
</tr>
<tr>
<td></td>
<td>EMAIL: <a href="mailto:Jean.schensul@icrweb.org">Jean.schensul@icrweb.org</a>; <a href="mailto:jschensu@aol.com">jschensu@aol.com</a></td>
</tr>
<tr>
<td>David Homa</td>
<td>Anthropology/Social Studies Teacher Los Gatos High School</td>
</tr>
<tr>
<td></td>
<td>20 High School Court</td>
</tr>
<tr>
<td></td>
<td>Los Gatos, CA 95030</td>
</tr>
<tr>
<td></td>
<td>PH: 408.354.2730 (X-304)</td>
</tr>
<tr>
<td></td>
<td>FAX: 408.354.3742</td>
</tr>
<tr>
<td></td>
<td>EMAIL: <a href="mailto:DHoma@lughsd.org">DHoma@lughsd.org</a></td>
</tr>
<tr>
<td>Sofia Villenas</td>
<td>Associate Professor and Academic Director Department of Education</td>
</tr>
<tr>
<td></td>
<td>Cornell University</td>
</tr>
<tr>
<td></td>
<td>Kennedy Hall, Room 419</td>
</tr>
<tr>
<td></td>
<td>Ithaca, NY 14853</td>
</tr>
<tr>
<td></td>
<td>PH: 607.254.5263</td>
</tr>
<tr>
<td></td>
<td>FAX: 607.255.7905</td>
</tr>
<tr>
<td></td>
<td>EMAIL: <a href="mailto:sav33@cornell.edu">sav33@cornell.edu</a></td>
</tr>
</tbody>
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APPENDIX C. Anthropology Education Task Force Action Plan

AAA Education Task Force
2011-2013 Action Plan

Task Force Members: Teresa McCarty (Chair, Arizona State), Catherine Emihovich (Florida), Karl Hoerig (Nohwike’ Bágowá Wht Mtn Apache Cultl Ctr), Mark Lewine (Cuyahoga Comm Coll), Jean Schensul (Institute for Community Research), Sofia Villenas (Cornell)

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<tr>
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<th>Task Force Members5</th>
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<td>2c. Draft survey questions.&lt;br&gt;2c. Administer survey.</td>
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5 Asterisk indicates TF member with lead responsibility.

Note: The Task Force may be able to draw on the work of Arizona
2a(v). Analyze and write up results.
2a(vi). Conduct an AEQ search on the teaching of anthropology.

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<th>2a(vi). McCarty</th>
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2b. **Museums:**
2b(i). Conduct online survey of Council on Museum Anthropology membership and broader community of museum directors.
2b(i)a. Draft survey questions.
2b(i)b. Finalize survey.
2b(i)c. Administer survey.
2b(i)d. Analyze and write up results.

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<th>2b. Hoerig* and All</th>
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2c. **Community colleges:**
2c(i). Survey/interview department heads of anthropology from SACC and from the American Association of Community Colleges (AACC) regarding the current status of anthropology curricula and instruction in community

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State University doctoral student Joy Anderson, who is working on an a research internship with T. McCarty to determine how “culture” and “diversity” are constructed in social studies standards for Alaska, California, Nebraska, and New York.

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<tr>
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In progress.

2b. May-December 2011
Review findings at November 2011 AAA Meeting and develop action steps and timeline for completion in 2012.

2c. April-December 2011
Review findings at November 2011 AAA Meeting and develop action steps and timeline for completion in 2012.
3. **Determine how other social science disciplines enhance the teaching of their subject in K-12 settings.**

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<td>2c(ii). Research available data regarding the current system for determining curricula and providing instruction in community colleges as well as current findings regarding the status of curricula and instruction from the Community College Research Center (CCRC) at Columbia, the AACC, and the League for Innovation in Community Colleges. 2c(iii). Provide an action plan for the Task Force on Anthropology Education based on the findings above.</td>
<td>TBD</td>
<td>McCarty,* Schensul, and All</td>
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APPENDIX D. CAE Pilot Teacher Education Survey

Anthropology Education Task Force
Preliminary Survey to Council on Anthropology
And Education Members
Posted on the CAE Listserv, February 2013

1. Are you based in a college/school of education or in the anthropology department? Other areas? (Please describe – e.g., School of Social Transformation at Arizona State University; Native American/Indigenous Studies, etc.).

2. Are you (or have you been) involved in the preparation of teachers at your institution? If so, please describe your involvement (e.g., courses taught, supervision of student teachers, professional development workshops).

3. Who typically teaches the diversity courses preservice teachers are required to take at your institution? Have faculty from the anthropology department ever taught these courses?

4. Are courses in the anthropology department ever recommended or required for preservice teachers?

5. What are your thoughts on the level of preservice teachers’ preparation to teach culturally and linguistically diverse students in a rapidly changing society?

6. What are some questions/issues that we should be asking about on our survey?
APPENDIX E.  *C3 Framework* Anthropology Companion Document

**Anthropology Companion Document for the C3 Framework**

Prepared by
*American Anthropological Association*
2300 Clarendon Blvd., Suite 1301
Arlington, VA 22201

Introduction to the Disciplinary Concepts and Skills of Anthropology

Anthropology is the study of human beings, past and present, in societies around the world. To understand the full sweep and complexity of cultures across all of human history, anthropology draws and builds upon knowledge from the social, natural, and physical sciences as well as the humanities. Anthropology is a comparative discipline; it assumes basic human continuities over time and place, but also recognizes that every society is the product of its own particular history, and that within every society one finds variation as well as commonalities. Anthropologists are centrally concerned with applying their research findings to the solution of human problems.

Anthropology includes four subfields. *Physical anthropologists* study human biological origins, evolution and variation, how humans adapt to diverse environments, primatology, and how biological and cultural processes work together to shape growth, development, and behavior. *Archaeologists* study past peoples and cultures, from the deepest prehistory to the recent past. *Sociocultural anthropologists* observe social patterns and practices across cultures, with a special interest in how people live in particular places and how they organize, govern, and create meaning. *Linguistic anthropologists* is the comparative study of language systems and the ways in which language reflects and influences social life. Each of the subfields teaches distinctive skills. However, the subfields also have a number of similarities. For example, each subfield employs research methodologies, formulates and tests hypotheses, and develops extensive sets of data.

**Concept 1. What It Means to be Human: Unity and Diversity**

Anthropologists study what people have in common, and also how we differ with respect to physical and sociocultural characteristics. Importantly, they examine human physical variability and also the social reality of racial categorization and racism. Variable physical features like skin color and blood type do not cluster into clear-cut biologically defined races. At the same time, categorization into socially defined races is a real phenomenon with real consequences in societies like the United States. Race then is socially *real* even if biologically it has no grounding.

---

1 This Appendix was prepared by the Ad Hoc K-12 Anthropology C3 Guidelines Committee of the American Anthropological Association (AAA), in consultation with the AAA Education Task Force. Kathryn Anderson-Latz, Cynthia Davis, Catherine Frachot, Edmund T. Hansen, David Rome, Edward Lifton, Teresa McCarty, and Marjorie Fasholt-Okonek participated in its preparation. The Appendix was commissioned by the American Anthropological Association (AAA) but has not been endorsed by the AAA or its members.

Appendices • 77
Anthropologists emphasize the importance of culture—patterns and processes of meaning expressed through language and other symbols. Anthropologists study all kinds of human groups, from small villages to transnational corporations, from large U.S. cities to remote Arctic and desert groups; even schools and classrooms can be subjects of anthropological inquiry. Anthropologists examine how societies change; how a society's beliefs, institutions, and ways of making a living are related to one another; and how individuals are shaped by their cultures and also agents of their own lives. A central anthropological insight is the notion of cultural relativism—that no cultural group is inherently "superior" or "inferior" to any other, and that all human behaviors are understandable in their cultural context even if humans may ultimately aspire to certain universal standards.

College, Career, and Civic ready students:

- Understand patterns of human physical variability and the evidence for arguing that humans cannot be sorted into distinct biological races.
- Develop through comparison awareness of human unity and cultural diversity, and of the connections among peoples from around the world.
- Understand the reasons for and development of human and societal endeavors, such as small-scale societies and civilizations, across time and place.
- Use anthropological concepts and practice to reflect on representations of "otherness" and consider critically students' own cultural assumptions.
- Apply anthropological concepts and theories to the study of contemporary social change, conflict, and other important local, national, and international problems.

Concept 2. Methods and Ethics of Inquiry
Anthropologists take a scientific approach to collecting empirical information, seeking to be systematic, transparent, and trustworthy in conducting and reporting research. For example, archaeologists study past peoples and cultures through the analysis of carefully excavated material remains, while physical anthropologists analyze evidence ranging from fossils to the DNA of living people. Sociocultural and linguistic anthropologists often rely on direct participation in and observation of a group's daily life, interpreting meanings constructed by people in the group and sometimes collaborating with them as active participants in the research. When analyzing their findings, anthropologists often seek to understand particular local situations in the context of larger social forces, and in great depth. At the same time, comparison across places and times is a hallmark of anthropological study.

