This Discipline Review for Anthropology at Portland Community College (PCC) is based on SAC discussion and analyses of disciplinary, programmatic and college data. It defines the term anthropology and discusses the four, major sub-fields in the discipline (biological anthropology, archaeology, linguistics and cultural anthropology). This document outlines program goals, instructor qualifications and the challenges and strengths of our program. It also discusses how the anthropology program encourages students to develop a greater awareness of cultural diversity and other core outcomes of the college, and assessment strategies used to measure student achievement of those outcomes. This review also focuses on additional resources that are needed from the college in order to improve the education and other services that we provide to our students.

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Program review presentation given to administrators and stakeholders on February 2012 by the Anthropology SAC.
INTRODUCTION: The Discipline of Anthropology

The term anthropology comes from the Greek *anthropos*, meaning “man” and *logos* for “study”. In more modern terms anthropology can be defined as the study of human beings or humankind. This study encompasses literally everything about human life. Anthropologists are interested in discovering where, why and when human beings first appeared on earth, as well as understanding how human societies have developed or changed over time. In order to achieve these aims, anthropology often draws on the knowledge and methods of other disciplines such as genetics, biology, history, politics and economics. It also seeks to be holistic, comparative and practical. Anthropologists study differences and similarities among all societies throughout the world. In addition to identifying features which many societies share, this comparative research highlights the vast diversity of human expression and experience. How individuals impact and are impacted by their society is another prime concern. While anthropologists traditionally concentrated on the study of non-Western cultures, today many researchers are investigating the shape of their own society. This effort has led to the emergence of new methods, theories and ideas about anthropology.

THE SCOPE OF ANTHROPOLOGY

One important characteristic of anthropology is that it is a holistic discipline. Anthropologists study cultures from many different perspectives and angles. In addition to collecting information on a society’s history, anthropologists may also describe other related features, such as the physical environment in which people live, the tools and other technology they use, and their economic arrangements. Anthropological accounts also seek to draw together data on family life, the language spoken, social roles, political organization, spirituality, and styles of art and dress. This multifaceted approach builds up a complex picture of the whole culture, as well as how different aspects of the society relate to one another. For example, in America individuality and the uniqueness of each person are important values. These ideological values are reinforced by consumerism and the market economy. The presence of upward and downward mobility in the social classes, and political doctrines emphasizing each person’s right to peace, liberty and the pursuit of happiness also support these ideas. Anthropologists are interested in understanding how individuals learn to view and experience the world through a particular cultural lens, and what consequences this practice has for the way society is constructed. In addition to being holistic, anthropology is also comparative. Anthropologists collect and gather as much data as possible about different societies before they make generalizations about cultural practices. Anthropologists also compare societies at different time periods. They note how contact with other cultures may have affected them. The comparative method is also used to study biological differences between humans of various regions, or between humans and pre human ancestors of the past.
Because the scope of anthropology is so broad, most anthropologists specialize in one of four sub fields. These fields are physical anthropology, archaeology, linguistics and cultural anthropology.

**PHYSICAL ANTHROPOLOGY**

Physical or biological anthropology focuses on the study of human evolution. Researchers who specialize in this area are called *paleoanthropologists*. These individuals search for *fossil* evidence of humans, pre-human and other related animal species in order to reconstruct how, when and why human beings first came into existence. By carefully comparing fossils from different sites and time periods, paleoanthropologists have been able to trace our human origins back to Africa. They have also been able to document when our ancestors first began to develop distinctive human traits such as upright walking and a larger brain. In some cases these discoveries have been vital in correcting popular misconceptions about human evolution.

For example, many people in the early 1900’s believed that human beings first evolved in Europe. Several countries engaged in a friendly competition to find “the missing link” between apes and humans. Moreover, scientists fully expected to find a human ancestor with a large brain associated with a very apelike body. Instead, the fossil record revealed that the body evolved before the brain did. Excavations in South and East Africa showed that early humans were bipedal at least two million years before their brains began to enlarge much beyond the size of a chimpanzee.

In addition to examining fossils, physical anthropologists also study monkeys, apes and other *primates*. Humans share many behaviors and physical features with other primate species. These include stereoscopic vision, grasping hands, an opposable thumb and strong mother-child bonds. By observing primates in the wild, *primatologists* gain insight into our own past. They are able to identify how certain primate behaviors or physical traits may have evolved by documenting their adaptive value. Strong mother-child bonds, for example, help ensure that more offspring will reach reproductive age. Therefore, this behavior is selected for in all primate species.

Primate studies also help researchers identify traits which are uniquely human. Prior to the 1960’s, most anthropologists believed that tool making and hunting were two behaviors that set humans apart from other primates. Jane Goodall’s studies of chimpanzees in the Gombe preserve of Tanzania, however, showed that these assumptions were false. Goodall observed chimpanzees making a variety of tools from natural objects and employing them in different situations. She also documented cases of hunting and meat eating. On the other hand, research with chimpanzees in the laboratory has verified that only human beings are capable of complex, verbal speech. While chimpanzees and gorillas can learn to use sign language, they lack the vocal apparatus necessary to produce the sounds of human speech. This discovery has led many researchers to speculate that verbal language may have developed relatively late in human evolution.
In addition to primate studies, physical anthropologists also draw on information from related fields such as biology, geology, genetics, paleontology and comparative anatomy. This effort allows them to reconstruct the environment in which a fossil human lived, or accurately traced relationships between different kinds of early humans. Mitochondrial DNA studies, for example, suggest that Neandertals and modern humans may belong to different species. These sorts of ongoing discoveries require anthropologists to readjust their theories and models of human evolution constantly.

Another exciting area in physical anthropology is the study of human variation. All modern humans belong to a single species *Homo Sapiens*. This relationship is demonstrated by the fact that all human beings can mate and produce fertile offspring. However, people living in different parts of the world often vary considerably in height, skin color, blood type and other physical features. In many cases these differences have been selected for. Dark skin protects against ultraviolet radiation in the tropics, but inhibits the synthesis of Vitamin D in more northern latitudes. Consequently, people who come from countries like Norway and Sweden tend to have fair skin. This adaptation protects them from developing rickets.

In some cases biological differences may be related to other factors such as migration patterns. Native Americans tend to share a single blood type (blood type O), rather than display a variety of blood types like other populations. This characteristic can be traced back to descent form a small group of common ancestors who crossed into America across the Bering Land Bridge thousands of years ago. Similarly, the high incidence of the Tay Sachs gene among Mennonites in Canada may also be the result of the founder effect.

