

PCC Anthropology SAC Program Review 2017

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Anthropology emerged in Europe and North America in the nineteenth century as an academic discipline. By the beginning of the 20th century it had become an internationally recognized discipline with different theoretical schools and ethnographic approaches in both European and non-European countries. Today, anthropology is a truly global discipline with anthropologists in dozens of countries asking many different kinds of questions about humanity.

Anthropology has traditionally been divided into four sub-fields: cultural anthropology, archaeology, biological anthropology and linguistic anthropology. **Cultural Anthropology** focuses on examining the cultures of living communities around the world. **Linguistic Anthropology** studies how people communicate through language and the relationship between language and culture. **Archaeology** studies past cultures by excavating sites where people lived, worked or performed some other activity. In some cases archaeological methods have also been used to study the culture of living people, or to gain insight into prehistory. Finally, **Biological Anthropology** focuses on the biological aspects of the human species, past and present, along with those of our closest primate relatives. Biological anthropologists are also involved in doing research in areas such as human genetics, diet and nutrition and health and disease.

Anthropology courses at PCC are offered in each of the four sub-fields and are designed to meet the needs of a variety of students. They prepare students to pursue undergraduate and graduate degree programs at other institutions, encourage cultural awareness among all students and staff and work in partnership with internationalization and equity and inclusion programs on campus. We appreciate this opportunity to describe some of the changes we have made since the last program review.

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1. Discipline Overview

A Discipline Goals:

The educational goals and objectives of the Anthropology SAC compare favorably with the guidelines adopted by other Oregon colleges and Universities and have remained consistent since the last program review. We do not anticipate any appreciable change over the next five years.

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 (Biological Anthropology, Cultural Anthropology, Linguistics and Archaeology) associated with the discipline. Currently PCC anthropology faculty teach classes in all four sub-fields of Anthropology. Sections are offered online and at most campuses and centers.

Biological Anthropology ATH 101 (SY, RC, CA SE) and 214 Human Environments (SY)

Cultural Anthropology ATH 103 (SY, RC, CA, SE), ATH 207, 208 and 209 (SY, CA), ATH 212 (SY) ATH 230, 231, 232 (SY), ATH 234 (SY)

Linguistics ATH 104 (CA, SY)

Archeology ATH 102 (SY, RC, CA, SE), ATH 235 (SY)

Our classes also prepare students for successfully transferring to four year colleges and universities. ATH 101, 102, 103, and 104 fulfill general education requirements in social science or lower division transfer credits in anthropology at PSU, OSU, UO and other Oregon institutions. Some of our 200 level classes such as ATH 212 or 232 also transfer as general education classes and the rest as elective credits in social science or anthropology. Many of these same courses satisfy general education cultural literacy requirements for the AAOT or ASOT-B. We also work to increase the cultural awareness and competency of students by including learning experiences such as speed culturing in our classes. We also 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. These opportunities give students chances to develop their analytical and critical thinking abilities and experience in self-reflection and cultural competency. These courses are usually taught at the 200 level and focus on subjects such as cultural theory, culture change, cross-cultural views of death, and Native American cultures. 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. During the 2016-17 academic year, the SAC full time and part time faculty divided into teams to review and update all the anthropology CCOGS. The Core Outcomes Mapping Matrix was also reviewed and updated during the fall term in 2017.

As a Lower Division Transfer department, the Anthropology SAC consults with transfer colleges and universities in Oregon such as PSU, OSU and UO, to insure that its program, course sequences and course content align with the state standards and transfer departments' articulation requirements. Generally, most Oregon colleges and universities accept the basic ATH 101, 102, 103 sequence in introductory anthropology taught at PCC. These colleges and universities also give elective, or discipline specific, credit towards 200 level anthropology classes such as ATH 207, 208, 209 or ATH 230, 231 and 232, 212 and 234.

B. Changes since the last discipline review

Since the last discipline review, we have made some significant curricular and instructional changes to our program based on the Anthropology SAC's recommendations in the last program review in 2012 and the administrative response we received.

NEW ANTHROPOLOGY RESOURCE ROOM AND DESIGNATED CLASSROOM

In 2012, the SAC asked for an anthropology resource room that adjoins a designated anthropology classroom at the Sylvania campus. We are delighted to now have both the classroom and resource room we asked for! Having resources such as skulls, artifacts and other instructional materials readily available to instructors has facilitated better class instruction and student retention.

MORE ANTHROPOLOGY CLASSES AT CASCADE AND SOUTHEAST CENTER

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) as well as the Southeast Center. The majority of these courses are four credits and match the course credits at colleges like PSU, where many of our students transfer. Since the last program review, the number of courses at both Cascade and the Southeast Center has increased. This increase includes the teaching of the new course ATH 104

Language and Culture. This course is an important addition to our 100 level general education course classes in anthropology.

CONTINUING EFFORTS TO IMPROVE CLASS INSTRUCTION AND STUDENT ENGAGEMENT AND RETENTION

Information collected from student course evaluation forms, as well as data from student performances on exams, term papers and other class assignments are 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 talking about cultural competency or internationalization in the classroom, Dr. Mary Courtis and Michele Wilson have included speed culturing as an exercise in their ATH 103 on-campus classes. This exercise gives all students an opportunity to discuss values, marriage practices, kinship and economic practices in their countries and compare them with American society. International students also have the opportunity to practice their language skills and learn more about American culture. After the speed culturing event, students were given the opportunity to write an extra credit paper reflecting on their experience. Feedback from students indicated that they found this learning experience interesting and engaging, and their appreciation and knowledge of other cultures was increased.

More class exercises and assignments using and applying anthropological research methods accurately. For example, Dr. Mary Courtis short paper assignments in ATH 103 and ATH 207 Culture Concepts give students an opportunity to collect life histories, observe patterns of enculturation, interview marginalized individuals in America, and engage in participant-observation. These assignments give students more insight into the methods anthropologists use in the field, which later improves their performance on exams and prepares them for more advanced courses in ethnographic methods.

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.

NEW EFFORTS TO CONSIDER STUDENT NEEDS RELATED TO BOOK, FILMS AND OTHER COURSE MATERIAL ACCESS AND AFFORDABILITY

In addition to using more library reserves, articles and other online materials that are accessible to students, anthropology faculty are participating in the PCC effort to reduce book costs by adopting lower cost texts or using available Open Educational Resources. For example, Dr. Mary Courtis and Dr. Michael Gualiteri now use a free online cultural anthropology text to teach their online and on campus ATH 103 classes. Other anthropology faculty have adopted lower priced textbooks, or redesigned their classes to include more online articles and other resources that students can access affordably. In addition, PCC faculty are working closely with library staff to create course research guides or other supplemental materials. For example, Dr. Mary Courtis has worked with library staff to create research resource guides for her ATH 101, 103, 104, 207 and 2012 courses.