Because the study of people, past and present, requires respect for the diversity of individuals, cultures, societies, and knowledge systems, anthropologists are expected to adhere to a strong code of professional ethics. In addition, an engaged anthropology is committed to supporting social change efforts that arise from the interaction between community goals and anthropological research.

College, Career, and Civic ready students:

- Identify and critically assess the opportunities to use anthropological knowledge in a variety of work settings and in everyday experience, as well as issues of description and representation in anthropology.
- Develop an understanding of the methods by which anthropologists collect data on cultural patterns and processes, and of ways of interpreting and presenting these data in writing and other media.
- Identify and critically assess ethical issues that arise in the practice of anthropological research, including issues of informed consent.
- Under the guidance of teachers, design, undertake, and report on personal research on an anthropological topic of interest, such as a limited ethnographic study of a local culture or a visit to an archaeological site.

Anthropologists examine what it means to be human by observing and recording the processes, practices, and consequences involved in becoming a person.
They explore what it means to be a person in different cultural contexts and the dynamic nature of identities on an individual level; on a larger scale, they explore the nature of boundaries between human groups. They ask, for example, what it means to be a full-fledged adult in different societies and through what rites of passage or other processes people become adults. They ask how people use symbols or other tools to draw boundaries based upon language, religion, gender, ethnicity, nationality, territory, or history, and they ask about the consequences of boundaries within and between societies, including exclusion and differences of power or status, racism and ethnic conflict, class conflict, and religious conflict. Throughout such discussions, they consider the relative importance of individual autonomy versus structural forces.

College, Career, and Civic ready students:

- Understand the variety of gendered, racialized, or other identities individuals take on over the life course, and identify the social and cultural processes through which those identities are constructed.

- Apply anthropological concepts of boundaries to the analysis of current ethnic, racial, or religious conflicts in the world—or in a local setting.

Concept 4. Global and Local: Societies, Environments, and Globalization

Because anthropology examines human experience around the world, it is attuned to global connections as well as local perspectives. Anthropologists examine the extent of globalization and its causes and consequences. For example, they study the movement of people, ideas and objects, and the causes and consequences of such movement, from the first human migration “out of Africa” to current diasporas. They consider the degree to which the global affects the local and vice versa, including debates about cultural homogenization and standardization. They bring together the global and local to consider perspectives on important world issues, including environmental conflict, global warming, wars, and nationalism. They consider human rights and the global justice movement and issues of cultural relativism, such as whether human rights should supersede local cultural rights.

College, Career, and Civic ready students:

- Understand and appreciate cultural and social difference, and how human diversity is produced and shaped by local, national, regional, and global patterns.

- Understand how one’s local actions can have global consequences, and how global patterns and processes can affect seemingly unrelated local actions.

- Become critically aware of ethnocentrism, its manifestations, and consequences in a world that is progressively interconnected.

- Apply anthropological concepts to current global issues such as migrations across national borders or environmental degradation.

Connections to the College and Career Readiness (CCR) Anchor Standards. Students in anthropology develop and use skills that are included throughout the Common Core Anchor Standards in Reading, Writing, Speaking and Listening, and Language. As students learn to describe current and past cultures and societies, they use vocabulary that is new or employed in a new way. These descriptions often require students to compare the point of view of a local inhabitant with their own perspective, which may be quite different, or with the perspective of a Western visitor or colonizer. Anthropology students formulate and test hypotheses by conducting small-scale ethnographic studies and related observational research in biological anthropology, linguistic anthropology, and archaeology. Students learn to write ethnographic field notes modeled on those of professional anthropologists, which is excellent practice for writing routinely on a daily or weekly basis. These field notes require disciplining the memory while learning to distinguish between description and interpretation.

More detailed curricular recommendations are found on the AAA website (http://www.aaanet.org); see especially the section “For Teachers” and the Teaching Materials Exchange (additional resources are listed on page 88). Anthropological concepts and ideas are important for social studies students in all grades, but the first formal introduction to anthropology typically
occurs during grades 9-12. In these grades, students will regularly use Common Core ELA/Literacy skills as they understand and apply anthropological concepts, theories, and methods. Students who successfully develop their inquiry skills in anthropology classes will fulfill goals of the Common Core Standards for College and Career readiness.

C3 Framework Disciplinary Inquiry Matrix: Anthropology

In Appendix A, the C3 Framework Disciplinary Inquiry Matrix articulates how each of the four Dimensions of the C3 Framework build upon one another through the use of a content-specific example: How bad was the recent Great Recession? The Disciplinary Inquiry Matrix describes what experts think and do. It is a four-part target example to which students should aspire. The matrix develops through the construction of disciplinary supporting questions (Dimension 1); the data sources, key concepts, and key strategies specific to each discipline (Dimension 2); the development of evidence-based claims (Dimension 3); and the means of expression (Dimension 4). In the table on page 81, the Great Recession is examined through the disciplinary lens of anthropology.

BASIC SOURCES

The preparation of this document made use of text from the following sources:


ADDITIONAL REFERENCES AND RESOURCES


AAA. (no date). RACE: Are We So Different? Resources for Teachers. Available online at http://www.aaanet.org/resources/teachers/


<table>
<thead>
<tr>
<th>Ways of Knowing</th>
<th>Anthropology Anthropologists Say...</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Dimension 1</strong></td>
<td>How have different groups of people in the United States experienced the recession? For example, do people who are not fluent in English have a harder time finding work? Is the recession having an equal impact on all age groups or is it affecting younger workers more? Are people with less education being affected most? Is it a recession or is it a depression? How can we compare the recession in the United States to other countries?</td>
</tr>
<tr>
<td>Possible Disciplinary Compelling and Supporting Questions</td>
<td></td>
</tr>
<tr>
<td>Data Sources Needed to Address Questions</td>
<td>Open-ended interviews with individuals about their experiences with unemployment, education, family dynamics, and personal well-being. Observations of individuals in groups and communities are also important. Content analysis of published materials discusses the crisis, and interpretations of its impact on employment, housing, government programs, health, demographics, and other factors.</td>
</tr>
<tr>
<td>Key Concepts and Conceptual Understandings Necessary to Address Questions</td>
<td>Informal and formal economy at the level of individuals, households, neighborhoods. Transnational flows of remittances. Social construction of status as it varies by ethnicity, class, gender, and location in the global economy. Nutrition levels and their biological effects.</td>
</tr>
<tr>
<td>Key Strategies and Skills Needed to Address Questions</td>
<td>In-depth, open-ended interviews, and fieldwork on everyday behavior. Case studies of neighborhoods, social service institutions, workplaces. Content analysis of news reports, academic studies, and everyday conversations. Comparisons of qualitative and quantitative information across neighborhoods, regions, and countries.</td>
</tr>
<tr>
<td><strong>Dimension 2</strong></td>
<td>Evidence-Based Claims</td>
</tr>
<tr>
<td>Dimension 3</td>
<td>Ethnographic and narrative analyses, seeking “emic” understandings and cultural meanings of the event. These analyses and other methods of inquiry point toward substantiating and justifying claims that are judged within the community of peers, including anthropologists as well as other social scientists.</td>
</tr>
<tr>
<td>Forms of Communication and Action</td>
<td>Books and scholarly articles, television and radio appearances, op-ed pieces and blog entries, policy statements and research briefs, webinars, documentaries, presentations at professional conferences and meetings, evaluations and reports, websites and anthologies.</td>
</tr>
</tbody>
</table>
APPENDIX F. Museum Education Survey

AAA Task Force on Anthropology Education
Museum Anthropology Survey
11/10/2012

Survey Coordinated by Karl Hoerig
khoerig@fortapachearizona.org or (520) 404-7100

The American Anthropology Association has established a Task Force on Anthropology Education that is charged with evaluating the state of Anthropology education in contexts outside the four-year college classroom. A working theory of the Task Force is that museums provide one of the most important contexts for Anthropology education.

This survey is intended to provide baseline data for the current state of Anthropology education in museums. Thank you for taking the time to provide information about your institution.

Optional: This survey may be completed anonymously. If you would like your responses to be linked to you individually and you would be willing to further discuss anthropology education in museums, please provide the following:

Name: __________________________
Institution: _______________________
Email/other contact info: ___________________________

Your role at your institution:
☐ Director
☐ Curator
☐ Educator
☐ Other (please describe) ____________________________

What is your institution’s total annual visitation? ________________

Is this ☐ estimated, or ☐ actual?