Other researchers argue that ethnically related disease is produced by a combination of social, historical and environmental factors. For example, many African Americans suffer from hypertension. This condition is related to high levels of salt retention in their kidneys. How did this situation come about? Jared Diamond suggests that most African Americans are descended from people who lived in West Africa. This region is very hot and humid. There were also few natural sources of salt in the diet. Hence, individuals who were able to retain salt effectively fared better than those who had less efficient kidneys. Over time the whole population would have developed super efficient kidneys. Then enter the slave trade. The people captured by slavers were exposed to harsh conditions such as forced marches, confinement in unventilated buildings or ship holds, and suffered from a lack of food and medical care. These conditions tended to select out the ones most susceptible to dehydration and heat stroke. The people who survived to make it to America were usually the hardiest individuals with the most efficient kidneys.

Besides investigating the cultural and environmental factors related to disease, some physical anthropologists specialize in the study of forensics. Called forensic anthropologists, these researchers are often consulted on legal cases. Studies of human skeletal material can reveal important information such as sex, cause of death, nutritional deficiencies and diseases suffered. This information is useful in establishing the identity of victims of homicide, natural disasters, genocide, or terrorism. As violence in our
world increases, forensic anthropologists are increasingly called on to confirm reports of human rights violations. They were able to determine that the Argentine military regime of the 1980’s systematically killed many citizens who had “disappeared”. Forensic anthropologists were also instrumental in identifying victims of 9/11 in the United States.

Currently, the PCC anthropology program offers ATH 101 Introduction to Physical Anthropology to introduce students to this sub-field. More advanced course work in this sub-field is also offered through 200 level courses such as ATH 214 Human Environments.

ARCHAEOLOGY

Another interesting field of anthropology is archaeology. Archaeologists study the cultural remains of societies in order to gain greater insight into them. Some archaeologists work in close conjunction with physical anthropologists to investigate prehistoric sites associated with our human and pre human ancestors. By examining artifacts such as stone tools, ecofacts such as soil samples, and other features of a site, archaeologists can tell a great deal about how people lived in the past. They also draw on data from historical cultures in order to better understand why they observe in the archaeological record. Analyzing the type of refuse left behind by a contemporary hunting and gathering group can yield important information about the foraging behaviors of our ancestors. Archaeologists are able to infer details about diet, gender roles and political organization that they would be hard pressed to discover otherwise. This method of inquiry is called ethnoarchaeology. Another technique archaeologists use is to experiment with breaking bones or working stone to try and replicate the actions that produced certain artifacts. Appreciation is gained for how difficult some artifacts are to make as well as the thought processes behind them. This way of working is called experimental archaeology. In both cases archaeologists work much like detectives. They try to piece together scattered bits of information in order to decipher a theme or pattern in what they see.

While most archaeologists focus on prehistory, some researchers concentrate on excavating more recent cultures. Individuals specializing in this area are called historical anthropologists. Like historians, they study societies for which we have written records. However, their method of inquiry often unearths information not included in the history books. Historical accounts often focus on the viewpoints of the conquerors and the elite. So details about the life and customs of common or conquered people may go unrecorded or unreported. Archaeology is often in a position to correct these inconsistencies by providing compelling physical evidence that either confirms or challenges historical accounts. For example, stories of the Donner Party usually focus on the horrors of cannibalism. However, archaeological excavations reveal that more of the people who died starved to death rather than actually being killed and eaten.

Another important area of archaeology is cultural resource management, or (CRM). CRM specialists often work to preserve threatened archaeological sites, or do salvage
archaeology on sites that will be destroyed by building roads and doing other types of construction. The prehistoric site of Terra Amata in France, for example was discovered during the construction of an apartment building in the 1960’s. Archaeologists were able not only to salvage important artifacts from the site, but the builders were persuaded to give up the ground floor for a museum. In other instances the CRM archaeologists may be successful in diverting the proposed roadway or building away from endangered sites.

In addition to working for state and federal agencies, many CRM archaeologists also are employed to protect, preserve and manage the archaeological materials of indigenous people. In America CRM archaeologists frequently work with native tribes in this capacity. Demand for this sort of work is likely to continue to grow as tribes take active steps to preserve their cultures and histories.

Archaeological methods have also been used to study the material culture of contemporary societies like our own. “The Garbage Project” began by archaeologist William Rathje at the University of Arizona in the 1970’s was designed to document the patterns of household waste within the city of Tucson. This study yielded important information about recycling practices and alcohol and food consumption patterns. This data was used to guide waste disposal programs. The Garbage Project also revealed that people frequently say one thing and do actually another. Only 15 percent of the people interviewed admitted to drinking beer. However, trash collected from the same area showed that over 80 percent of the households consumed beer, and over 50 percent discarded over 7 cans a week! These sorts of discrepancies suggest that scientists cannot always rely on the accuracy of surveys and interviews.

Currently, the PCC anthropology program offers ATH 102 Introduction to Archaeology to introduce students to this sub-field. Additional course work is also offered at the 200 level through ATH 211 Selected Topics in Anthropology.

LINGUISTICS

The field of linguistics focuses on the origin and function of language, as well as the history of different language groups. The study of descriptive linguistics concentrates on the mechanics of language. Linguists listen to the way sounds are produced and combined to form words and sentences. Historical linguistics looks at how languages change and diverge over time. English, French, and German are all related languages that developed in close proximity to one another. They belong to the Indo-European language family. Linguists are able to document changes in these languages by referring to literature and other written records. For many of the world’s languages, however, no written documentation exists. Linguists interested in describing the history of unwritten languages have a tougher task tracing how different languages may be related to one another.

Another intriguing area of linguistics is sociolinguistics. Sociolinguists study how language is used in different social contexts. For example, calling a person by their first name is usually a sign of ease and intimacy in American culture. Most people would be
inclined to greet a friend or a peer in this manner, but would avoid familiarity with their boss, doctor or other authority figure. Using slang is also appropriate in some social contexts and not in others. While friends might casually greet each other with the term “How’s it hanging?”, this phrase would be unlikely to come up at a job interview.