INCREASING ANTHROPOLOGY'S VISIBILITY AND INVOLVEMENT ON CAMPUS AND IN THE COMMUNITY

Since the last program review, the anthropology faculty has taken steps to increase anthropology's visibility and involvement on campus in the community. These efforts have included:

- outreach to the PCC nursing program to have ATH 103 added to the preferred course list for health science majors and the development of a brochure highlighting the importance of this course for facilitating culturally inclusive health care.
- class participation in speed culturing exercises, or extra credit assignments associated with talk time cafe and chat and chew events. These activities encourage intercultural understanding by bringing together international students and other PCC students in structured educational settings.
- participation in efforts to internationalize the curriculum at PCC. Anthropology faculty have attended internationalization conferences and entered into meaningful dialogue with the PCC internationalization committee in order to add our expertise to the ongoing discussion.
- maintaining good relationships with the Portland Art Museum, the Oregon Archaeological Association and other community archaeology groups and organizations, PSU, OSU, UO and other colleges and universities in order to promote our program and provide greater learning opportunities for students.
- Updating anthropology web page to make it easier for students to learn about our classes online
- showcasing our program in the CC building display cases

Anthropology faculty are also in the process of developing faculty led Education Abroad programs at PCC. These two week programs are planned to be offered as capstone experiences in ATH 103 introduction to cultural anthropology classes at the Sylvania Campus during summer term 2018 and 2019. Students participating in these study abroad programs would travel to either Ireland (2018) with Dr. Mary Courtis, or Cuba (2019) with Michele Wilson, and engage in a short term fieldwork project while studying in these countries.

All fieldwork will be conducted using standard anthropological methods, such as collecting life histories, interviews and surveys, conforming to local cultural norms and engaging in participant-observation. These experiences will be designed to build each student's sense of intercultural awareness and sensitivity, increase their knowledge of cultural differences and strengthen their skills in data collection, organization, writing, observation and personal reflection. By interacting with a variety of people who may hold different values, perspectives and interests than they, students will gain and build interpersonal skills leading to increased intercultural competence and personal self-confidence. Because fieldwork situations are often unpredictable and challenging, students will also have an opportunity to learn how to adapt effectively to change, gain an ability to work independently and apply the information they learn in the field to new or broader cultural contexts.

2. Outcomes and Assessment: Reflect on learning outcomes and assessment, teaching methodologies, and content in order to improve the quality of teaching, learning and student success.

A. Course-Level Outcomes: The college has an expectation that course outcomes, as listed in the CCOG, are both assessable and assessed, with the intent that SACs will collaborate to develop a shared vision for course-level learning outcomes

i. What is the SAC process for review of course outcomes in your CCOGs to ensure that they are assessable?

Since our last Program Review, the SAC has annually reviewed Course Outcomes and adjusted them when necessary. This process was initiated and completed by individual faculty members. In the last two years however the SAC has instead completed team reviews of CCOG's based on faculty's interest and more often sub-discipline area expertise. Many of our CCOG's have been revised to meet pedagogic and discipline-based rigor, to reflect a more targeted use of a diversity, equity, and inclusivity lenses, and to satisfy various dual-enrollment relationships with four-year institutions like Portland State University. Prior to submission, the SAC Chair, William Wihr, reviewed and commented on changes. Most of these changes were made and approved at the SAC level. However, Dr. David Ellis did some significant updates of ATH 102 introduction to archaeology that were reviewed and approved by the PCC Curriculum Committee in the Spring of 2017.

ii. Identify and give examples of changes made in instruction, to improve students' attainment of course outcomes, or outcomes of requisite course sequences (such as are found in MTH, WR, ESOL, BI, etc.) that were made as a result of assessment of student learning.

We have identified a few concepts that students struggle to grasp or to communicate that affect their ability to meet outcomes, particularly Cultural Awareness and Community and Environmental Responsibility. These include ethnocentrism, race and ethnicity, diffusion, Colonialism, environmental

and cultural adaptation, gender identity and expression, and differential access (cultural and economic stratification, privilege). The changes that we have made to instruction to improve students' attainment of course outcomes include intentionally addressing these concepts in more ways and in more time. Targeted discussions and readings, and critical analysis via field work and research projects that allow for experiential learning have significantly helped many students to not only grasp these concepts, but to also communicate about them using an informed voice and within multiple frameworks.

For example, one Faculty member added a new discussion forum about stem cell research and whether or not Henrietta Laack's cells would have been harvested without her permission if she had been a wealthy white woman. Several Faculty members review the movie "Rabbit Proof Fence" to provide a historical perspective about Colonialism that complement required reading of ethnographies about aboriginal communities in Australia (which has helped students' ability to contextualize their contemporary situation). We have significantly increased our investment in exploring cross-cultural gender identity and expression by asking students to more thoughtfully consider and compare historical versus contemporary attitudes about female circumcision, veiling, the merging of the private and the public spheres.

We have also examined the normalization of sexual violence, male privilege and fragility, human rights, and intolerance versus integration of transgender communities into a culture's mainstream. Cultural Appropriation has been introduced into several sections to help students understand the ways in which they mistake stereotyping and oppressing the "Other" for celebration (one Faculty member recruited 20 current and former students to prepare the "Cultural Appropriation of Black Culture" Exhibit for PCC's 2016 "Whiteness History Month"). And, most of our Faculty more regularly bring their classrooms to college lectures and workshops, and collaborate with PCC's Centers and city organizations to create opportunities for students to participate in community learning and civic engagement. For example, Dr. Mary Courtis' ATH 103, 207 and 212 classes were given opportunities to attend a Sami storytelling and music event at Nordic Northwest as an extra credit assignment. Students in these same classes were also encouraged to participate in Chat and Chew and Talk Time Cafe sessions at Cascade, Rock Creek and Sylvania. These activities allow students to gain additional insights into other values, worldviews and languages by talking and interacting with members of these cultures directly.

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 at PCC's Core Outcomes. As shown in the Core Outcomes Mapping Matrix (appendix 2), 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). Students who take 200 level classes such as ATH 207, 208 or 209 are required to demonstrate an understanding of cultural awareness and ethnocentrism at a greater level. For example, students in ATH 207 complete a series of short paper assignments (life

history, participant-observation exercise, child observation, marginalized Americans interview) that give them practice utilizing traditional fieldwork methods such as cross-cultural comparison, participant-observation, collecting of life histories, cultivating rapport and interviewing informants. Other courses such as ATH 212, 214, 230-232, 234 and 235 focus on specific cultures or topics that allow students to gain a deeper understanding of cultural diversity and the enculturation process. For a complete list of our CCOG's, see: <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 entrenched 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

2. C. Assessment of College Core Outcomes

i. Reflecting on the last five years of assessment, provide a brief summary of one or two of your best assessment projects, highlighting efforts made to improve students' attainment of the Core Outcomes. (If including any summary data in the report or an appendix, be sure to redact all student identifiers)

Generally, all of the Anthropology SAC's assessment projects have led to meaningful discussions about instruction and student learning. Each year we welcome a new student population who bring diverse experiences, perspectives, skills, knowledge, and attitudes into our classes. In some way, what is happening in the world and in local communities during an assessment cycle influences our assessment design and the breadth of results that we uncover.

For three consecutive years (2013-2015), the Anthropology SAC assessed the Core Outcome Cultural Awareness. Cultural Awareness was first re-examined in 2014. The percentage of students who attained our benchmark was 89.89% in the Pre-survey and 93.62% in the Post-survey. After the Pre-survey was administered, the SAC Assessment Coordinator performed a cursory examination of the students' responses to determine which questions were most frequently missed. Those results were relayed to all SAC instructors participating in assessment so that they could address those errors in their instruction. Faculty did not "teach" to any of the missed questions, but instead addressed concepts they believed the students faced that prevented them from answering any question correctly. This likely helped to improve Post-survey results. The practice of delivering Pre-survey results to faculty early in the term has continued.