What is the total staff size of your museum (full time equivalents)? ________________

What is the total curatorial staff size (fte) of your museum? ________________

How many educators does your institution have (fte)? _____

Number of staff members with:
  B.A./B.S. in Anthropology? ________
M.A./M.S. in Anthropology? _________  
Ph.D. in Anthropology? _________

Does your institution hold natural history collections (e.g. historic botanical materials) that might be of interest to anthropologists and/or indigenous communities?  
☐ YES or ☐ NO

If you answered yes to the above question, how frequently do anthropologists or indigenous community scholars use your institution’s natural history collections?  
☐ Multiple times each year  
☐ Once or twice annually  
☐ Occasionally  
☐ Rarely  
☐ Almost never

Does your institution hold ethnographic or archaeological collections (select all that apply)?  
☐ Ethnographic collections  
☐ Archaeological collections  
☐ No anthropological collections

Do anthropological scholars use your ethnographic or archaeological collections?  
☐ Yes, multiple times each year  
☐ Yes, once or twice annually  
☐ Yes, occasionally  
☐ Rarely  
☐ Almost never

Do scholars from outside of anthropology use your ethnographic or archaeological collections?  
☐ Yes, multiple times each year  
☐ Yes, once or twice annually  
☐ Yes, occasionally  
☐ Rarely  
☐ Almost never

If scholars from outside anthropology use your anthropology collections, what fields do they represent?  ____________________________________________________________

Does your museum present exhibits, public programs, educational opportunities or other activities that include subject matter within the scope of Anthropology?  
☐ YES or ☐ NO

If NO, has your museum presented anthropological subject matter in the last five years?
□ YES or □ NO

In the last ten years?
□ YES or □ NO

Are there plans to include anthropology in the future?
□ YES or □ NO

Why or why not?
_________________________________________________________________
_________________________________________________________________
_________________________________________________________________

[End of survey for museums with no anthropological focus. Thank you!]

If YES, which of the following subfields of Anthropology are included in your programming?

☐ Social-cultural Anthropology
☐ Archaeology
☐ Biological/Physical Anthropology
☐ Linguistic Anthropology
☐ Other (Please specify) ________________________________

If your museum presents Anthropology-focused exhibits, please answer the following:

What percentage of long-term exhibit space is dedicated to Anthropology exhibits?

☐ 25% or less
☐ 26% to 50%
☐ 51% to 75%
☐ More than 75%

What is the average duration of long term Anthropology exhibits at your institution?

☐ 1 year or shorter
☐ 2 to 5 years
☐ 5 to 10 years
☐ 10 years or longer

Are your long-term exhibits informed by current Anthropological knowledge and theory?
□ YES or □ NO

Could the theoretical bases of your exhibitions be updated or improved?
Yes or No
If so, how?
____________________________________________________________________
____________________________________________________________________
____________________________________________________________________
____________________________________________________________________

Does your institution develop and present short-term Anthropological exhibits?
Yes or No

If so, what is the average annual percentage of short-term gallery space dedicated to Anthropological exhibits?

☐ 25% or less
☐ 26% to 50%
☐ 51% to 75%
☐ More than 75%

Who curates your short-term exhibits?
☐ Permanent curatorial staff
☐ Guest curators
☐ Other (please describe) ________________________________

Does your institution host traveling Anthropology exhibits?
Yes or No

If so, what is the average annual percentage of traveling exhibitions that are anthropological?

☐ 25% or less
☐ 26% to 50%
☐ 51% to 75%
☐ More than 75%

What funding sources support your Anthropology exhibitions?

Dedicated institutional funding ________ %
Grant funding ________ %
Other ________ %

If “Other” support, please describe funding source: ______________________________

Does your institution provide museum education with an Anthropology focus?
☐ YES or ☐ NO

If so,

Is it indexed to state social studies educational standards?
☐ YES or ☐ NO

What grade levels are served?
☐ preK-5
☐ 6-8
☐ 9-12
☐ Post-Secondary
☐ Other (please describe) __________________________________________________

Do your museum educators have formal education in Anthropology?
☐ YES or ☐ NO

What is the total number of museum educators at your institution? _________
   Total number with B.A./B.S. in Anthropology? _________
   Total number with M.A./M.S. in Anthropology? _________
   Total number with Ph.D. in Anthropology? _________

Do your museum educators regularly interact with your museum’s Anthropology curators and/or with Anthropology professionals from other organizations?
☐ YES or ☐ NO

Does your museum present Anthropology-focused public programming outside of exhibitions or formal museum education programs?
☐ YES or ☐ NO

If so, please describe:
____________________________________________________________________
____________________________________________________________________
____________________________________________________________________
____________________________________________________________________
____________________________________________________________________

Recognizing that resources are limited for all museums, in comparison to all of your institution’s programs, do you feel that Anthropology receives:
☐ Greater than average support
☐ Support equal to other programs
☐ Less than average support
In the last five years has this:
☐ Increased?
☐ Decreased?
☐ Stayed about the same?

In the last ten years has this:
☐ Increased?
☐ Decreased?
☐ Stayed about the same?

Has interest in/demand for anthropology-oriented exhibitions and programs changed in the last five years?
☐ Increased?
☐ Decreased?
☐ Stayed about the same?

In the last ten years?
☐ Increased?
☐ Decreased?
☐ Stayed about the same?

What sorts of resources could the American Anthropological Association provide to support and enhance anthropology education at your institution?

☐ Workshops for museum educators
☐ Online curricula
☐ Other (please describe) ______________________________________________
____________________________________________________________________
____________________________________________________________________

How could local or regional university Anthropology departments or other anthropologically-focused organizations assist your Anthropology education efforts?
____________________________________________________________________
____________________________________________________________________
____________________________________________________________________
____________________________________________________________________

In your experience, are anthropology programs training too few/the right number/too many students to enter the museum workforce?
☐ Too few
☐ The right number
☐ Too many
Are there any other issues or concerns relating to Anthropology education in museums that you would like to share?

____________________________________________________________________

____________________________________________________________________

____________________________________________________________________

____________________________________________________________________

____________________________________________________________________

End of survey. Thank you for sharing your knowledge and insights!

If you have completed a paper copy of this survey, please return it to:
Karl Hoerig
Nohwike’ Bágowa Museum
P.O. Box 507
Fort Apache, AZ 85926

You may also scan and email it to:
khoerig@fortapachearizona.org
APPENDIX H. Teacher Education Survey

American Anthropological Association
Anthropology Education Task Force (AETF)

Survey: The Role of Anthropology in Teacher Education & Preparation to Teach Diverse Populations

The American Anthropological Association (AAA) has commissioned the Anthropology Education Task Force (AETF) to examine the ways in which anthropology can expand its outreach to K-12 schools and community colleges. One of the initiatives of the AETF is to examine the role anthropology could play in teacher education programs to prepare teachers for working in more culturally and linguistically schools. We would appreciate it if people could take time from their busy schedules to respond to this survey. The survey should take no more than 15-20 minutes of your time. All responses will be kept confidential, and a report of the results will be made available in the AAA website. If there are any questions about this survey, please contact Dr. Catherine Emihovich (cemihovich@coe.ufl.edu).

Please respond by March 7, 2014. Thank you for your participation!

1. **What is your gender?**
   - Female
   - Male
   - Other

2. **With which race or ethnicity do you identify? Please check the one option that best applies.**
   - American Indian or Alaska Native
   - Asian
   - Black or African American
   - Hawaiian Native or Pacific Islander
   - Hispanic or Latino
   - White, non-Hispanic
   - Multiracial/mixed
   - Other race or ethnicity, please specify: __________________________________________

3. **Which category includes your age?**
   - Under 25 years old
   - 25 to 40 years old
   - 41 to 55 years old
   - Over 55 years old
4. **For how many years have you been involved in teacher education?**
   - Less than 5 years
   - 5-10 years
   - 11-15 years
   - 16-20 years
   - Over 20 years

5. **Which category most closely represents the percentage of minority faculty members in your teacher education program?**
   - Less than 5%
   - 6% to 10%
   - 11% to 15%
   - 16% to 20%
   - Over 20%

6. **Which category most closely represents the percentage of minority students in your teacher education program?**
   - Less than 5%
   - 6% to 10%
   - 11% to 15%
   - 16% to 20%
   - 20% to 30%
   - Over 30%

7. **At what type of institution do you teach? Please check only one.**
   - RU/VH: Research University (Very high activity)
   - RU/H: Research University (High activity)
   - DRU: Doctoral/Research University
   - Master’s College or University
   - Baccalaureate or 4-Year College
   - Community, Associate’s, or 2-Year College
   - Historically Black College or University
   - Tribal College or University

8. **In which region of the U.S. is your institution located?**
   - Northeast
   - Southeast
   - Midwest
   - Southwest
   - West (Mountain/Pacific)
   - Far West (Alaska and Hawaii)
   - U.S. Territories (Guam, Puerto Rico, U.S. Virgin Islands, etc.)
9. At what level are teacher education courses offered at your institution?
   Undergraduate courses and/or certificates only
   Graduate courses and/or certificates only
   Both undergraduate and graduate courses and/or certificates