Another group, called ethnolinguists, study the relationship between language and culture. One marker of how culture influences language is vocabulary. The more words a people have to describe something, the more importance it has for that society. For example, Eskimo or Inuit people traditionally had many words for snow. Making fine distinctions about types of snow allowed them to hunt and travel more safely. Some pastoral societies also typically have many names for the cattle in their herds. The language of the Nuer of East Africa has literally hundreds of terms to describe cows. The Nuer fascination with cows reflects the central role cattle play in their lives. Cows are a source of milk, blood and occasionally meat. They also represent wealth and independence. Traditionally the more cows a Nuer man had, the higher his status was in his community.

Cultures also influence the way language is spoken, expressed and interpreted. In America, individuals are expected to be outgoing and friendly in their speech as well as their actions. In other cultures, however, silence and emotional reserve are valued. People do not engage in small talk or casually introduce themselves to strangers. Misunderstandings can also arise over the wrong word usage. Announcing “I’m stuffed!” in French means that the speaker is pregnant rather than full of food. The correct way to request to travel with someone in a vehicle in Ireland is to say: “I need a lift”. Asking someone to give you a ride may be interpreted as an indecent proposal, since “ride” is a euphemism for sexual intercourse in this culture!

Currently, the PCC anthropology program offers no specific courses on linguistics at the 100 level. However, a discussion of the history of language and the intersection of language and culture is an essential part of courses such as ATH 103, 207, 208, 209, 210, 230, 231 and 232.

CULTURAL ANTHROPOLOGY

This field is also called ethnology. Cultural anthropology focuses on the study of contemporary cultures. Ethnologists collect data on the way people in different societies think, feel, perceive and behave. They note and compare how different kinds of social organization lead to variations in role, status or identity. The study of spirituality, art and other cultural expressions falls under this category. In addition to describing and explaining cultural differences, cultural anthropologists seek to compare how societies change and develop over time.

One kind of ethnologist is called an ethnographer. This person usually spends an extended period of time (usually six months or a year) living with, talking to and observing members of a specific culture or group within a culture. Doing fieldwork immerses ethnographers in the culture they are studying. As a result they gain important
insights into the way the society functions and how members of the culture view the world. In spite of these advantages many ethnographers find fieldwork to be upsetting or trying. They often have to deal with field conditions that test their abilities to be non-judgmental.

After completing their fieldwork, ethnographers usually write up a detailed account of the culture they studied. This account is called an ethnography. Some ethnographers strive to be very holistic and complete in their accounts. Others focus on specific aspects of the culture, such as the effect of culture change, the construction of gender roles, or ritual aspects of healing and curing.

Another kind of ethnologist is an ethnohistorian. This individual relies primarily on written documents produced by ethnographers and other researchers in order to build up a detailed cultural history of a society. Unlike historians, ethnohistorians tend to study cultures with no written records of their own. Another type of cultural anthropologist is the cross-cultural researcher. This individual draws on the work done by ethnographers and ethnohistorians in order to discover cross-cultural patterns of behavior or belief. Data banks such as the Human Area Relations Files aid cross-cultural researchers in this work.

Some ethnologists also study the culture of their own societies. Because the anthropologist has grown up in the society he or she is studying, the person often has an “insider’s view” of the culture. Capturing the viewpoint of the culture and explaining it in a way that outsiders can understand is often easier for a native anthropologist. On the other hand, native anthropologists can also miss important aspects about their own culture because they are so close to it. For that reason researchers often cross check their data and conclusions with other anthropologists. This process leads to many lively debates and increases the general scope of anthropological knowledge.

While a great deal of ethnology focuses on basic research, many cultural anthropologists are also interested in applying anthropological concepts to solve practical problems. They may work in settings outside of traditional academia, such as business, government agencies or public health organizations. In addition to cultural anthropologists, physical anthropologists, archaeologists and linguists also engage in applied anthropology. Forensic anthropology and cultural resource management are both examples of fields in applied anthropology. Another intriguing area is medical anthropology. This field examines indigenous ideas about health and medicine and the ways these attitudes compare and contrast with the allopathic approach.

Currently, the PCC anthropology program offers ATH 103 Introduction to Cultural Anthropology to introduce students to this sub-field. Students are also able to take course work in 200 level cultural anthropology courses such as ATH 207, 208, 209, 210, 211, 212, 230, 231, and 232.
1. Discipline Overview

A Discipline Goals:

The Anthropology faculty at PCC are dedicated to creating an optimal learning environment for our students. We strive to educate students about central anthropological concepts and ideas, to give them a good grasp of the different sub-fields in the discipline, and prepare them for successfully transferring to four year colleges and universities. We also work to increase the cultural awareness of students, and prepare them to better pursue careers outside of academia. For example, many students in the health science programs at PCC take a course in general cultural anthropology to better prepare them to be culturally sensitive health professionals. In order to assess how well we are meeting these challenges, the anthropology faculty has developed course outcomes which assess student progress in achieving specific course goals and college core outcomes.

In our lower-division core courses, we provide solid foundational concepts, theories, and analytical skills to general education students and other students who are required to take our courses for programs such as the health sciences. We also educate students who are coming back to school from the workplace, or others who wish to transfer to four year colleges and institutions to take upper division anthropology classes. As a community college, we do not teach upper-division courses on research methods and advanced theories. However, basic research methods and theoretical perspectives in anthropology are covered in ATH 207 and introduced in many of our other courses.

Given the faculty’s different specialties, interests, and credentials, we also offer a wide range of electives that allow students to delve into a variety of specialized topics, which further develop their analytical and critical thinking abilities and abilities to self reflect and become more culturally literate. These courses are usually taught at the 200 level and focus on subjects such as cultural theory, culture change, cross-cultural views of death, Native American cultures and other selected topics or ethnographic areas.

The Anthropology SAC develops, approves and revises all course learning outcomes and assessments in terms of college standards, discipline and Anthropology department goals and in alignment with PCC’s core outcomes.

As a Lower Division Transfer department, the Anthropology SAC consults with transfer colleges and universities in Oregon, to insure that its program, course sequences and course content align with the state standards and transfer departments’ articulation requirements. Generally, most Oregon college and universities accept the basic ATH 101, 102, 103 sequence in introductory anthropology as meeting general education requirements. They also give elective, or discipline specific, credit towards 200 level anthropology classes such as ATH 207, 208, 209 or ATH 230, 231 and 232.
B. Changes since the last discipline review

Since the last discipline review, we have welcome two new part time faculty, increased the number and diversity of our courses at all campuses and centers, and entered into a dual credit agreement Sherwood High School. These changes allow us to better meet our goals of increasing cultural awareness and educating more PCC students about anthropology.