During the College's 2015 "Year of Inquiry," the Anthropology SAC again reassessed this Core Outcome. The SAC made this decision because faculty believed that it is the single most important Outcome to measure the College's newly adopted Mission to be a national model for diversity. The Outcome directly speaks to the basis of Anthropology and subsequently the work that we do in every class. And, the SAC wanted to explicitly send a message to Administration that the Outcome cannot be changed or eliminated (that the usefulness of individual Outcomes to meet the College's Mission and Goals was being reviewed by conducting a "Year of Inquiry" was viewed as an opportunity for the Anthropology SAC to demonstrate the importance of measuring Cultural Awareness).

One significant change was made for 2015's reassessment of Cultural Awareness. Ten additional questions were added to more intently explore and understand students' beginning and end of the term ability to "[understand] ... the variations in human culture, perspectives and forms of expression to constructively address issues that arise out of cultural differences in the workplace and community the level students arrive and depart with from our classes."

In addition, two career questions were added to the Post-survey based on the SAC's years of working with a high number of Health Professions students. The questions were "Are you pursuing a pre-nursing, nursing, or other Health Professions degree?" and "How will this course benefit you in your future Health Professions career?" These were added to officially document the number of Health Professions students who enroll and their reasons enrolling in Anthropology courses. These data resulted in the preparation of marketing brochure that targets this student population and that identifies the benefits of Anthropology to people who plan to working in a health profession.

2. C. ii. Do you have evidence that the changes made were effective by having reassessed the same outcome? If so, please describe.

Over the three consecutive years of assessing Cultural Awareness, the ATH SAC found that the results consistently suggest that many students were [already] exposed to human variation and the issues that arise out of cultural differences in both professional and personal contexts (the number increased every year). Also, from 2013-2015's assessment results the SAC learned that our instruction succeeded in moving students towards being more culturally aware. In fact, in 2015 not only did we see improvement throughout the term, 100% of students met our benchmark.

The Anthropology SAC was (and continues to be) inspired by results generated from three years of assessing Cultural Awareness. We discussed the possibility that student improvement reflects several factors including having access to the Pre-survey results quickly, and paying more close attention to those results (both practices were changes from earlier assessment projects). Faculty began to carefully consider the nature of the questions that challenged students in the Pre-survey in their instruction throughout the rest of the term (and that may have resulted, in part, in students meeting the benchmark at a higher percentage by the end of the term). Faculty were also more purposely designing instruction to support students' need to be more informed and to critically think about culturally-specific gender identity and roles, race and ethnicity (specifically the and prejudiced theories about human evolution and deservedness), ethnocentrism, differential access, hegemony, colonialism, indigenous identity and descendant communities rights.

After discussing these improvements, we learned from each other that we now spend more time and access more diverse and strategic resources available through the College (like attending or facilitating diversity, equity, and inclusion workshops and training sessions), from local communities (via outreach and public service), and from various professional organizations. Undoubtedly, this significantly improved students' comprehension of Cultural Awareness (especially that it is an ideological choice) and their ability to apply what they have learned to their personal and professional lives and in other classes.

The Anthropology discipline is founded in the discovery, analysis, interpretation, and understanding of human behavior and interactions. Our work is and the methods we use are unique and have helped to shape many current conversations about diversity, equity, and inclusion in our society. It is therefore not surprising to us that students often demonstrated a propensity towards being more culturally aware during a 10-week period. They are "breathing" the concept in every lecture, assignment, discussion, media presentation, collaboration, project, guest contribution, and selected College- and community-sponsored events. We also recognize that there is always room for improvement and that future students may not demonstrate the same or even similar results. The world changes quickly and the Anthropology SAC recognizes our awesome responsibility to support students' cultural journeys. Our evolving innovative and inventive instruction is positively augmented by what we learn from assessment.

2. C. iii. Evaluate your SAC's assessment cycle processes. What have you learned to improve your assessment practices and strategies?

Currently, the SAC is satisfied with our assessment cycle process. Soon after our last Program Review, a part-time faculty member was charged with Assessment. She reached out to the LAC and was connected with an Assessment Coach who worked with her to research various assessment strategies, who connected her with assessment resources, and who helped her to improve SAC buy-in. Ultimately, the goal was to streamline assessment administration and reporting, and to realize more meaningful

results than in previous years. Past assessment was not standardized and faculty chose their own instrument (e.g., results of an examination, class project, presentation, paper, etc.).

While generally this process resulted in valuable information that the SAC used to inform instruction, there were also many problems trying to interpret the results in meaningful ways (e.g., no norming ever happened). In an effort to fix the numerous inconsistencies from previous assessment and to gather more uniform data, 2013-2014 assessment included the adoption of a standardized survey consisting of 20 questions administered to all 100-level ATH classes at the beginning and end of Winter Term 2014. While there were still kinks in the administration, analysis, and ability to report the results the SAC carefully reviewed those challenges and agreed to continue to use a standardized test.

A Multi-Year Plan (MYP) was also completed in 2013. Except for the 2015-2016 academic year which allowed the SAC to reassess a previous Outcome for the College's "Year of Inquiry," the MYP has been followed and directs the SAC to assess/reassess two Outcomes per year (one new Outcome, and one Outcome from the previous year). During Fall In-Service, the SAC discusses the coming year's assessment strategy (logistics, administration) and instrument. Faculty forward comments to the Assessment Coordinator who then distributes them to all faculty. There is about a one to two month deliberation period and by late Fall the instrument is finalized.

Just prior to the beginning of Winter term, the Assessment Coordinator distributes hard copies of the instrument ("Pre-survey") and *Scantron* forms to faculty teaching 100-level courses on-site (at all campuses) instructing them to administer assessment within the first week of class; she forwards through email a *Qualtrics* link to all faculty teaching 100-level courses on-line (that contains the same instrument) instructing them to post the link in their course and to forward the link through email to all of their students. Students are asked to complete assessment within the first week of class.

If on-line participation is low (as it is occasionally), the Assessment Coordinator will ask on-line faculty to instruct students to participate by sending a reminder email. After on-site faculty administer assessment, they return completed *Scantron* forms to the Assessment Coordinator who tabulates the results and stores them in a locked cabinet. The same process is followed for on-line faculty except the Assessment Coordinator accesses *Qualtrics* results on-line, runs a report, and stores them in the same locked cabinet.

As the end of Winter term approaches, the Assessment Coordinator reconnects with faculty and asks them to prepare for "Post-Survey" distribution (the process is identical to Pre-Survey assessment described above). During Spring Term, the Assessment Coordinator runs analysis on Pre-survey and Post-survey results, shares them with faculty during Spring Term In-service, writes the End-of-Year Report, and submits it to the Learning Assessment Council.

The ATH SAC has also learned many things since our last Program Review that have helped us to improve our assessment practices and strategies. Following are the highlights:

1. *On-site assessment generates the greatest student participation.* The newly assigned Assessment Coordinator suggested moving all assessment to an entirely cloud-based survey in 2014 (online sections were already participating in cloud-based assessment). This method was tried for one year, and abandoned because the number of students who participated was significantly lower than when we administered assessment face-to-face for on-site sections. For example, about 3/4 of the students participated in Pre-survey assessment but only 1/4 completed the Post-survey. While email reminders

and even verbal reminders in class will motivate a few students to participate, without direct faculty oversight students tend to ignore assessment (because of disinterest, attrition, busy schedules, etc.). Therefore, Except for online classes the SAC continues to perform assessment face-to-face for on-site classes.