10. Which category best represents the annual number of teachers prepared at your institution?
   Less than 25
   26-50
   51-100
   101-250
   251-500
   501-750
   More than 750

11. What is your role at your institution?
   Dean/Assistant Dean/Associate Dean
   Director/Department Chair
   Program Coordinator
   Teaching Faculty within a Teacher Education Program
   Teaching Faculty in a different department, please describe:
   ________________________________
   Other, please describe:
   ____________________________________________________________

12. Do you teach any courses within a Teacher Education program?
   Yes
   No

13. What role(s) do you perform as a faculty member? Please check all that apply.
   I teach courses.
   I supervise student teachers.
   I conduct professional development workshops.
   I am an administrator.
   Other, please describe:
   __________________________________________________________

14. At your institution, who typically teaches the required diversity courses for preservice teachers?
   A faculty member or graduate student from the Teacher Education Program
   A faculty member or graduate student from a different program or department in the College of Education
   A faculty member from the Anthropology Department/Program
Other, please describe:
__________________________________________________________

15. Are courses in the anthropology required or recommended to students in the 
Teacher Education Program at your institution?
At least one course in anthropology is required.
At least one course in anthropology is recommended.
No courses are required or recommended, but students in the Teacher Education 
Program sometimes take one or more courses in anthropology.
Students in the Teacher Education Program rarely or never take courses in 
anthropology.

16. Which, if any, types of anthropology courses are offered in your teacher 
education program?
Teaching Diverse (Multicultural) Populations or similar course
Teaching Bilingual (Multilingual) Populations or similar course
Language and Culture or similar course
Cultural and Social Bases of Education
Anthropology and Education
Other, please specify:___________________________________________________________
__________________________________________________________________

17. Please answer the following questions by checking the box that MOST closely 
describes your opinion.

| How well is the diversity instruction in your Program tailored to the demographics of the location in which the teachers will be placed? | Very Poorly | Somewhat Poorly | Somewhat Well | Very Well |
| How well does the diversity instruction in your Program address the pedagogy of diverse populations? (role of culture in learning) | | | | |
| How well does the diversity instruction in your Program prepare student teachers with practical tools for teaching culturally and linguistically diverse populations? | | | | |
| How well do the State Standards for Teacher Education address the issue of teaching diverse students? | | | | |
18. Please explain the reasoning behind your rating of how well the State Standards address the issue of teaching diverse students.

____________________________________________________________________________________
____________________________________________________________________________________
____________________________________________________________________________________
____________________________________________________________________________________

19. Are there any other issues or concerns you would like to share related to anthropology and/or diversity education in Teacher Education programs?

____________________________________________________________________________________
____________________________________________________________________________________
____________________________________________________________________________________
____________________________________________________________________________________

20. Have you heard of the RACE project sponsored by AAA? (http://www.understandingrace.org/)

Yes
No

If yes, how did you hear about it?

____________________________________________________________________________________
APPENDIX H. Blog for Teacher Education Survey

Post Date: 2/21/14
Category: Member Voices
Tags: diversity, ELL
Byline: Catherine Emihovich, Professor, University of Florida College of Education
Title: Anthropology and Teacher Education

In addition to my work in educator preparation at the University of Florida, I am a member of the Anthropology Education Task Force (AETF) of the American Anthropological Association (AAA). Among other things, our task force is charged with examining the potential role of anthropology in teacher education programs to prepare teachers for working in culturally and linguistically diverse schools. We would greatly appreciate AACTE members’ input on this work, if you are able to take 15-20 minutes from your busy schedule to respond to our survey (see below).

As readers of this blog are aware, the rapid demographic changes sweeping across the United States bring increasing importance to ensuring that teachers are well prepared to teach culturally and linguistically diverse students. AAA is eager to partner with AACTE members in this endeavor, and to demonstrate that key anthropological concepts can play a significant role in helping teachers develop more effective strategies for addressing diverse students’ needs. For example, through its award-winning RACE Project exhibit (http://www.understandingrace.org/), AAA has enabled thousands of teachers and students across the country to deconstruct destructive myths surrounding racial differences. The web site provides numerous thought-provoking activities and curricular materials to engage students in more meaningful classroom dialogues about a topic that has long ruptured our social fabric.

The discipline of anthropology proudly claims a long tradition of research on educational issues within the area of anthropology and education. Prominent anthropologists such as Margaret Mead, John and Beatrice Whiting, George Spindler, and Frederick Erickson have clearly illustrated the close connection between culture and education, the relationship between schooling practices and cultural transmission, and the importance of respecting and valuing diverse human societies across the world.

In their companion document to the National Council of Social Studies C3 (College, Career, and Civic Life) Framework, anthropologists commissioned by AAA explained that their field examines “how societies change; how a society’s beliefs, institutions, and ways of making a living are related to one another; and how individuals are shaped by their cultures and also agents of their own lives.”

Will you help inform our work by responding to our survey by March 7, 2014? All responses will be kept confidential, and a report of the results will be made available on the AAA web site. Please contact me with any questions.
In order to participate, you may either:

1. Copy and paste the entire link in a web browser:
   http://research.zarca.com/k/SSRXQTsQVRsPsPsP
2. Click on the following URL and enter the login information (Key) provided below: http://research.zarca.com/static/surveykey.aspx?utype=2

Key: SsRXQTsQVRsPsPsP

The complexities of living in a global world suggest that a greater emphasis on interdisciplinary perspectives will become standard practice in our PK-12 schools, and AAA welcomes the opportunity to work with colleagues across multiple disciplines to prepare students for living in a dynamic and diverse society. On behalf of AETF, we appreciate your participation in this survey and welcome any suggestions for further engagement.
Appendix I. Example of Social Studies Standards Analysis: Minnesota

Minnesota Social Studies Standards Grade 8 – AETF Analysis

The middle school (grades 6-8) features all four of the disciplines with a lead discipline in each of the years. Grade 8 features geography as a lead discipline with a focus on contemporary world history. The standards stress an interdisciplinary approach to Global Studies with content drawn from “citizenship and government, and economic” (p. 80).

The Minnesota State Department of Education describes the 8th grade social studies curriculum as follows and with specific mention of a cultural component (in bold below): “Students in Global Studies explore the regions of the world using geographic information from print and electronic sources. They analyze important trends in the modern world such as demographic change, shifting trade patterns, and intensified cultural interactions due to globalization. Students participate in civic discussion on contemporary issues, conduct historical inquiry and study events over the last half-century that have shaped the contemporary world. They analyze connections between revolutions, independence movements and social transformations, and understand reasons for the creation of modern nation states. They learn that governments are based on different political philosophies and serve various purposes. By learning economic principles of trade and the factors that affect economic growth, students understand why there are different standards of living in countries around the world” (p. 80).

Geography benchmarks address the following regions of the world: North America, Europe, Russia, Southwest Asia and North Africa, East Asia and Southeast Asia, South Asia and Central Asia, Africa South of the Sahara and Australia/Oceania. Finally, each Global Studies benchmark relates to one of four themes and skills category:

1. Cultural characteristics, technology, and ideas
2. Economic development and trade
3. Population and migration
4. Human interaction with the environment
5. Skills such as civic skills, economic reasoning skills, geographic inquiry and geospatial technology skills, historical inquiry (p. 80)

Student learning and engagement with each of the above themes would certainly be enhanced if anthropological perspectives, tools and modes of inquiry were explicitly included in the stated interdisciplinary approach to Global Studies. The different fields of Anthropology can tell stories about the relationship between people and their environments, about peoples’ experiences with migration, how they make meaning of these experiences, how they sustain and transform civic values, and create spaces of home and community belonging. Civic skills and historical inquiry among other skills listed above would benefit from students’ engagement with diverse people’s cultural practices and histories, as well as the politics of cultural difference—how, when and why are particular people’s histories and everyday cultural and linguistic practices valued or devalued. Lastly, the Minnesota social studies curriculum stands out for its explicit focus on human rights, an area to which Anthropology has greatly contributed.