2. Curriculum

A. Addressing Course Level Outcomes

PCC anthropology faculty teach a solid selection of core/general education classes and specialty courses in a variety of teaching modalities to accommodate student needs. Anthropology classes are offered at all three main PCC campuses (Sylvania, Rock Creek and Cascade) and an ATH 103 class is taught fall and winter term at the new Newberg center. The majority of these courses are four credits and match the course credits at colleges like PSU, where many of our students transfer.

In addition to preparing our students to transfer to four year colleges and universities, our courses also support students in technical and professional fields. For example, applying to bachelor degree programs in nursing often are required to take an introductory cultural anthropology class as one of their prerequisites. Two of our faculty regularly teaches classes in Women’s Studies, offering an anthropological perspective to women’s issues in the United States and internationally.

Information collected from student course evaluation forms, as well as from student performance on exams, term papers and other class assignments is carefully evaluated by individual faculty and the anthropological SAC on a regular basis. This data is valuable for revising and updating our courses. The SAC also uses this information to make changes that improve student attainment of course level learning outcomes. Some assessment driven changes that have been made to PCC anthropology classes since the last discipline review include:

- More participatory class exercises and assignments to accommodate different learning styles or to engage students. For example, instead of just showing slides or lecturing about how stone tools were made by people in the past, Michele Wilson gives students an opportunity to make stone tools themselves as a class exercise in her introduction to archaeology classes. This experience gives students a greater appreciation for the knowledge and skills of prehistoric people in the past. It also helps them remember facts about stone tool manufacture more accurately, which improves their performance on exams.

- More class exercises and assignments using and applying anthropological terminology and concepts accurately. For example, Dr. Kerry Pataki and Dr.
Sylvia Hart-Landsberg both assign students to construct a kinship diagram of their family as a class exercise in their introduction to cultural anthropology classes. This assignment gives students valuable practice using kinship terminology and symbols accurately, which later improves their performance on exams.

- **More class exercises and assignments that allow students to connect anthropological concepts to their personal lives or careers.** For example, students in Dr. Mary Courtis’ introduction to cultural anthropology class are challenged to violate a norm in American culture for one day. Afterward they write a short paper about the type and number of sanctions they received from their friends, family or community while they were violating the norm. This experience gives students a greater appreciation of how enculturation and social sanctions work together to shape behavior and encourage social conformity to cultural values.

### B. Addressing College Core Outcomes

In addition to meeting course level student outcomes, our classes are also structured to provide students with a firm foundation in PCC’s Core Outcomes. As shown in the Core Outcomes Mapping Matrix, our 100 level courses provide basic level skills, while our 200 level classes encourage students to develop more complex or advanced skills. The Anthropology faculty at PCC college address core outcomes in all of our classes, and align them with course level student learning outcomes. For example, the PCC core outcome of cultural awareness compliments the following course level learning outcomes listed for ATH 103 (1. Reflect on how personal and social values are shaped by culture and 2. Examine the role ethnocentrism plays in promoting cultural misunderstanding and intolerance at the local and global level). For a complete list of our CCOG’s, please refer to: [http://www.pcc.edu/edserv/curr/inventory/index.htm](http://www.pcc.edu/edserv/curr/inventory/index.htm)

Below is a list of ways that that anthropology classes at PCC address the Core Outcomes.

**Communication:** Students learn about the important connection between language and culture in our classes, and explore the ways in which nonverbal communication plays a role in human and primate societies. Specific ways students develop communication skills include:

- Written papers, projects and assignments
- In-class discussions
- Small group dialogues
- Class presentations

**Community and Environmental Responsibility:** Students learn how culture is shaped by environmental factors, and also how cultures can affect the environment. In addition, they learn about how community is created through cultural factors and how community plays a role in maintaining or changing cultural values. Specific ways students develop a sense of community and environmental responsibility in anthropology classes include:

- Understanding the process of human adaptation and evolution
Evaluating the effect of the environment on cultural development or change
Interpreting how community is created and maintained in different cultural contexts

Critical Thinking and Problem Solving: Students learn to think critically and engage in problem-solving exercises and situations in anthropology classes. Our classes encourage students to analyze how cultural values are developed or maintained. Students also gain additional insights by having to consider issues or cultural viewpoints which may challenge their own engrained cultural perspectives. Specific ways students develop critical thinking and problem solving skills in anthropology classes include:

- Analyze the cultural components of society and how they are related
- Apply an understanding of genetics and its role in human evolution
- Apply an understanding of kinship and its changing role in human society
- Utilize anthropological methods in order to analyze artifacts or study human behavior
- Participate in online discussions focusing on controversial issues in anthropology

Cultural Awareness: Students in anthropology classes gain insight into other cultures and value systems and compare and contrast them with their own. Ways students develop cultural awareness in anthropology classes include:

- Learn about and recognize cultural bias and ethnocentrism
- Compare and contrast American cultural values with those of other societies
- Understand the concept of culture and its impact on individuals and groups

Self-Reflection: Our courses integrate a significant amount of self-reflection as an important part of helping students understand their own enculturation process. Specific ways students develop self-reflection skills include:

- Complete reflection papers on controversial issues in anthropology
- Complete assignments to violate cultural norms
- In class discussions of personal values or responses to challenging social situations

Professional Competence: While not a core requirement of our discipline, we do serve students in professional and technical fields such as nursing. Ways anthropology classes promote professional competence include:

- Increase student command of cultural literacy
- Promote an examination of personal, civic and workplace values and skills

C. Assessment of PCC Core Outcomes

One way the Anthropology SAC assesses how well we are meeting PCC Core Outcomes is to gather information from students on their experiences in our classes. This assessment is done by having students complete the following survey on core outcomes on an annual, ongoing basis.
Anthropological Survey

Class: _______________

Date: ___________

The anthropology program at PCC is doing research for self assessment purposes. Please respond to the following questions.

This class has improved my ability to: (check all that apply)

__ apply cultural or evolutionary perspectives to an understanding of the natural world.
__ think critically in order to solve problems or evaluate information.
__ recognize ethnocentrism.
__ appreciate the diversity of cultural values, perceptions and behaviors.
__ communicate effectively in oral or written forms.
__ learn skills or concepts that will aid me in my chosen major or career.
__ reflect on my values and beliefs and how they compare to others.