2. *Prior experience in Anthropology influences assessment results.* In the 2013-2014 EOY Report we noted that we anticipated that few students (25%) would meet the Cultural Awareness Outcome at the beginning of the term when they were "new" to the discipline (and when the Pre-survey was administered). And, we anticipated that most students (75%) would meet the outcome at the end of the term after they had spent 10 weeks in an introductory section (and when the Post-survey was administered). These were our benchmarks. We were surprised that significantly more than 25% met the Outcome at the beginning of the term.

While we suspected various reasons for this, we decided that for the 2014-2015 Assessment cycle we would maintain these benchmarks but make an addition: The Pre-survey would now ask students if they had ever taken an Anthropology class before and if so, had they passed the class with a C or better. In the 2014-2015 Assessment cycle, 21% of students answered yes to this question in the Pre-survey. This, in part, accounts for higher than predicted student attainment of our benchmark at the beginning of the term, but it does not entirely explain their overall preparedness (or resolve) for being culturally aware that many of the students demonstrated in the Pre-survey. It appears that it is also concomitant to students having previously been instructed about being culturally aware from non-anthropology higher education disciplines, during their secondary education, via social media, or from their personal experiences.

While data are not available for the 2015-2016 Assessment cycle (we forgot to ask the question), the percentage of students who have taken and passed an Anthropology class prior to Winter Term 2016 is likely the same. And, as in the 2014-2015 Assessment cycle, taking an Anthropology class prior to an assessed term. In sum, the SAC is inspired to know that minimally our classes attract students who find it meaningful to be culturally aware and who recognize that taking an Anthropology class will better their understanding of culture.

3. *Being culturally aware is subjective.* The SAC discovered that students' depth of understanding what it means to be culturally aware varies. For example, while assessing Cultural Awareness we noted that students sometimes show a high level of awareness of performances of culture and patterns of behavior but simultaneously seemed to lack the ability to connect that awareness in comprehensive or critical ways. Many can typically provide examples of concepts but cannot define them (or vice-versa), or they do not understand how they are connected to cultural systems and institutions (e.g., "stereotype," "gender," and "race" are a few that stood out to us).

To this end, we continue to discuss how to nurture and to correct what students already understand - or think that they know - by pushing their thinking to more complex levels. This includes ensuring that we each use class time to measure their willingness to work cooperatively with different people, to persuade them to consider human behavior in complex ways, and to instruct them about how to think holistically. Some faculty had discussed the benefits of offering a few similar assignments in each of our classes to ensure concordance towards meeting our aforementioned commitment to more focused instruction, but no collaboration has yet to take place.

Some students will always come to our classes already having taken another anthropology class. It is promising to know that they are carrying with them information they learned a term or more prior.

They will likely always do better in a Pre-survey assessment than others. If students come to our classes better prepared to engage in discussions about cultural awareness than we believe (even without having previously taken an anthropology class), than continue to find ways to push their understanding in new ways. We also work hard to understand these results and what they say about our students' preparedness for our classes, and our preparedness for testing their acumen.

4. *Whole-SAC participation in assessment is critical to improving the process.* A purposeful effort to include all SAC faculty was initiated in 2013 and continued in 2014 (because several faculty had not previously or only occasionally participated). While buy-in was an issue early on, today all faculty are engaged in Assessment and are especially enthusiastic during the creation of instruments. Rather than assessment being viewed as a removed and perfunctory process, everyone's understanding of its value to address curriculum design and learning barriers, and in a larger, college-wide context has significantly improved. The SAC now has incredibly interesting and diverse discussions about what all of us do in the classroom. We are learning to communicate our successes and challenges in constructive ways. Faculty are speaking up about the importance and usefulness of Assessment in keeping the SAC relevant and moving forward, and in creating new and innovative ways to address the diversity of students who enroll in our classes.

5. *Outcomes need to be assessed separately during the same cycle.* In 2013, two outcomes were assessed in one set of questions because the SAC Coordinator and a full-time SAC faculty member believed that the questions could measure Cultural Awareness and Community & Environmental Responsibility simultaneously. Essentially, individual questions were designed to measure both Outcomes. This did not however provide data about how well students met the outcomes individually which is the basis for the college's entire Assessment Plan (disaggregating the responses during analysis and reporting was terrifically hard). All subsequent multi-Outcome assessment used distinct sections in the shared instrument (e.g., "Pre-survey").

6. *Administering assessment very early and very late in the term matters.* While every effort was made to emphasize the importance of administering Pre-surveys during the first week of a term and Post-surveys during the last week, in the past a few instructors strayed from this schedule because they "forgot," or "did not have enough time." Therefore, results were somewhat skewed because they did not measure all students' knowledge at the start and at the end of a term. After discussion about the importance of mitigating as much bias as possible, today all SAC faculty administer assessment during the first and last week of the term.

7. *Assessment language must be direct and standardized.* The ATH SAC has pointed deliberated about the impact language has on individual and section-based assessment results. Specifically, we believe that meeting Outcomes is inextricably associated with instrument titles and wording. During 2013-2014, our first standardized assessment year, we titled the beginning and end of the term assessments as "tests." An instructor pointed out that after assessment, the class discussed how they were "stressed out" by having to take a test so early in the term. This gave all of the ATH faculty pause and we quickly agreed that replacing "test" with "survey" would be beneficial.

In addition, the way questions are worded has received a bulk of our attention when creating assessment instruments. We agree that our use of language and phrasing of questions in the instrument should be reflected in class and in assignments, and we are mindful that questions are not unnecessarily vague, repetitive, or limiting.

8. *Distributing preliminary results from Pre-surveys positively affects instruction and learning.* Making Pre-Survey results available to faculty soon after they are gathered (perhaps during the second week of the term) helps to inform faculty about the strengths and weaknesses students bring to our classes. If faculty are aware of where students are in terms of meeting outcomes early on, they will likely be able to deliver information in more constructive ways. This does not mean that we are teaching to an Outcome, but rather we are able to discern the major areas where we need to invest more instructional time (e.g., in the last several years, this has included faculty being more focused on ethnocentrism, race and ethnicity, indigenous identities, diffusion, colonialism, environmental and cultural adaptation, gender identity, and differential access). As a result, when an Outcome is reassessed the SAC has noted an improvement in Post-survey results than in a previous year when an Outcome was initially assessed but preliminary results were not made available to faculty.

2. C. iv. Are there any Core Outcomes that are particularly challenging for your SAC to assess? If yes, please identify which ones and the challenges that exist.

Professional Competence stands out as the single most challenging Core Outcome for the Anthropology SAC to assess for a few reasons. First, we are not a CTE program. Without the responsibility of offering a terminal degree or certification, the SAC does not have a formal process in place to evaluate students' professional competence.

Second, the Anthropology discipline's Professional Standards require that students minimally complete a Bachelor's Degree in Anthropology before they can ethically and in most cases legally be considered qualified to be hired as an anthropologist (including the completion of an intensive and focused field work project at the 400-level). Our current program offers a path towards becoming qualified and expects that majors transfer to an accredited four-year institution to gain the remaining necessary "knowledge, skills and attitudes."

Finally, it is important to note that all Anthropology faculty can identify students who, even at the 100 or 200-level, "demonstrate [an ability to] apply the knowledge, skills and attitudes necessary to enter and succeed in [the profession of Anthropology or in upper-division Anthropology courses]." We offer additional discipline-specific, academic, and professional advice and resources to these students outside of the classroom to ensure that they are adequately prepared to compete and to succeed once they transfer to a four-year institution and eventually seek work as anthropologists. This includes academic advising, recommendations, and networking opportunities. To iterate, the SAC has no formal process in place to evaluate students' ability to be professionally competent in any area of Anthropology (which explains why we have not assessed the Outcome in many years).