The following table features specific benchmarks for 8th grade social studies that signal some direct attention to anthropological concepts. The benchmarks are useful because they outline the specific content and rearticulate the standards as specific learning outcomes for students. In some places I referred to the standard.
<table>
<thead>
<tr>
<th>Discipline Strand</th>
<th>Substrand</th>
<th>Code</th>
<th>Benchmarks</th>
<th>Comments</th>
<th>Key words</th>
</tr>
</thead>
<tbody>
<tr>
<td>Citizenship &amp; Government</td>
<td>1, Civic Skills</td>
<td>8.1.1.1.1</td>
<td>Exhibit <em>civic skills including participating in civic discussion on issues in the contemporary world, demonstrating respect for the opinions of people or groups who have different perspectives.</em></td>
<td>The skills of civic discussion, demonstrating respect for the opinions of people—all benefit from anthropological attention to cultural diversity</td>
<td>Civic discussion, demonstrating respect, different perspectives</td>
</tr>
<tr>
<td>Geography</td>
<td>2. Places &amp; Regions</td>
<td>8.3.2.3.1</td>
<td>Use appropriate geographic tools to analyze and explain the distribution of <em>physical and human characteristics</em> of places. [Among these human characteristics of] <em>language, ethnicity, nationality, religious beliefs.</em></td>
<td></td>
<td>Physical and human characteristics incl. language, ethnicity, nationality, religious beliefs</td>
</tr>
<tr>
<td></td>
<td>3. Human systems</td>
<td>8.3.3.5.1</td>
<td>Describe the locations of human populations and the <em>cultural characteristics</em> of the United States and Canada.</td>
<td></td>
<td>Cultural characteristics, language, religion, majority cultural and minority groups, changes in</td>
</tr>
<tr>
<td>For example: Cultural characteristics, patterns of government, international relations, colonialism, patterns of language, patterns of religion, distribution of major cultural groups and minority groups, significant current changes in culture and economy.</td>
<td>culture</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td>---</td>
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<td></td>
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</tr>
<tr>
<td>8.3.5.2 Describe the locations of human populations and the cultural characteristics of Latin America, including how the contemporary pattern of cities resulted from a combination of pre-European contact, colonial, and industrial urban societies.</td>
<td>Archaeology, historical and contemporary sociocultural anthropology</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8.3.6.2 Describe how the physical and environmental features of Latin America affect human activity and settlement.</td>
<td>Environment and human activity and settlement</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8.3.5.3 Describe the locations of human populations and the cultural characteristics of Europe and Russia, including the role of migration patterns, and the impact of aging population and other effects of</td>
<td>Cultural characteristics</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Standard</td>
<td>Description</td>
<td>Topic</td>
<td></td>
<td></td>
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<td>----------</td>
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<td>-------</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8.3.3.6.3</td>
<td>Describe how the physical and environmental features of Europe and Russia affect human activity and settlement.</td>
<td>Human activity and settlement</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8.3.3.5.5</td>
<td>Describe the locations of human populations and the cultural characteristics of Southwest Asia and North Africa.</td>
<td>Cultural characteristics</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8.3.3.6.4</td>
<td>Describe how the physical and environmental features of Southwest Asia and North Africa affect human activity and settlement.</td>
<td>Human activity and settlement</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8.3.3.8.1</td>
<td>Describe the impact of nationalist movements in the twentieth century on contemporary geopolitics in Southwest Asia and North Africa.</td>
<td>Addresses the standard 8.3.8 Processes of cooperation and conflict</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8.3.3.5.5</td>
<td>Describe the locations of human populations and the cultural characteristics of East Asia and Southeast Asia, including how the demographic transition has influenced the region’s population, economy and culture. For example: The aging population of Japan, population</td>
<td>Cultural characteristics</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8.3.3.5.6</td>
<td>Describe the locations of human populations and the cultural characteristics of South Asia and Central Asia, including causes for the differences in population density in the region, and implications of population growth in South Asia on the future world population.</td>
<td>Cultural characteristics</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
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<td>8.3.3.5.7</td>
<td>Describe the locations of human populations and the cultural characteristics of Africa South of the Sahara, including the causes and effects of the demographic transition since 1945. For example: Industrialization of South Africa, rural to urban migration, the AIDS epidemic, transnational migration.</td>
<td>Cultural characteristics, human migrations</td>
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<td>Describe independence and nationalist movements in Sub-Saharan Africa and Asia, including India’s independence movement.</td>
<td>Refers to Standard 8.3.3.7: The characteristics, distribution, and complexity of the earth’s cultures influence human systems (social,</td>
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<tr>
<td>Code</td>
<td>Description</td>
<td>Cultural characteristics</td>
<td>Economic systems</td>
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<td>8.3.5.8</td>
<td>Describe the locations of human populations and the <strong>cultural characteristics</strong> of Australia/Oceania.</td>
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<td>8.3.6.8</td>
<td>Describe how the physical and environmental features of Australia/Oceania affect human activity and settlement, including how the human populations have adapted to and changed the landscape differently over time. For example: Aboriginal peoples, gold rush, opal mining, expansion of commercial agriculture, development of the Outback.</td>
<td>Human populations, adapted to and changed Aboriginal peoples</td>
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<td>History 3. World History 8.4.3.14.2</td>
<td>Compare and contrast the <strong>development of diasporic communities</strong> throughout the world due to regional conflicts, changing international labor demands and environmental factors. (The New Global Era: 1989 to Present) For example: Diasporic communities such as those originating from the Horn of Africa, Latin America, West Africa, Southeast Asia, India.</td>
<td>Diasporic communities</td>
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<td>Standard Code</td>
<td>Description</td>
<td>Refers to standard</td>
<td>Core Focus</td>
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<td>8.4.3.14.3</td>
<td>Describe varieties of religious beliefs and practices in the contemporary world including Shamanism/Animism, Hinduism, Buddhism, Judaism, Christianity and Islam. (The New Global Era: 1989 to Present).</td>
<td>8.3.14</td>
<td>Religious beliefs and practices</td>
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<td>8.4.3.14.8</td>
<td>Describe how movements and social conditions have affected the lives of women in different parts of the world. (The New Global Era: 1989 to Present).</td>
<td>Refers to standard 8.3.14 on the contemporary world, and issues including cultural conflict</td>
<td>Lives of women, cultural conflict</td>
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<tr>
<td>8.4.3.14.8</td>
<td>Describe how groups are reviving and maintaining their traditional cultures, identities and distinctiveness in the context of increasing globalization. (The New Global Era: 1989 to Present).</td>
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<td>Traditional cultures, identities and distinctiveness</td>
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APPENDIX J. David Homa’s High School Introduction to Cultural Anthropology Syllabus
(For a complete view see http://www.davidhoma.com/introduction_to_cultural_anthrop.htm)

ANTHROPOLOGY 003: Introduction to Cultural Anthropology
Section 31910: T/Th 3:30 to 4:55 pm
Spring 2014

Instructor: David Homa
Contact Information:
E-mail: david@davidhoma.com
Website: www.davidhoma.com
Office Location: Room 302   Los Gatos High School
Office Hours: Tuesdays and Thursdays 9:30-10:10 am or by appointment

Course Description:
This course introduces the student to the basic principles of Cultural Anthropology. It presents some of the diversity in the ways that humans have organized their social institutions and cultural systems. It explores what produces that diversity and how societies change; how a society’s beliefs, institutions and ways of making a living are related to one another; and how individuals are both creatures of their culture and agents of their own lives. It addresses the issue of what constitutes a culture in the contemporary world and explores patterns of global variability.

Anthropologists study all kinds of cultures, from cities of the United States to Arctic and desert foraging cultures; from peasant villages to transnational corporations. This course will study a variety of cultures from small-scale and technologically simple societies to what happens in your cultural environment. Direct participation and observation of a group’s daily life, is an important way that anthropologists generate new knowledge. You will read a variety of field studies, or ethnographies, and view several associated films. This will be supplemented by a textbook, additional readings and anthropological films and videos.

Required Text:

Additional Text:

LEARNING OBJECTIVES
· By the end of the class, students who satisfactorily fulfilled the requirements of this course should be able to:
Appendix J – David Homa’s Introduction to Cultural Anthropology Syllabus, Cont’d.

- Understand and appreciate cultural and social difference, and how human diversity is produced and shaped by local and global patterns.
- Articulate a critical understanding of anthropology and its history, its object of study, and its various approaches to the study of people, culture, and social dynamics.
- Become critically aware of ethnocentrism, its manifestations, and consequences in a world that is progressively interconnected.
- Use anthropological concepts and ways of asking questions to understand contemporary social, economic, and political issues.
- Identify and critically assess ethical issues that arise in the practice of anthropology and ethnography.

Core Learning Objectives:
- Understand the bases & development of human and societal endeavors across time and place.
- Explain and be able to assess the relationship among assumptions, method, evidence, arguments, and theory from an anthropological perspective in particular.
- Understand different theories about human culture, social identity, economic entities, political systems, and other forms of social organization.

The students’ mastery of these objectives will be assessed through the exercises outlined below.

ASSESSMENT & GRADING:
3 Response Paper (50 points each – 15%) 150 points
4 Quizzes (50 points each – 20%) 200 points
1 Midterm (250 points – 25%) 250 points
Final Exam (Comprehensive – 30 %) 300 points
Section Grade (10%) 100 points
Base total: 1000 points

GRADING SCALE
A: 900-1000 • B+: 880-899 • B: 800-879 • C+: 780-799 • C: 700-779 • D: 600-699 • F: 0-599

The grade is points based and as such I will not round up points.