The most significant thing I learned from this class is (please describe in your own words):

The annual results of this survey since the last discipline review suggest that students score PCC anthropology classes especially high in the areas of generating cultural awareness, self-reflection and critical thinking. Student responses indicate that PCC anthropology classes could continue to improve in the area of communication. Some students report finding anthropological terminology challenging to remember, and sometimes they have difficulty using discipline specific concepts accurately in their writing assignments. As a result, PCC anthropology faculty are currently taking steps to spend more time explaining terminology to students and devising class exercises or assignments that require them to practice using important concepts.

In addition to student feedback, the Anthropology SAC also conducts regular assessments of our courses to make sure that we are meeting the PCC core outcomes. Anthropology faculty assess student learning throughout the term by using various formative assessment tools like worksheets, quizzes and exams. Final grades represent overall student performance, but a using a variety of assessment methods allow us to monitor student progress throughout the term. For example, homework assignments, oral
presentations, response papers, short class projects, and reflection papers allow us to determine how well students are absorbing and understanding the course content, applying anthropological concepts to daily life, or making connections between their personal experiences and the larger culture. These same assignments also allow us to determine whether students are writing and communicating clearly and effectively and if they are able to think critically or problem solve efficiently.

Working together at SAC meetings, PCC anthropology faculty also adapted a WSU rubric to evaluate student performance in our classes. This rubric is designed to test the level of student mastery of the PCC core outcomes as they relate to anthropology. The list of criteria used to measure mastery of the PCC Core Outcomes.

Core outcome: critical thinking
- Uses discipline specific anthropological terminology correctly.
- Uses anthropological concepts to construct logical arguments.

Core outcome: communication
- Uses standard English, spelling, punctuation and grammar to express their understanding of anthropological concepts in oral or written communication.

Core outcome: cultural awareness
- Demonstrates an awareness of the concept of culture to understand human behavior.
- Use cultural awareness to evaluate different cultural contexts
- Applies a knowledge of ethnocentrism to address complex human issues within a larger cultural framework.

Core Outcome: self-reflection
- Uses self-reflection to examine their own cultural values and compare their enculturation experiences to the patterns of enculturation in other societies
- Uses self-reflection to examine their role within their larger cultural community.

Core Outcome: community and environmental responsibility
- Uses a knowledge of environmental awareness to examine human cultures and their impact upon the environment.
- Applies a knowledge of human evolution in order to understand the process of environmental adaptation.

Since the last discipline review, the Anthropology SAC has used this rubric to evaluate student performance related to all of the PCC Core Outcomes. This process has shown us where students are doing well in meeting the core outcomes and where their performance could improve. For example, students in ATH 103 classes during the 2010-2011 academic year at Sylvania scored lower in the area of communication then they did in critical thinking or cultural awareness. This finding correlates with student feedback from the student survey that they found using anthropological terminology accurately to be
challenging. As a result, faculty has made an effort to provide more class exercises and assignments focused on defining and applying anthropological terminology accurately. These assessment driven changes in instruction seem to be having a positive effect as students in ATH 103 classes during the fall 2011 term scored considerably higher on this outcome than students did in previous terms.

During the 2011-2012 academic year, the Anthropology SAC plans to look at three classes (ATH 101, 103 and 207) at multiple campuses and centers.

During the Fall and Winter terms, teams of professors will evaluate essays from two sections of ATH 103 (approximately 35 students each) taught at the Newberg Center and the Cascade campus. The Cascade class will be taught by a part-time faculty member and the Newberg class by a full-time faculty member. This data will be compared with the data on the same two core outcomes (communication and cultural awareness) that were collected from two ATH 103 classes of about the same size that were taught at the Sylvania Campus during the 2010-2011 academic year.

During the Fall and Winter terms, teams of professors will evaluate essays from four sections of ATH 101 (approximately 35 students each) taught at Cascade, Rock Creek and the Sylvania campuses. The Cascade and Rock Creek classes will be taught by part-time faculty and the ones at Sylvania will be taught by full-time faculty. The Core Outcomes that will be evaluated are self reflection and community awareness.

During Fall and Winter terms, teams of professors will evaluate essays from two ATH 207 classes (approximately 35 students each) looking at all the PCC core outcomes in order to compare the performance of students in introductory classes to the students enrolled in more advanced courses at the Sylvania and Cascade campuses. The class at Cascade will be taught by a part-time faculty member and the one at Sylvania by a full-time faculty member.

During Spring term inservice the Anthropology SAC will analyze and summarize the data collected from these courses. This information will be used to determine whether changes in instruction or other assessment strategies need to be made for the future. At this time, the SAC only has the data collected during the Fall term to compare to the data collected during the 2010-2011 academic year. As shown below, it appears that students who took ATH 103 at the Sylvania campus scored higher in all of the core outcomes than students who took the course at the Newberg Center and the Cascade Campus. The most marked difference is the lower scores in critical thinking at Cascade. These results indicate that the SAC should take steps to investigate the reasons why student scores were lower at Cascade and Newberg, and take immediate steps to improve the level of student performance at these locations.

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<td>Communication 1</td>
<td>2.8</td>
<td>2.0</td>
<td>2.4</td>
</tr>
<tr>
<td>Critical thinking 1</td>
<td>2.6</td>
<td>1.4</td>
<td>2.4</td>
</tr>
</tbody>
</table>
- Critical thinking 2  2.7  1.8  2.2
- Cultural awareness 1  2.8  2.7  2.7
- Cultural awareness 2  2.6  1.9  2.3
- Cultural awareness 3  2.7  2.0  2.3

D. Distance learning:

All of our 100 level introductory courses and some of our 200 level courses are offered in a distance modality. Since the last discipline review, the number of courses taught per quarter in a distance modality has increased from 6 to 10 classes annually. This change reflects the higher demand for distance learning classes.

E. College Educational Initiatives:
The PCC Anthropology SAC supports the college’s educational initiatives through our participation in service learning and efforts to internationalize the curriculum. Some anthropology faculty assign service learning projects to their classes on a regular basis. For example, Dr. Mary Courtis maintains a list of domestic violence shelters, crisis hotlines and other women’s organizations in the Portland and Newberg area that welcome students as volunteers. Dr. Michael Gualtieri has also been invited to teach an anthropology of war course for the peace and conflict studies program during the spring term of 2012. Some anthropology faculty have expressed an interest in participating in the honors program in the future or to teach cross-disciplinary courses.