3 Other Instructional issues

A. Enrollment

The PCC student population in anthropology classes has remained 52-57 percent female and 40-42 percent male from 2012-2016. Most students in this population identify as Caucasian and the majority

were between the ages of 18-40. These demographics have not changed significantly since the last program review.

Traditionally, enrollment in anthropology classes has been strong and generated good FTE. Enrollment figures show that the district wide enrollment in anthropology classes has remained strong and consistent since the last program review. However, decreasing enrollments across the college in 2015-16 resulted in a -14.5 percent drop in enrollment in anthropology classes compared to previous years. Other social science programs suffered greater declines over the same period over the past four years. So the SAC sees this decline as part of a general trend rather than a specific problem with our program. The majority of students attend classes at Sylvania and enroll in our ATH 101, 102 and 103 classes. Multiple sections of these courses are taught each term at different campuses or online. The 200 level courses are offered less frequently (usually once or twice a year) and are also taught online.

B. Grades

Student success in PCC anthropology classes is shown by our high rate of student retention. Data collected during the 2015-2016 academic year showed that over 70 percent of students who signed up for our introductory classes remained in these courses for the full term and completed them successfully.

Course	total # of students	% A-C grades	%W
ATH 101	509	77	9.4
ATH 102	156	78	10.9
ATH 103	635	79	6.2

Student success and retention were also good for our 200 level courses. Data collected during the 2015-2016 academic year showed that many students who signed up for these classes also 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 taken an introductory class. When students take an introductory course in anthropology as a prerequisite for 200 level courses (such as ATH 212), student success and retention were similar to the ones reported in the introductory classes. In contrast, much lower student success and retention rates were noted for other classes such as ATH 231 that do not have a prerequisite.

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 culture and cultural diversity. 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 have a fuller understanding of the importance of culture. This will allow me to understand the needs of and accept differences in people of all cultures.

As a future physical therapist, I expect the perspective and understanding gained in this class will help me greatly in connecting with patients, no matter where they come from.

This course and Anthropology in general helps humans understand each other as well as get closer to what it actually means to be human. It is absolutely necessary! I think everyone should take some form of Anthropology.

This course has opened my eyes to culture. It has made me more aware of difference and will help me to better understand people as well as respect them and consider why they behave the way they do.

3 C Online classes

ATH 101-103 courses are offered online each term. In addition, some of our ATH 207-209 and 212 are also offered online once or twice a year. The SAC strives to maintain a good balance between on

campus and online classes. However, as demand for online education increases, the SAC anticipates that they may offer more sections or additional courses online such as ATH 104.

3 D Internationalization

In the last year we have taken conscious steps to join forces with the emerging, cross-disciplinary Internationalization Initiative at PCC. This area of focus would seem to be a natural for us, so much so that for years while the Internationalization initiative was being organized, we assumed either that the role of anthropology in this area would automatically be understood and recognized, or alternatively, that we could remain comparatively uninvolved simply because we already included “internationalist” outlooks within our daily course of study. We now understand that neither of these perceptions was necessarily correct or appropriate; indeed, one really does need to *engage*, in order to be understood. To this end we now have joined with those involved in Internationalization, and who have, to their credit, worked diligently toward infusing the PCC academic environment with an *understanding of*, and *respect for*, areas of valid cultural diversity. We have undertaken this engagement for two principal reasons:

Despite the intense, cross-cultural focus of anthropology, we, as educators, feel we still might benefit from exposure to a broad range of contemporary insights about cultural diversity. In this respect the great value of the new Internationalist approach lies in its attempt to actually fuse the workable perspectives of other cultures, with our own “western” sensibilities—and perhaps, eventually, with western analytical protocols. To this end we have been participating in PCC-wide Internationalization meetings (please see our attached manifesto of interface and cooperation with those diverse disciplines), as well as attending PCC, PSU, and Internationalization- sponsored lectures delivered by academics from other nations and cultures. In the latter regard we have, following each such lecture, begun generating “SAC reports” for dissemination throughout the ranks of our faculty that both summarize the content of these lectures, and attempt to glean insights of particular value for our coursework presentations. We will continue these activities in the coming academic year.

We also believe that anthropology has a lot to offer other members and departments within the academic community. For example, the anthropology faculty are interested in forging stronger and closer relationships with organizations and individuals at the college who are developing social justice initiatives. We support the idea that all people everywhere should be treated justly and understood in terms of their own cultural values. For this reason anthropologists make an effort to be aware of their own cultural biases when they undertake field research, engaging in self-reflection, and often asking for feedback from cultural participants when rendering analysis or making comparisons about non-western cultures. In some cases anthropologists find it incredibly challenging to maintain their scientific neutrality or work effectively within the social

and political circumstances they encounter in the field. Researcher Nancy Scheper-Huges, for example found it very difficult to live and work in a Brazilian slum where young children often died from neglect. Scheper-Huge's own dismay at the situation prompted her to investigate the cultural factors that kept child neglect in place. The situation turned out to be much more complex than she had originally thought, with the Church playing an unwittingly role in promoting the neglect. Anthropology's long history and experience reflecting upon the nature and context of cultural behaviors around the world puts PCC anthropology faculty in a unique position of being able to offer helpful advice and information to other members of the academic community who are engaged in social justice or internationalization efforts. .

The discipline of Anthropology has long been in the forefront of engagement with non-western cultures. This experience has led us to realize that the process of “understanding” other cultural perspectives is itself fraught with difficulty—not the least of which is the virtual impossibility of validly applying one's own cultural explanations and perspectives, to explain the different values and social scenarios found in other cultures. Anthropologists learned over years of study that sometimes these “other” perspectives could in fact perform powerful, adaptive functions within their own, unique social settings. This remained true even when those perspectives sometimes strained “western” credulity, sensibility, or even perceptions of fairness. For example, witness the way “arranged marriage” is commonly regarded in the west as an inappropriate abridgement of an individual's freedom of choice—perhaps, of an individual's opportunity to achieve fulfillment. But in many of the cultures in which arranged marriage is practiced, that institution is considered to be something of an act of respect for the generation of one's elders, or even more notably, a matter of proper planning in which the larger interests of the extended family group take priority over the individual. In the latter situations, and especially when the extended family provides the individual with an all-encompassing sense of identity, then it appears that arranged marriage might actually promote one's own sense of psychological fulfillment, by guaranteeing for the family collective a more stable future—a future that in turn continues to provide and promote one's own sense of identity. The latter may constitute the essence of fulfillment *for that particular culture*.

In light of this example, as well as a host of other such examples, what we in anthropology bring to the table in these moments is a certain watchfulness and caution, borne of an appreciation for the way that *our* (Euro-american) definitions of reality, of appropriateness, indeed of justice itself, are not always the definitions appropriate to other cultural circumstances and settings. We hope to provide gentle guidance through these difficult moments of interpretation, as well as through the at times unnavigable realms of the “cultural blindspot”—i.e., the areas of misinterpretation that inevitably accompany cross-cultural inquiry (for the concept of the cultural blindspot, see R. Chaney, 1975).