GRADED ASSIGNMENTS

Response Papers (15%): Select one of the handouts from class and write a 500 to 750 word response (about 2 pages of double-spaced text in 12-point font and with 1” margins). You must succinctly summarize the author’s point first, and then articulate an
Appendix J – David Homa’s Introduction to Cultural Anthropology Syllabus, Cont’d.

effective response, critique or commentary that conveys to your readers (i.e., your David instructor) your increasing capacity to think within the terms of the discipline and what you have learned in the course. If you need help consider the following: How did the reading surprise you? Did it make you think differently about anything? Yes/no? How? Some of these essays come from a different time, how do you think the author(s) would respond to the world/the discipline/our society today? Is a concept or idea proposed by an author useful to think with? How so? These are just few suggestions. You will still be responsible for the readings the day your response paper is due.

**Quizzes (20%)**: There will be 3 quizzes throughout the semester, which may be given at any time during the lecture. Each quiz is worth 50 points and will be based on the material covered in readings and the lectures of that week (but only up that day). Formats include multiple choice, short answer, and a brief write-in exercises. These quizzes are intended to encourage you to keep up with the readings, come to class on time, and stay for the duration of the period.

**Exams (55%)**: There will be a midterm exam and one comprehensive final. Question formats may include multiple choice, short answer, and short essay. If you cannot make one of the exam dates for a justifiable reason, you must take it in advance. No make ups will be allowed.

**Section Grade (10%)**: You should expect to be assessed in terms of your attendance, participation, and your contributions to the discussions.

**Academic Honesty**: There is a zero-tolerance policy on violations of academic honesty standards in this course. If you are caught cheating or plagiarizing you will automatically receive 0 points for the assignment, quiz or exam in question. For a description of academic honesty definitions and further consequences, please refer to the college catalog.

**Study Groups**: You are encouraged to get to know your fellow students and to assist each other in understanding the course topics, provide information from missed classes, and to study for exams.

**Dropping This Class**: If you choose to withdraw from this course during the semester, it is your responsibility to drop the course by submitting a drop slip to Admissions and Records. If you fail to do so and your name appears on the final roster you will receive a grade for the class. Check the academic calendar for the last day to drop the class without penalties.

**Credit/No Credit Option**: It is the responsibility of the student to notify the instructor in writing by the end of the sixth week of instruction if the credit/no credit option is exercised.
Students with Disabilities: West Valley College makes reasonable accommodations for persons with documented disabilities. Please contact the Disability and Educational Support Program at (408) 741-2010 (voice) or (408) 741-2658 (TTY) for assistance.

Technology. The use of technology and gadgets during the lecture IS PROHIBITED. Any device that distracts you and/or others is considered disruptive and disrespectful behavior, and will be treated as such. The operation of laptops, tablets (including iPads), audio/video recorders or any other technological equipment or devices is allowed only with prior approval. Cell phones must be silenced and put away. If you must make or take a call, answer or write a text, or use your phone in any way, you must leave the classroom for the day. If you decide to use your phone, laptop or any other gadget without authorization during class, you will be asked to leave for the remainder of the session. Any student who leaves or is asked to leave class on two occasions or more because of technology usage will be penalized with a 5% grade drop (50 points). A third offense will result in an additional 50-point penalty (for a total 10% drop since 3 sessions account for 10% of our total meetings, and 15 percent of the lectures).

Weekly Readings
Week 2 Rereading Cultural Anthropology
Week 3 Darkness in El Dorado
Week 4 The Dobe and Jo/'honsai
Week 5 What about our rights?
Week 7 The Dobe Jo/'honsai Postscript and Christmas in the Kahalari
Week 11 Anthropology as Cultural Critique
Week 12 Endangered Peoples of Africa and the Middle East
Week 13 The Sambia Ritual, Sexuality and Change
Week 14 The Anthropology of Experience
Week 15 Culture on Tour Ethnographies of Travel

Core Concepts in Cultural Anthropology
Chapter 1
Chapter 2
Chapter 3
Chapter 4
Chapter 5
Chapter 6
Chapter 7
Chapter 8
Chapter 9
Chapter 10
Chapter 11
Chapter 12
APPENDIX K. Qiana Williams’ Syracuse City School District Anthropology Curriculum

Syracuse City School District (SCSD) Anthropology Curriculum Draft
Developed by Qiana Williams (March 31, 2014)

Unit I: Being Human: Unity and Diversity

Time Span: 5 weeks

Disciplinary lens: Anthropology/Civics

Key Idea(s):

Anthropologists study the differences and similarities in people, examining the physical and socio-cultural characteristics, focusing on human physical variability and also the social reality of race. Anthropologists also study how societies change both in the past and the present.

Key concepts:

Anthropology is the study of human beings, past and present and societies around the world.

- Examine patterns of human physical variability.
- Identify evidence that supports race is socially constructed and not based in biology.
- Cultivate awareness of human unity and cultural diversity through comparison of various cultures and connections among people around the world.
- Understand the reasons for and development of human and societal endeavors, such as small-scale societies and civilizations, across time and place.
- Use anthropological concepts and practice to reflect on representations of “otherness” and critically consider students’ own cultural assumptions.

Practice/Application:

Anthropology students:

- apply anthropological concepts and theories to the study of human difference, contemporary social change, conflict, and other important local, national, and international problems.
Appendix K – Qiana Williams' SCSD Anthropology Curriculum Draft, Cont’d.

Key Vocabulary:


Suggested Texts:
Invitation to Anthropology by Luke E. Lassiter Chapters 1 & 2

Introductory Readings in Anthropology Edited by Hilary Callan, Brian Street and Simon Underdown Berghahn Books, 2013


Body Ritual Among the Nacirema by Horace Miner

Magical Mass Migrations of the Nacerima
http://www.uky.edu/~addesa01/documents/Nacerima2.pdf

American Anthropological Association Statement on Race
http://www.aaanet.org/stmts/racepp.htm

Suggested Products/Assessments:
Create a web-site or Blog
Evaluate written sources Object–based project
Artifact analysis
Create an annotated bibliography
Appendix K – Qiana Williams’ SCSD Anthropology Curriculum Draft, Cont’d.

Unit II: Methods and Ethics of Inquiry

Time Span: 4 weeks

Key Idea(s):

Anthropologists take a scientific/empirical approach to collecting information, taking careful consideration to be systematic, transparent, and trustworthy in conducting and reporting research.

Key Concepts:

- Anthropology draws and builds upon knowledge from the social, natural, and physical sciences as well as the humanities.
- Describe, explain and conduct ethnographic fieldwork.
- Identify Ethics, issues and consequences of ethnographic inquiry
- Collaborative and Arts-based research

Practice/Application:

Anthropology Students

- under the guidance of teachers, design, undertake, and report on limited ethnographic study of local culture or visit to an archaeological site.

Key Vocabulary:

Historical Particularism, Cultural Relativism, ethnocentrism, ethnography, ethnographer, fieldwork, ethnology, Consultant/informant, co-intellectual, insider–outsider, Experimental ethnography, Objective/Subjective, Interpretive anthropology, Photo-voice, Collaborative ethnography, Digital Storytelling

People: Franz Boas, Bronislaw Malinowski, A.R Radcliffe–Brown, Margaret Mead, Clifford Geertz

Suggested Texts:

Invitation to Anthropology by Luke E. Lassiter Chapter 3
Collaborative Anthropologies • V.1•2008

The Collaborative Power Struggle by Samuel R. Cook, Virginia Tech, printed in Collaborative Anthropologies•V.2•2009


Doing Anthropological Research: A Practical Guide Edited by: Natalie Konopinski
Appendix K – Qiana Williams’ SCSD Anthropology Curriculum Draft, Cont’d.

Routledge, 2013

Tales of the Field: On Writing Ethnography By: John Van Maanen University of Chicago Press; 2nd ed., 2011

Suggested Products:

Create an adaptation of StoryCorps project (http://storycorps.org/) Conduct interviews
Create a Virtual Exhibit Create a Prezi/PowerPoint/Key Note presentation on a selected community

Unit III: Becoming A Person: Processes, Practices, and Consequences

Time Span: 6 weeks

Key Idea(s):

Anthropologists examine what it means to be a human by observing and recording the process, practices and consequences involved in becoming a person and a member of a social community.

Key Concepts:

- Anthropology is a comparative discipline; it assumes basic human continuities over time and place, but also recognizes that every society is the product of its own particular history and that variation and commonalities are found in every society.
- Understand the variety of gendered, racialized, or other identities individuals take on over the life course, and identify the social and cultural processes through which those identities are constructed.