F. Changes to course content or outcomes
The anthropology faculty at PCC are giving more assignments and class exercises centered around defining and applying anthropological terminology accurately. During the 2010-2011 academic year, the Anthropology SAC reviewed and updated all the anthropology CCOG’s for our courses. This process was done to make sure that course content and learning objectives met state standards for general education and cultural literacy courses.

3. Needs of Students and the Community

A. Student Demographics

The PCC student population in anthropology classes is consistently 60 percent female and 40 percent male. Most students in this population identify as white, with the largest number of students being in the 18-40 age range. The vast majority of these students (90 percent over the past three academic years) are degree seeking, and over 90 percent of these same students work full or half time. These demographics have not changed significantly since the last program review.

B. Enrollment
Traditionally, enrollment in anthropology classes has been strong and generated good FTE. Enrollment figures show that the district wide enrollment in anthropology classes has increased steadily over the past four years. Enrollment went from 1295 students in 2008-2009 to 1479 students in 2009-2010, and 1564 students in 2010-2011. FTE for Fall 2011 was 42.35. This number represents an increase in FTE of 3.76 from the previous fall and a percent change in FTE of 9.8. The majority of these students enroll in our ATH 101, 102 and 103 classes, and multiple sections of these courses are taught each term. The 200 level courses are offered less frequently (once or twice a year), and are also well attended.

Student success in PCC anthropology classes is shown by our high rate of student retention. Data collected during the 2010-2011 academic year showed that most students who signed up for our introductory classes remained in these courses for the full term and completed them successfully.

<table>
<thead>
<tr>
<th>Course</th>
<th>total # of students</th>
<th>% F/NP</th>
<th>%W</th>
<th>%I/audit</th>
</tr>
</thead>
<tbody>
<tr>
<td>ATH 101</td>
<td>404</td>
<td>3.7</td>
<td>5.9</td>
<td>4.0</td>
</tr>
<tr>
<td>ATH 102</td>
<td>203</td>
<td>7.4</td>
<td>7.4</td>
<td></td>
</tr>
<tr>
<td>ATH 103</td>
<td>801</td>
<td>4.9</td>
<td>6.4</td>
<td>3.5</td>
</tr>
</tbody>
</table>

Student success and retention were also good for our 200 level courses. Data collected during the 2010-2011 academic year showed that many students who signed up for these classes remained in the courses for the full term and completed them successfully. However, more students withdrew from these courses or did not earn a passing grade than in the introductory classes. So it appears that the faculty should continue to improve our efforts at retention in these courses. One reason for the lower completion and retention rates may have to do with student preparation. Some students who take our 200 level courses have never taken one of the introductory classes. This situation requires them to work harder to be successful than students who have some background in anthropology. In classes that do require students take an introductory course in anthropology as a prerequisite, student success and retention rates were similar to the ones reported in the introductory classes.

<table>
<thead>
<tr>
<th>Course</th>
<th>total # of students</th>
<th>%F/NP</th>
<th>%W</th>
<th>%I/audit</th>
</tr>
</thead>
<tbody>
<tr>
<td>ATH 207</td>
<td>52</td>
<td>7.7</td>
<td>13.5</td>
<td>3.8</td>
</tr>
<tr>
<td>ATH 208</td>
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<td>17.2</td>
<td>13.8</td>
<td>3.4</td>
</tr>
<tr>
<td>ATH 209</td>
<td>37</td>
<td>24.3</td>
<td>10.8</td>
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</tr>
<tr>
<td>ATH 210</td>
<td>19</td>
<td>5.3</td>
<td>5.3</td>
<td></td>
</tr>
<tr>
<td>ATH 211</td>
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<td></td>
<td>8.1</td>
<td>10.8</td>
</tr>
<tr>
<td>ATH 212</td>
<td>38</td>
<td></td>
<td>5.3</td>
<td></td>
</tr>
<tr>
<td>ATH 230</td>
<td>29</td>
<td>3.4</td>
<td>20.7</td>
<td></td>
</tr>
<tr>
<td>ATH 231</td>
<td>28</td>
<td>3.6</td>
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<td>ATH 232</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>ATH 234</td>
<td>30</td>
<td>13.3</td>
<td>10.0</td>
<td></td>
</tr>
<tr>
<td>ATH 235</td>
<td>30</td>
<td>6.7</td>
<td>6.7</td>
<td></td>
</tr>
</tbody>
</table>
Anthropology faculty promote retention and student success through various activities, including advising, mentoring, in-class exercises, and writing letters of recommendation for scholarships, jobs, and college applications. We actively encourage students to continue their education beyond the associate degree level and assist students in transferring successfully to four year institutions.

We regularly seek feedback from students, through class discussions, assignments and formal evaluations. We value their feedback and revise our courses when appropriate. Many students noted that anthropology classes helped them to gain an appreciation of the concepts of evolution, culture and cultural diversity. In addition, they noted that the anthropology classes provided them with new insights in gender differences, global and social problems, ethnocentrism, and fostered more critical thinking, self reflection and self-awareness. Students also noted the real world applicability of the anthropology courses they took and how concepts they learned in class applied to their daily lives or their chosen careers or majors. Below are a sample of student comments about their class experiences in Anthropology courses at PCC.

*I think I’ve learned how to better appreciate the diversity of cultural values and behaviors. I believe it will greatly assist me in the future as I embark on a career in the medical field. It will be very helpful to be understanding and aware of cultural perspectives and my own ethnocentrism.*

*This class has deepened my understanding of the need for tolerance, and now I feel that I am better equipped to recognize ethnocentrism in myself and others. I feel committed to spreading awareness, so that one person at a time, we can break down some of the barriers that ethnocentrism has built.*

*I learned how to think critically, and express better written skills. I also learned more than I thought I would about evolution, primates and how anthropological research is conducted.*

*The scope of the material presented posed a challenge which has stretched me. Most important to me is how I may incorporate as much of the knowledge here into my other coursework and life in general.*

C. Student Access and Diversity

PCC’s mission to “provide education in an atmosphere that encourages the full realization of each individual’s potential,” and “offer students of all ages, races, cultures, economic levels and previous educational experience opportunities for personal growth and attainment of their goals” is supported by the Anthropology SAC. As a discipline and a SAC, we:

* Provide access to students from various backgrounds and experience levels.
• Offer a variety of classes that meet lower-division and general education requirements, core outcomes and cultural literacy credits.
• Provide access to students with disabilities in collaboration with the Office for Students with Disabilities.
• Support students to be successful in their classes and increase retention through advising and mentoring.
• Guide students in self-reflection and the application of anthropological concepts to their personal lives.