3 E Dual Credit

Currently, there are two high schools (Sherwood and Westview) that offer dual credit for ATH 102 and 103 in the local area. The anthropology SAC regularly reviews instructor qualifications for the individuals

teaching these courses to make sure their educational background meets the SAC approved standards. At least once a year a PCC faculty member also visits the high schools and sits in on a class and provides feedback in order to maintain consistent quality foster continued collaboration and communication. The SAC anticipates that more high schools in the Portland area will want to offer dual credit classes in the future.

3 F Student learning

The anthropology SAC has developed SAC specific questions that we use to measure student learning through pre and post course tests in our ATH 101-103 classes once a year. More information about this process was discussed earlier under assessment.

4 A Student Demographics

The demographics of the student population has remained much the same as the last program review.

4 B & C Student Access and Retention

The Anthropology SAC supports 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 class 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. Other strategies used to by faculty to facilitate student success for disabled students include providing alternative test taking formats, working cooperatively with the sign language interpreter program to serve students, allowing disabled students extra time to take exams, taking workshops on accessibility and working with DL faculty to make sure all online classes meet accessibility requirements. A survey conducted by the SAC in the spring of 2017 indicated that over 20% of the students in our anthropology classes take advantage of disability services on campus.
- Provide access to a growing population of students choosing to take classes online at PCC. Strategies used by faculty to facilitate online student success include modifying in class exercises or assignments so they can be completed in a distance learning format, encouraging online students to drop by during faculty office hours, providing students with CIP's early in the term, providing written, regular feedback about their discussion forum posts, papers or other online assignments by email or in the comments section of the online assignment grading section. In some cases, hands on assignments, such as flint knapping or fieldwork exercises, may be more difficult to include as a class activity in online classes. Faculty have worked around these
- obstacles by making these assignments optional or by substantially revising their assignments to make them more accessible to online students.
- Support all students to be successful in their classes and increase retention through advising and mentoring.

Through educating, advising and mentoring students, the anthropology faculty seeks 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.

5. Anthropological Faculty at PCC

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. Most of the anthropology faculty have taught courses at the college for 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.

5. A. Equity and Inclusion Efforts

Anthropology faculty's instructional practices support the college's Diversity, Equity and Inclusion Strategic Plan in many ways. Our faculty are pedagogically entrenched and uniquely experienced in diversity (because our discipline is founded upon discovering, interpreting, elucidating, explaining, exhibiting and validating a diverse spectrum of human experiences). Therefore, our instructional practices inherently work towards the nurturance and mastery of "cultural intelligence" at a fundamental level.

As anthropologists, our charge is *culture* which means that we wholly focus on the complex, wide-ranging, and generational experiences reflected in human behavior. We recognize that these behaviors transmit a culture's values, norms, beliefs, and practices. Our lens therefore provides a comprehensive and meaningful understanding of historical and contemporary cultural attitudes and stimuli. Anthropologists also articulate what we learn to solve problems within a community or globally and to demonstrate the pitfalls of minimizing or dismissing diversity or being *ethnocentric*. We rely on a wealth of research that demonstrates how ethnocentrism is a major obstacle in understanding other cultures and to peaceful coexistence, breeds contempt and hatred, inspires war, makes life strenuous and uncertain, creates emotional and physical distance between people, and hinders our ability to see other people as human beings.

We draw upon this knowledge to design instruction that teaches students how to consume cultural information. A typical Anthropology class is spent engaging students' interest in cultural behavior by

enhancing the required readings, developing respectful communication skills, and nurturing critical thinking. Our faculty also provides students with several exploratory opportunities to practice being culturally relative by surveilling their own or other's ethnocentrism (a process that challenges their biases and redirects their thinking to be fair and multidimensional). We want for students to critically analyze the historical basis for and continuance of various human behaviors, and to recognize the worth of other's culturally-based choices.

To this end, we design assignments that ask students to conduct independent research using literature review, observation, participant observation, cultural consultants, interviews, surveys, and questionnaires. Our assignments draw upon their experiences with and preconceived ideas about human behavior and require them to engage in real and approximated cultural situations both inside and outside of the classroom. For example, assignments include, but are not limited to:

- challenging cultural norms;
- building rapport;
- scrutinizing the various ways the concept of race has been and is currently used to oppress and to reward communities, and the ways in which it creates agency;
- scaffolding rape culture awareness;
- discerning the social functions of ritual;
- differentiating between acceptable cultural behavior and human rights violations;
- establishing the processes cultures undergo to adapt to changing physical and cultural environments;
- disentangling anthropology from Colonialism, Imperialism, and Nationalism;
- understanding how language is a tool used to build symbolic and real capital;
- identifying the rules that govern the ascription of power in hegemonic states;
- comparing the various ways in which people view and experience death and dying;
- differentiating between cultural appreciation and appropriation; and,
- recognizing the fluid and culturally relative construction of gender identity.

We partner with faculty and staff in other departments and programs like ESOL (Speed-culturing), the Learning Garden (evolution of plant domestication and human relationships), and PCC Sustainability (food and eco-justice).

Also we frequently ask students to attend college-based cultural programs and to reflect about and build upon what they have learned both individually (in writing and presentations) and collaboratively with their peers (in discussions and on projects). These assignments include, but are not limited to, guest lectures, events, or workshops offered by PCC's Multicultural, Queer Resource, and Women's Resource Centers (e.g., Illumination Project, African Film Festival, and Powwow).

Our instructional strategies reflect meaningful consideration of diversity, equity and inclusion and a targeted intention to be interculturally competent by our efforts to expand how we articulate our discipline, whenever possible, within a social justice framework that is based off of critical race theory. Faculty's personal experiences in the classroom and in the field, and yearly SAC Assessment informs our understanding that anthropology classes attract a diverse student population and that there is no generic student. Our students have taught us that their identities are inextricably tied to their experiences. Therefore, we have learned that we must intentionally apply a diversity lens to all areas of

our instruction to ensure that our curriculum is informed, to ensure that we mindfully consider broad examples of behavior, and to respond fairly to students who challenge the ideas that we proffer.

To this end, we regularly scrutinize our instructional strategies that rely on narrowly-defined or outdated learning models and update them to include this lens. We create classroom, campus, and community spaces that every student understands are safe, and are for learning, sharing, and practicing respect (beginning with faculty modeling equitable and inclusive behavior). As previously discussed, we provide students with tools, like cultural relativity, to understand their fears and biases so that they may be objective when introduced to complex and morally-ambiguous cultural behaviors (we dig deep to triple-check for any prejudices that may be hampering students' ability to be genuine in their consideration of other cultures). The following list identifies some ways in which our faculty individually and collaboratively maintain, gain, and demonstrate intercultural competence:

- *Community Engagement*: attending, organizing, participating in and collaborating on events and campaigns that focus on issues including, but not limited to, housing and food insecurity, poverty, cultural ecology, historic preservation, indigenous rights to self-determination, sexual and partner violence, collaboration with descendant communities, traditional medicine and healing, gender identity and expression, religious tolerance, sexual orientation and community rights, immigration-status, and racial-profiling. A faculty member also serves as a Human Rights Commissioner for the City of Portland.
- *College Engagement*: Faculty serves on the college's Diversity Council; participates in college programming by leading workshops, preparing exhibits, and providing lecture (Whiteness History Month, Black History Month, Next 100 Days, Women's History Month, etc.).
- *Internationalization of our curriculum*: Faculty are currently working towards playing a meaningful role in the planning, programming, and delivery of curriculum that uses an internationalization lens.
- *Study Abroad program*: Faculty currently has applied to participate in international instruction with PCC Anthropology students.
- *Next 100 Days*: Faculty collaborated on organizing the Reproductive Justice workshop.
- *Empirically-based Instruction and Learning*: Faculty engage in anthropological, diversity, equity, and inclusion research – both independently and collaboratively - that is peer-reviewed and disseminated to various international, national, local, and college communities at conferences, events, workshops, and discussions.
- *Multidisciplinary Collaboration*: Faculty developed a brochure to inform Pre-Nursing and Health Professions students about the value of and process for incorporating anthropology coursework into their program. We also work closely with Women's and Gender Studies, Psychology, History, Economics, Social Justice, ESOL, Sustainability, Learning Garden, and Sociology faculty at PCC, Portland State University, Oregon State University, and several other state and regional higher-education institutions. We promote the Chicano and Latino Studies, Asian Studies, and Social Justice Focus Awards.
- *Program Development*: Faculty member received approval and is currently developing Equity and Inclusion Professional program for the CLIMB Center's Institute for Advancement.