Practice/Application:

Anthropology students:

- apply anthropological concepts of boundaries to the analysis of current ethnic, racial, gender or religious conflicts in the world—or in a local setting.

Key Vocabulary:
Appendix K – Qiana Williams’ SCSD Anthropology Curriculum Draft, Cont’d.

Kinship: Affinity, Consanguinity, Matrilineal, Patrilineal, Matriarchy, Patriarchy, bi-lateral descent, lineage, incest taboo, exogamy and endogamy, Marriage; polygamy, polgany, polyandry, dowry, band, Subsistence, Division of labor, Cultural norms, social organization, affinity, band, clans, gender, gender roles, gender inequality, racial inequality

Suggested Texts:

Invitation to Anthropology by Luke E. Lassiter, Chapters 5,6

A Category of the Human Mind: the notion of person; the notion of self by Marcel Mauss

Appendix K – Qiana Williams’ SCSD Anthropology Curriculum Draft, Cont’d.

The Category of the person, Cambridge: Cambridge University Press. Edited by Michael Carrithers, Steven Collins, Steven Lukes

Dadi’s Family --http://www.unl.edu/rhames/courses/ppoint/dadi.pdf

Suggested Film:

Dadi’s Family--Film preview at http://youtu.be/G8ZsYgmC7E4

Suggested Products:

Family Kinship chart Ethnography project (local fieldwork)

Virtual Exhibit Research Paper

Unit IV:

Global and Local: Societies, Environments, and Globalization

Time Span:

Throughout the course

Key Idea(s):

Anthropologists examine human experience around the world and the causes and consequences of globalization and how it impacts people’s lives locally and globally.
Appendix K – Qiana Williams’ SCSD Anthropology Curriculum Draft, Cont’d.

Key Concepts:

- Anthropologists are centrally concerned with applying their research findings to the solution of human problems.
- Understand the local, national, regional and global development of cultural and social differences.
- Understand the impact of local actions globally and examine how global patterns and processes affect life locally.
- Examine the inherent danger of ethnocentrism and its consequences in a globally interconnected world.

Practice/Application:

Anthropology students:

- apply anthropological concepts to current global issues such as migrations across national borders or environmental degradation.

Key Vocabulary:

World System, globalization, cultural critique, genocide, Human trafficking, Sex-slave trade fundamentalism, environmentalism, activist anthropology, Photo-voice, Collaborative ethnography, Digital Storytelling

Suggested Texts:

Invitation to Anthropology by Luke E. Lassiter Chapters 4, 7
Collaborative Democracy: From New England Town Hall Meeting to Occupy Wall Street by Averill Leslie, printed in Anthropology Now•V.5•No.1•April 2013

Fieldwork: Doing Anthropology Around the World produced by the Royal Anthropological Institute’s Discover Anthropology Outreach Programme www.discoveranthropology.org.uk

The Case for Contamination by Kwame Anthony Appiah,

Suggested Products:

Collaborative –Community Service Project (local, regional or state)
Appendix K – Qiana Williams’ SCSD Anthropology Curriculum Draft, Cont’d.

Suggested Resources

Books:

Community Research Cosmopolitanism by Kwame Anthony Appiah
Imagining America by Wesley Brown & Amy Ling
Language Death by David Crystal
Participatory Action Research Curriculum for Empowering Youth; The Institute for Community Research
Reading National Geographic

Films:

American Tongues
Appalachian Outlaws
Couple in a Cage Food Inc. (Discussion with Food Inc filmmaker: http://youtu.be/2Oq24h1TFTY)
In the Light of Reverence
Myths of Indiana Jones
Return of the Navajo Boy
The Secret Country (http://youtu.be/-j_r0Wgg0T0)
Utopia (Preview: http://youtu.be/ht8_5UlcgSQ)
Yanomami Homecoming
For more film suggestions: http://blog.aaanet.org/2012/08/30/youteach-films-in-the-anthropology-classroom/

Journals:

American Anthropological Association
General Anthropology

Websites:

http://www.aaanet.org/
www.discoveranthropology.org.uk/images/PDFs/whatisanthroactivity.pdf
www.discoveranthropology.org.uk/images/PDFs/tribeactivity.pdf
www.discoveranthropology.org.uk/images/PDFs/crosscultvariations.pdf
www.discoveranthropology.org.uk/for-teachers/teaching-resources/a-level-anthropology-unit-2.html
www.discoveranthropology.org.uk/home.html
www.incommunityresearch.org/research.html
www.incommunityresearch.org/about/buildingcommunities.pdf
http://savageminds.org/about/
Appendix K – Qiana Williams’ SCSD Anthropology Curriculum Draft, Cont’d.

COMMON CORE CONNECTIONS & SHIFTS

SHIFT 1: Developing Questions and Planning Inquiries

- Explain how a question reflects an enduring issue in the field.
- Explain points of agreement and disagreement experts have about interpretations and applications of disciplinary concepts and ideas associated with compelling questions.
- Explain points of agreement and disagreement experts have about interpretations and applications of disciplinary concepts and ideas associated with a supporting question.
- Determine the kinds of sources that will be helpful in answering compelling and supporting questions, taking into consideration multiple points of view represented in the sources, the types of sources available, and the potential uses of the sources.

CONNECTION:

R1, W7, SL1 Shared Language: Questioning, Argument, Explanation, Point of View

SHIFT 2: Applying Disciplinary Concepts and Tools

- Analyze historical, contemporary, and emerging means of changing societies.
- Describe the roles of social, political and cultural institutions.
- Explain how current globalization trends and policies affect social, political, economic and cultural institutions.
- Analyze relationships and interactions within and between human and physical systems to explain reciprocal influences that occur among them.
- Evaluate how political and economic decisions throughout time have influenced cultural and environmental characteristics of various places and regions.
- Evaluate how economic globalization and the expanding use of scarce resources contribute to conflict and cooperation within and among nations.
- Evaluate the consequences of human-made and natural catastrophes on global trade, politics, and human migration.
- Use questions generated about individuals and groups to assess how the significance of their actions changes over time and is shaped by the historical context.
Appendix K – Qiana Williams’ SCSD Anthropology Curriculum Draft, Cont’d.

- Analyze how historical contexts shaped and continue to shape people’s perspectives.
- Explain how perspectives of people in the present shape interpretations of the past.
- Analyze multiple and complex causes and effects of events in the past.
- Conduct open-ended interviews with individuals about their experiences.
- Make observations of how groups handle change or shifts in social, political, economic and cultural frameworks.
- Analyze content in various published formats to corroborate, contextualize and source SPEC phenomena

CONNECTION:

R1–10, W7 SL1 Shared Language: Analysis, Argument, Evidence, Questioning

SHIFT 3: Evaluating Sources/Using Evidence

- Gather relevant information from multiple sources representing a wide range of views while using the origin, authority, structure, context and corroborative value of the sources to guide the selection.
- Evaluate the credibility of a source by examining how experts value the source.
- Identify evidence that draws information directly and substantively from multiple sources to detect inconsistencies in evidence in order to revise or strengthen claims.
- Refine claims and counterclaims attending to precision, significance, and knowledge conveyed through the claim while pointing out the strengths and limitations of both.
- Conduct ethnographic and narrative analyses, seeking “emic” (insider) understandings and cultural meanings of an event or culture.

CONNECTION:

R1–10, W1,2,7–10, SL1 Shared Language: Argument, Sources, Evidence, Claims, Counterclaims, Gather

SHIFT 4: Taking Informed Action

- Construct arguments using precise and knowledgeable claims, with evidence from multiple sources, while acknowledging counterclaims and evidentiary weaknesses.
Appendix K – Qiana Williams' SCSD Anthropology Curriculum Draft, Cont'd

- Construct explanations using sound reasoning, correct sequence (linear or non-linear), examples, and details with significant and pertinent information and data, while acknowledging the strengths and weaknesses of the explanation given its purpose (e.g., cause and effect, chronological, procedural, and technical).
- Present adaptations of arguments and explanations that feature evocative ideas and perspectives on issues and topics to reach a range of audiences and venues outside the classroom using print and oral technologies (e.g., posters, essays, letters, debates, speeches, reports, and maps) and digital technologies (e.g., Internet, social media, and digital documentary).
- Critique the use of claims and evidence in arguments for credibility.
- Critique the use of the reasoning, sequencing, and supporting details of explanations.
- Use disciplinary and interdisciplinary lenses to understand the characteristics and causes of local, regional, and global problems; instances of such problems in multiple contexts; and challenges and opportunities faced by those trying to address these problems over time and place.
- Assess options for individual and collective action to address local, regional, and global problems by engaging in self-reflection, strategy.
- Apply a range of deliberative and collaborative ethnographic strategies and procedures to make decisions and take action in the classroom, school, and local community.
- Create website, blog, op-ed pieces, webinars, short-films, or presentations.
- Evaluate reports, websites and anthologies.