Through educating, advising and mentoring students, we seek to promote retention and continuing education for a diverse student body of new students, returning students, and first generation students. This effort opens doors for people who may not have had access, or the opportunity, to attend college before.

4. Anthropological Faculty at PCC

A. Quantity and Quality of Faculty

The members of the PCC anthropology SAC are a group of seven capable, committed and enthusiastic women and men who teach classes at three campuses and centers. All the full-time faculty and four of the part-time faculty have their Ph.D’s in anthropology. Since the last discipline review there has been very little faculty turnover. With the exception of Dr. Michael Gualtieri who joined PCC in the fall of 2011, the other anthropology faculty have taught courses at the college for at least several years. In addition to being experienced teachers, anthropology faculty at PCC regularly publish articles in journals, attend and present papers at local, national and international conferences and conduct their own original field research. Currently about one half of the anthropology classes offered each quarter are taught by part-time faculty and the rest by full-time faculty.

B. Instructor Qualifications

No changes have been made to the instructor qualifications since the last discipline review.

C. Professional development activities

PCC Anthropology faculty pursue many professional development activities which strengthen our skills and enhance our roles as educators, researchers and professional anthropologists. For example, Dr. Mary Courtis has integrated material from a cultural anthropology textbook she is writing into her on campus and distance ATH 103 classes. Similarly, Dr. Kerry Pataki and Dr. William Whir use the feedback they have received on their papers and presentations at anthropological conferences to improve the content of their courses. Other PCC anthropology faculty travel abroad and share their experiences living and doing fieldwork in other cultures with students. For example, Dr. Sylvia Hart-
Landsberg recently spent six months living and working in South America, and Dr. Mary Courtis has traveled several times to Europe during the summer months to do research on Celtic and Norse culture and cosmology. Other PCC anthropology faculty are involved in professional development activities that create closer ties with business and community groups. For example, David Ellis runs his own company that specializes in archaeological excavation and analysis, and Michele Wilson plans to write life histories for people in the Portland area.

5. Facilities and Support

A. Classroom space and technology

Many anthropology classes at PCC make significant use of computers and the internet, as well as media resources such as CD’s, videos, slides and films. For example, anthropology teleweb and online classes require students to participate in discussion forums and post term papers and exams to appropriate drop boxes. The PCC anthropology faculty also uses class web sites, e-reserves, MyPCC Course Tools and other technological enhancements to support student learning and foster discussion in their on campus classes. Some of our introductory classes such as ATH 101 and 102 require students to study prehistoric materials such as skulls, stone tools and other artifacts. PCC anthropology faculty think that this sort of instruction would be enhanced by having a designated anthropology class room and adjoining resource room where these items could be safely stored and displayed.

B. Library use

Students in PCC anthropology classes use the library to research information for term papers and other assignments. Students who also miss films shown in class are required to go to the library to watch them on their own time. In addition, PCC faculty encourage students to attend events and lectures at other colleges such as PSU, Lewis and Clark or Reed that have an anthropological focus. These experiences enrich the students’ classroom experiences and encourage fuller comprehension of course material. For example, the Oregon Archaeological Association annually offers a conference in the Portland area and provides weekend trainings on archaeological methods. Students who attend the conference or the weekend trainings report that these experiences help them better understand course material covered in PCC archaeology classes.

C. Administrative Support

The PCC anthropology faculty encourages students to take advantage of on campus tutoring services to help them succeed in their classes. We also rely on clerical and administrative support related to class scheduling and ordering films and other supplies for our class rooms or office spaces. The PCC Anthropology faculty also works regularly and collaboratively with our Division Dean and other college administrators. For example, our Division Dean usually attends our SAC meetings, provides feedback on
SAC plans and activities and keeps us abreast of changes in college policies or procedures.

D. Student Services

The PCC anthropology SAC cooperates with Advising, the Office for Students with Disabilities, the Women’s Resource centers, the Illumination Project, the Multicultural Center and other college organizations to facilitate student success. For example, some anthropology faculty give extra credit to students who attend the PCC annual Pow Wow and write a paper about their experiences. Similarly, some anthropology faculty regularly take their classes to presentations by the Illumination Project, while others give extra credit assignments centered around the Vagina Monologues or pertinent guest speakers on campus. For example, Dr. Mary Courtis gave students extra credit in her ATH 103 class for attending Sherman Alexie’s presentation and summarizing the main points of his speech about Native American life and racism.

E. Scheduling Patterns

Currently, PCC anthropology classes are scheduled at each campus and center independently of the others. In the past, this method of scheduling led to some classes being cancelled when multiple sections were offered during the same day and time. Since the last discipline review, significant progress has been made to overcome these problems. Typically our on campus classes meet twice a week for two hours each time and class size is usually 25-35 students. An effort is made to teach core classes at multiple days, times and campus locations to meet student needs. For example, ATH 103 is taught both MW and TH during the day at the Sylvania campus each quarter and additional sections are offered during the late afternoon or evening hours as well. Currently, the majority of anthropology classes are taught at Sylvania. As the Rock Creek and Cascade Campuses continue to increase in size, we anticipate that course offerings will expand to meet student needs. Over time we anticipate that more courses will also be offered at Newberg and other PCC centers. The Anthropology SAC advocates adding one section of ATH 103 to the schedule of classes at the PCC Southeast Center beginning Fall 2012.

6. Recommendations

While the Anthropology SAC is strong and contributes a great deal to Portland Community College, we still have a number of areas to address, or develop, in order to improve our program within the college, as a department and for ourselves as faculty.

Institutional

At the institutional level, we would like to:

1. Increase reflection on the health and effectiveness of the program and its role at the college and throughout the district. We need to more fully assess whether
more sections of required courses are needed at centers which are new or expanding in enrollment.

2. Monitor the full-time/part-time ratio. Currently, we have two full time anthropology professors and five part-time faculty members serving three PCC campuses and two centers. Over time, we hope to expand our course offerings at Rock Creek and Cascade campuses and the Southeast and Newberg Centers.