- *Student Support Services Networking and Cooperation:* Faculty have knowledge of and communicate up-to-date support services to students in our syllabi, face-to-face in our classes, or one-on-one. We recognize that these services are essential to student success; thus, we maintain rapport with representatives from the various support services' departments to remain informed and to ensure that we provide prompt and accurate responses to students' questions and needs.
- In addition, faculty often invite various student support services representatives to speak to our classes to increase students' awareness of these resources. We provide service and contact information for the college's Libraries, Computer Labs, LITE program, ESOL, ADA accommodations and other disability services, Title IX and Nondiscrimination, Scholarships, Distance Education, Cooperative Education, Campus Clubs, Phi Theta Kappa, Women's Resource, Multicultural, Queer Resource, and Veteran's Resource Centers, Environmental Center, Financial Aid, Testing Centers, Transitions Program, DACA, Dual Credit and University Transfer, Academic Advising, ROOTS/TRIO, ASPCC, Career Exploration and Internships, campus jobs, Work Study, and the Student Learning Center (and tutoring).

PCC's unique and diverse culture requires comprehensive approaches to meet the demands of delivering a meaningful and applicable 21st century education. As faculty, we have seen our instruction empower students to take ownership of their education and to commit to academic success. They enter our classes with a desire for cultural knowledge and exit with a diversity lens that they will apply in other classes and in their professional and personal lives. The fundamental role that the Anthropology SAC plays in PCC's community towards creating and nurturing diversity, equity, and inclusion is born from the key tenets of our discipline and from our ability to inspire students to recognize that everyone is a stakeholder in culture and that culture is everywhere. The latter is particularly important because by recognizing and accepting this truth, students are able to begin to explore the role that they play in maintaining disparity or that they can play in promoting multiculturalism in responsible ways.

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. 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. Mary Courtis has traveled several times to Europe during the summer months to do research on Celtic and Norse culture and cosmology. She plans to take PCC

students in an introductory cultural anthropology class to Ireland for two weeks in the summer of 2018 as part of a faculty led education abroad experience. 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.

6 Facilities and Support

A. Classroom space and technology

Anthropology now has a dedicated classroom in the ST building on the Sylvania campus with an adjacent lab and storage room. This dedicated classroom and the adjacent lab and storage room has improved the quality of our campus classes. 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 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, online study guides, and other technological enhancements to support student learning and foster discussion in their 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. Having these materials adjacent to the classroom in the lab and storage room has proved to be a real asset to anthropology faculty.

B. Library use and outside the classroom information

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

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on their own time. Dr. Mary Courtis has also worked with PCC library staff to create course study guides for her ATH 101, 103, 104, 207 and 212 courses. Students on campus or online generally have the same access to course materials.

As part of their education, anthropology faculty encourage students to attend events such as the annual Linus Pauling Memorial Lecture Series or appropriate lectures at four year colleges such as PSU, Lewis and Clark or Reed, in the Portland area. 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 and Student Services Support

The PCC anthropology faculty encourages students to take advantage of on campus advising, counseling and 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.

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 appropriate on campus events 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. They also make an effort to identify appropriate campus events as learning opportunities. For example, Dr. Mary Courtis has constructed short paper assignments related to the PCC Winter Pow Wow for both her ATH 103 and 212 classes.

6. Recommendations

6 A. While the Anthropology SAC is strong and contributes a great deal to Portland Community College,

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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. The ways we would like to improve teaching and learning, facilitate student success are listed below.

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. Due to declining college enrollments, there needs to be more cooperative scheduling of anthropology classes at different campus locations. This effort would
2. help eliminate current scheduling issues, such as two classes ATH 103 being offered at the same day and time at different campuses.
3. 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. This number of faculty seems adequate to teach the anthropology classes currently being offered.
4. Continue to build strong relationships with other PCC programs and centers with a cultural focus, such as the Office of Disabilities or the Women's Multicultural and Queer centers, in order to better serve our diverse student population.
5. Participate in PCC study abroad and internationalization programs and efforts. Over time we hope to offer additional speed culturing experiences in our classes and offer more faculty led study abroad experiences.

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 and including more online textbooks and resources.

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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. Continue to 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 education abroad programs..
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.

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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 and Program Materials:

Support more cooperative scheduling among campuses and the development of an annual schedule.

Currently the full time anthropology faculty teach online and at the Sylvania Campus. The part time faculty teach at the other campuses. Currently, all of the FDC's on the different campuses belong to disciplines other than anthropology. At Sylvania the Anthropology SAC chair and the FDC often sit down and discuss scheduling concerns as they come up. However, communication with FDC's on other campuses is more limited. Due to scheduling miscommunications, part time faculty have their classes cancelled due to FDC's placing classes in direct competition with one another. This situation creates a hardship for part time faculty that more cooperative class scheduling and an annual schedule could change for the better. This change would also increase opportunities for more contact hours with students, time to develop new curriculum as a SAC by better supporting the needs and concerns of part time faculty in this manner. We also need to purchase one new complete skeleton for ATH 101 classes. The current skeleton is falling apart and is difficult for students to handle and work with.

More Classes at Different Campuses, Centers and High Schools:

Continue to offer more classes at Cascade, Rock Creek and the Southeast Centers as demand for our classes increases.

Currently, the bulk of the anthropology course offerings are taught at Sylvania. As the South East, 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. There should also be continued outreach to develop more dual credit classes with high schools.

Continue Efforts to Network with Campus and Community Groups and Other Colleges and Universities in order to increase our program's visibility and facilitate student academic transfer and internship opportunities:

Support the further development of relationships between the PCC anthropology program and community groups such as the Portland Art Museum or PSU and other colleges and institutions.

The anthropology faculty frequently give assignments or take students to the Portland Zoo and Art Museum to see their various exhibits and collections. One source of frustration is that classes and individual students are assessed fees by these organizations which can limit the abilities of some students to participate in these experiences. The anthropology faculty hope that closer communication with these organizations might lead to an elimination or at least a reduction of fees. Similarly, more interaction with the faculty at PSU and other institutions could lead to internship opportunities or smoother academic transfer for students..

6 B. 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 cooperative class scheduling among campuses and an annual schedule.