CONNECTION:

R1, W1–8, SL1–6 Shared Language: Argument, Explanation, Sources, Evidence, Claims, Counterclaims, Visually/Visualize, Credibility
APPENDIX L. American Association of Community Colleges (AACC) Policy Initiatives

American Association of Community Colleges (AACC) References for Key Policy Statements

1. Major Policy Statement:
   http://www.aacc.nche.edu/AboutCC/21st_century/Pages/default.aspx (see Executive Summary below)

2. Strategic Plan: http://www.aacc.nche.edu/About/Pages/2013-2016_StrategicPlan.aspx

3. “Completion” Programmatic Brand:
   http://www.aacc.nche.edu/About/completionchallenge/Pages/default.aspx

AACC’s 21st-Century Initiative

Final Report on the 21st-Century Initiative Listening Tour —
January 2012-3 Strategies

EXECUTIVE SUMMARY

President Barack Obama has challenged community colleges to educate an additional 5 million students with degrees, certificates, or other credentials by 2020. As state funding for education and other revenue sources continue to decline, there is a critical need to formulate innovative strategies to support this ambitious goal.

In response to the president’s education agenda, the American Association of Community Colleges (AACC) is leading advancement of the next era of community college’s development through its two-phase 21st-Century Initiative. Phase 1, the 21st-Century Initiative Listening Tour, consisted of gathering information from a diverse group of stakeholders from across the country in the following areas: (1) student success, (2) Voluntary Framework of Accountability, (3) strategies for dealing with budget constraints, (4) big ideas for the future of community colleges, and (5) what AACC can do for members.

This initiative is not the first effort to realign the community college mission to reflect national needs in changing times, but it is unique in its approach to accomplishing the work that needs to be done. Stakeholder groups comprising college faculty and staff, senior administrators, trustees, college presidents, and state policymakers provided regional perspectives on challenges and opportunities that community colleges confront. This information is being provided to the 21st-Century Commission on the Future of Community Colleges as a resource to lead its work during Phase 2 of the initiative. As of December 2011, AACC President and CEO Dr. Walter G. Bumphus and senior staff have participated in 14 meetings in 12 states (including the District of Columbia) and spoken with approximately 1,300 stakeholders. Additional Listening Tour meetings are planned for 2012.
Appendix L – AACC Policy Initiatives, Cont’d.

Listening Tour Findings

The challenges facing community colleges are daunting but, with careful coordination and continued dialogue, they are not insurmountable. Much progress has been made to date to improve completion rates among at-risk students and to ensure that institutions have increased their focus on use of data in the decision-making process. The major themes that were echoed across stakeholder groups during the Listening Tour are summarized as follows.

Student Success Initiatives

- Colleges need to reexamine the role, scope, and mission of the community college and to ensure that current programs and services are aligned with the reengineered mission.
- The narrative about community colleges is being lost—plans are needed to ensure that articulation of the community college mission is not lost.
- Accreditation and its impact on completion must be acknowledged at the national level.
- Standardized placement test instruments and cut-scores are needed.
- Obstacles to closing the achievement gap for students of color must be identified, and “proven scalable practices” that increase retention and persistence among this segment of the population should be considered for adoption across AACC member institutions.
- Effective modularized or accelerated developmental education courses address skill deficits while preparing students to successfully complete gatekeeper courses. Such courses ultimately result in on-time completion and should be identified and disseminated to institutions.
- Offering baccalaureate programs should be explored in special circumstances where employment projections dictate the need.
- Dual credit and early college strategies are needed. Comprehensive strategies are needed to address achievement gaps.

Voluntary Framework of Accountability

- Colleges using VFA metrics participate in data collection that is focused on transparency, inclusion, and accountability.
- A consistent system is needed so that community colleges have a common understanding of what is being used to measure performance.
- Participation to date has resulted in exploration of the value that a college brings to students.

Strategy for Dealing With Budget Constraints

- Higher education outcomes-based funding.
- A budget reengineering dream team to help colleges design programs in a much smarter way while working with the budgets they do have
- Tuition incentive programs.
- Enrollment caps.
- Redesigning the institution’s budget as a student success budget.
- Offering bachelor’s degrees.
Big Ideas for the Future of Community Colleges

- GPS: Guided Path to Success provides a roadmap that drives students forward using service-oriented career counseling combined with university and employer partnerships that enhance student transfer and career opportunities.
- College University Center. A strategic partnership between the community college and several senior institutions that offers students the opportunity to continue their higher education pursuits for select bachelor’s and graduate degree programs without leaving the community college campus.
- IBM’s Watson has already been farmed out to some research universities. Community colleges should engage IBM in a Watson-type project to explore how to help students learn in a new way.
- More colleges should consider implementing the Carnegie Foundation’s Statway and Quantway programs across community college degree programs. Statway enables students currently referred to elementary algebra to complete a credit-bearing, transferable statistics course in one year. Quantway will develop students’ foundations of quantitative literacy and decision making in a one-semester experience. Upon completion of Quantway, students will be prepared to take various credit-bearing, transferable mathematics courses, including quantitative reasoning or mathematics for liberal arts, statistics, or college algebra.
- The “emporium” approach to remedial mathematics is a major change in teaching style. An emporium class is one in which students work on computer-based math software and move at their own pace. Professors track their progress online and answer questions individually, both online and in the lab. This approach has proven effective for many developmental education students.
- Stackable credentials. A mentoring program for ADN to BSN students is important to ensure that there is a pathway for students to progress through nursing and allied health programs. Establishing a mentor program to help hospital ADNs become BSNs allows the college to reach people who are not in the system to enter a long-term health-care career.

What AACC Can Do for Members

- Globalize student learning outcomes.
- Promote civic engagement.
- Identify best practices in online learning.
- Implement regional leadership development forums.
- Reengineer the AACC Convention.
- Tell an effective story defining dual credit and its components.
- Host more interactive video conferences. Establish a national database of promising practices and programs.
- Keep open access at the forefront of any conversation about redefining the role, scope, and mission of the community college.
Additional Findings From the Field

- Offer multiple evidence-based, successful developmental education models consistent with the needs of the students.
- There is a need to align expectations between K–12 and community colleges.
- Colleges work with high schools on campus using the senior year for students to catch up so that they are prepared to enroll in community college without taking developmental education courses.
- Community colleges must build alternate learning delivery systems that support new and emerging technologies.
- Focus more on English as a second language and GED student transition to college credit programs.
- Develop more partnerships between 2- and 4-year institutions to create 3+1 programs. Students are able to complete the first 3 years of a 4-year degree on the community college campus at community college tuition rates. Additionally, when they enroll in the 3+1 program, the tuition rate at the 4-year institution is frozen, so that when students transfer and enter their fourth year of study for the baccalaureate, they are paying the same tuition rate that would have been in place had they started as a native student at the 4-year university.

Moving Forward With Phase 2

The 21st-Century Commission on the Future of Community Colleges is charged with examining the community college mission in light of current economic realities. The commission will review information provided by stakeholders in the Listening Tour report and will make recommendations for more clearly realigning the community college mission to reflect national needs and for supporting the college completion agenda. Specifically, the commission will explore the following interrelated issues:

- Using disruptive technologies to strengthen and speed learning.
- Redesigning college structures, processes, and calendars to better match students’ needs.
- Closing participation and attainment gaps to achieve greater equity.
- Bringing successful validated innovations to scale.
- Exploring the viability of being “all things to all people.”
- Examining the credibility and value of the associate degree.
- Considering the adoption and inculcation of rigorous and relevant measures of success.
- Examining needed collaborations with public schools to accomplish college readiness.
- Strengthening and reshaping developmental studies.

The 21st-Century Commission will make its recommendations to AACC and its membership at the association’s annual convention in Orlando, Florida, in April 2012.
APPENDIX M. Education Program Contacts from Other Disciplines

American Psychological Association (APA):
• Emily Leary Chesnes, Assistant Director, Precollege and Undergraduate Education (ELeary@apa.org)
• Robin J. Hailstorks, Associate Executive Director, Precollege and Undergraduate Education (Rhailstorks@apa.org)
• Rena Subotnik, Director, APA Center for Psychology in Schools and Education (rsubotnik@apa.org)
• Joan Lucariello, Chair, APA Coalition for Psychology in Schools and Education (Joan.Lucariello@cuny.edu)

American Sociological Association (ASA):
• Margaret Vitullo, Director, Academic and Professional Affairs Program (vitullo@asanet.org)
• Jean H. Shin, Director, Minority Affairs Program (Shin@asanet.org)

National Council for the Social Studies (NCSS):
• Susan Griffin, Executive Director, NCSS (also C3 Framework Task Force Chair) (sgriffin@ncss.org)

C3 Framework:
• Kathy Swan, C3 Framework Project Director (kswan2@email.uky.edu)