3. Decrease the strain on full-time faculty, who have increasing administrative work and SAC chair responsibilities without compensation or course-releases. Because we are a small department with only two full-time faculty, we are not able to divide administrative work up as manageable as larger SACS.

4. Provide an anthropology resource room that adjoins a designated anthropology class room. Having resources such as skulls, artifacts and other instructional materials more convenient and accessible would facilitate better class instruction and student retention.

District

At the district level, we need to:

1. Continue to consider student needs related to book access and affordability. Suggestions include using more library reserves, articles and other materials that are accessible online.

2. Continue to consider how to integrate different modes of instruction, given continuing changes in technology, college demands and student access concerns that provide a good balance of online and on campus courses.

3. Support part-time faculty involvement and knowledge in the program by offering more resources, connections and training and making an effort to schedule meetings when they can attend.

4. Assess enrollment trends and expand our retention efforts, to increase success and completion rates in our classes.

5. Continue to improve integration and communication between campuses on scheduling of courses, so courses do not conflict or compete for enrollment.

6. Continue to support faculty interest in developing new subjects that the discipline, faculty and our students are interested in, such as participation in the PCC honors program or cross-disciplinary courses.

7. Continue to work cooperatively with high schools offering dual credit programs.
Individual

At the individual level, we need to:

1. Stay current on technology for work expectations and SAC, division and college communication.

2. Integrate technological innovations into our course, when appropriate, given changes in the discipline and the advanced technological knowledge of most of our students.

3. Stay current in our fields. This may include being members of professional organizations, attending conferences and reading current literature and research.

Resources Needed for Success

The Anthropology SAC appreciates the opportunity to identify and request resources from the administration which would help us meet our goals, facilitate our work and better serve our students. The following list of requested resources and services represent our needs and our ideals, which fall into a number of categories.

Full-time/Part-time Concerns:

Develop more support for faculty release-time, and professional development for all faculty.

As a small department, the administrative load on the full-time faculty is very high; especially on the designated SAC chair. With the rise in SAC chair responsibilities, we also request some reasonable monetary compensation, or perhaps a one course release per term to provide time to attend to these duties. This change would increase opportunities for more contact hours with students, time to develop new curriculum or better support the needs and concerns of part time faculty.

More Classes at Different Campuses, Centers and High Schools:

Offer more classes at Cascade, Rock Creek as well as Newberg and the Southeast Centers as demand for our classes increases.

Currently, the bulk of the anthropology course offerings are taught at Sylvania. As the Rock Creek and Cascade campuses increase in size, the number of course offerings at these campuses should be gradually increased to keep pace with the demand. Currently, no anthropology classes are being offered at the Southeast Center. Adding one
introductory anthropology course a term to the schedule at the Southeast Center would allow us to serve a wider population of students. Currently, Sherwood High School is the only high school in the area participating in the dual credit program.

**Designated Class Room and Adjoining Resource Room:**

Support the future assignment of a dedicated anthropology classroom with an adjoining resource room at the Sylvania campus.

In the past the anthropology program at Sylvania had a designated classroom with an adjoining resource room. This arrangement allowed us to store materials such as stone tools and a variety of different artifacts, plastic skulls and other cultural materials safely and securely. Currently, the materials are kept in a storage room that is located apart from class rooms. This situation requires professors to use a cart to transport needed materials back and forth from the lab to the class room and has resulted in some of the materials being broken and damaged. Having an adjoining resource room would facilitate class exercises involving the comparison of fossils, bones and stone tools that form a regular part of instruction in archaeology and physical anthropology classes. The resource room would also foster an increased sense of community among anthropology students and encourage student retention.

**Team teaching and cross-disciplinary classes:**

Support team teaching and cross-disciplinary classes with other PCC social science faculty.

Currently, the anthropology program teaches one cross-disciplinary course with sociology on the Sylvania campus. This course is popular with students and allows faculty of different disciplines to share their knowledge and learn from one another. Anthropology faculty are also interested in exploring additional team teaching opportunities in the areas of psychology, political science, philosophy and religious studies.

**Improvement Plan:**

The Anthropology SAC has identified the following priorities for improvement based on SAC discussions and the above analyses. This plan will need to be revisited over time and revised as needed given continued SAC discussions, administrative feedback and new information and analyses.

Goal 1: Develop more support for faculty release-time, and professional development for all faculty.
Actions:

- provide monetary compensation or a one course release per quarter for the SAC chair to compensate them for their work starting fall 2012
- Increase the amount of monetary support for all faculty to travel, do research or attend conferences starting fall 2013
- Identify additional professional development opportunities for faculty starting fall 2014

Goal 2: Offer more sections and a great variety of classes at Cascade, Rock Creek as well as Newberg and the Southeast centers or high schools.

- Offer one new section of ATH 103 in the fall of 2012 at the southeast center
- Continue to monitor enrollment at all PCC campuses and centers to determine whether additional courses are needed at other sites
- Continue attempts to coordinate complimentary scheduling of anthropology classes at all PCC campuses
- If current increasing enrollment trends continue, offer more sections of ATH 101-103 classes at all the PCC campuses and centers starting in fall 2013
- If current increasing enrollment trends continue, offer more 200 level classes at all the PCC campuses and centers starting in the fall of 2014
- Expand dual credit program to include additional high schools in the future

Goal 3: Create a dedicated anthropology classroom with an adjoining resource room on the Sylvania campus.

- Start a discussion with the division dean and college administration about the possibilities of creating a dedicated anthropology classroom and adjoining resource lab as a part of the planned remodel of the ST building starting in 2012
- Begin teaching classes in a dedicated anthropology classroom and adjoining research room once the remodel of the ST building or some other appropriate space on the Sylvania campus is completed
- Assess the impact of the dedicated classroom and research room upon student retention and success in anthropology courses
- Create other dedicated classrooms and labs at other PCC campuses and centers as needed in the future

Goal 4: Increase team teaching and cross disciplinary opportunities for faculty.

- Discuss the possibilities of team teaching more cross disciplinary course with faculty in other social science programs in 2012.
- Continue discussions and develop pilot courses to be taught starting fall 2013
- Begin offering new team taught cross disciplinary courses starting fall 2014
Conclusion

The anthropology faculty at PCC all appreciate the opportunity to review our program and discuss our goals and collective vision with college administrators. We anticipate that we will be able to work together productively to address the areas where our program could continue to improve, or expand to better serve the needs of our students.