Actions:

- SAC outreach to make FDC's aware of existing scheduling concerns in Fall 2017
- discuss scheduling concerns with Faculty Chairs and Deans in winter 2018
- develop an annual schedule as a SAC and present it to Faculty Chairs and Deans by Spring 2018
- Implement annual schedule on all campuses by fall 2018
- purchase new skeleton and other lab materials by fall 2018

Goal 2: Offer more sections and a great variety of classes at Cascade, Rock Creek and the Southeast campuses and increase dual credit opportunities at high schools.

- Continue to monitor enrollment at all PCC campuses and centers to determine whether additional courses are needed
- adjust number and types of classes taught depending on enrollment trends
- Expand dual credit program to include additional high schools in the future

Goal 3: Create more opportunities for campus and off campus engagement with other colleges, universities and community groups .

- Start a discussion with the Portland Zoo and the Portland Art Museum about a reduction of fees for students visiting or completing assignments at their facilities by spring 2018
- Reach an agreement about reduced fees or no fees for zoo and museum events by fall 2018
- Assess and pursue more opportunities for continued engagement with campus groups and organizations such as the Education Abroad or Internationalization Committee on an ongoing basis
- Assess and pursue more opportunities for collegial interaction with PSU and other colleges and universities on an ongoing basis

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.

Anthropology/Internationalization Collaborative Project

Anthropology SAC Report #1

Michael A. Gualtieri, Ph.D.

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Report #1 consists of a brief assessment and analysis of several of the topics entertained in the following lecture:

PSU Guest Lecture: “Buddhism and East Asian Culture: Practice in Context”; Dr. Mark Unno (Associate Professor of Japanese Buddhism, Religious Studies, University of Oregon). April 27, 2017; PSU Smith Center.

Summary:

Dr. Unno’s lecture consisted, essentially, of an explication of the differences underlying two forms of Mahayana Buddhism practiced in East Asia: **Zen Buddhism** and “**Pure Land**” **Buddhism**. Dr. Unno’s contention is that western culture inevitably perceives “Buddhist practice” to involve the activities of Zen Buddhism, with its quietly meditative, “mentalist” approach to achieving enlightenment (viz., an appreciation of the oneness of all things). For Dr. Unno, however, this conclusion derives from a profound cultural misunderstanding, —viz. from a lack of knowledge of the fact that most East Asian populations practice Pure Land Buddhism—not Zen Buddhism—in daily life, and in a manner that is devoid of any detached, “mentalist” quality, or routine. Pure Land Buddhism, to the contrary, is given more to the activities of *repetitive chanting* in the course of everyday activity. This technique involves the *body first* (i.e., in a “leading” position—the body leading the mind/heart) *rather than the mind first* (the mind leading the body/heart, as in Zen Buddhism). In this context, the act of achieving “oneness” with the great flow of all things becomes an experience in which all sensory capacities (body, mind, and heart [i.e., emotion]) combine to work inseparably, thus eventually fostering an appreciation of oneness, or enlightenment.

Dr. Unno further suggests that the western failure to appreciate the body’s leadership in this process (demonstrated, again, in the practice of Pure Land Buddhism) results from a traditional disjuncture within western culture: **the tendency in the west to perceive mind and body as separate**. Another way of putting this is that western culture inevitably sees the disjuncture between *intellect*, on the one hand, and *nature/physicality*, on the other, as an *ontological* difference. This sort of disjuncture is widely evident in a variety of western categories of experience (e.g., *thinking vs. reactive physicality*; *culture vs. nature*; *logical reason vs. spontaneous “instinct”*; “*planning*” *vs.* spontaneity). Indeed, Dr. Unno eventually conflates spontaneity itself with the fused body-mind-heart energetic state that ushers in enlightenment in Pure Land Buddhism. The most important “take-away,” here, is that many of these Buddhist traditions inevitably posit an interconnectedness to all things--and especially to the necessary protocols for achieving enlightenment (in the case of Pure Land Buddhism, these protocols posit a spontaneous

connection/fusion of *both* the intellect and the sensory modes of knowing). It is here, I believe, that we find a potential application to the teaching practices and curricula of cultural anthropology.

Teaching Application #1

We could easily employ the foregoing example in any discussion of the **emic-etic conundrum**. In this case, western “native categories” that posit (and perceive) a mind-body disjuncture seem to predispose us to *privilege* mentalist phenomena over bodily (i.e., sensory) phenomena. This may underlie our ready acceptance of the efficacy of the mentalist processes of Zen Buddhism. Indeed, it is likely that this very predisposition causes us to embrace Zen technique as superior, or perhaps as “real” Buddhism, while discounting or even failing to notice entirely the sensory pathways of “knowing” that constitute the functionalities of Pure Land Buddhism. When we bring these sorts of biases to bear upon a variety of Buddhist observational data, in fact we end by applying “etic” perspectives to the analysis of Buddhism *in ways that largely reflect a western, “mentalist” bias*. The foregoing observations could clearly be incorporated within any classroom discussion of emics and etics; ...or perhaps within some discourse on the difficulties of applying so-called “subjective” or interpretive methodologies to the analysis of inter-cultural data; ...or maybe even to an analysis of actual differences in religious practices found in a variety of cultures around the globe.

NOTE: if any SAC member would like to comment on these thoughts, or offer fresh insights into how this topic might be effectively applied to our curriculum, PLEASE “REPLY ALL” SO THAT WE MAY CONTINUE THIS DIALOGUE. THANKS!

Teaching Application #2

A final aspect of Dr. Unno’s presentation stood out for me as worth mentioning. In something of an “aside” early in his lecture, Dr. Unno noted that much of the time in East Asia these varying religious practices *were not actually considered mutually exclusive*; i.e., people could (and did) routinely switch back and forth between differing sets of religious practices and outlooks, sometimes even depending upon the time of day, or upon the activities with which one was involved at any particular moment. Thus, Dr. Unno provided an hypothetical about a Chinese employee who might subscribe to “Confucian” practices (and modes of being) during working hours (i.e., during the hours while at work and while required to be closely attentive to formalized social hierarchies and the behavioral requirements associated therewith), but, upon arriving home, might switch to a set of more “Daoist” outlooks and behavioral techniques or attitudes. This observation came as something of a revelation to me, and it seemed to articulate nicely with the way that many of the Native American groups with whom I have had some interaction easily fuse elements of their traditional or “native” religious practice, with elements of Euro-American Christianity.

(The high point of this for me was my discovery that the Warm Springs people—largely the Sahaptin speakers on the reservation, I believe—had several paintings of Jesus Christ hanging on the walls of

the community hall where they were engaged in practicing the “Three Feathers” religion. When asked about this, my informant stated very confidently that Christ was considered to be yet another person who had traveled to the other world, and returned with beneficial revelations, not unlike the actions of the Three Feathers prophet John Slocum, who had similarly brought back beneficial reports—in this case, if I remember correctly, specific elements of the three feathers dance—after his own return from the world of the spirits. There was nothing in the least inconsistent in this, to my informant’s mind, nor, by her report, in the minds of the community at large.)

This ease of moving back and forth between varying sets of religious belief is clearly very intriguing, and could prove an interesting subject for further investigation. The fact that it occurs elsewhere in the world (for instance, in the East Asian communities of Dr. Unno’s experience) reveals that it is both highly adaptive and functionally stable. I think it goes to the heart of WHY we engage in religious transactions to begin with—these things provide us psychological reassurance and meaning, and so they constitute the very glue that holds everything together. BUT EVEN MORE INTRIGUING: I was puzzled by why my own, American culture did NOT seem to switch easily, back and forth, between religious belief-systems, choosing instead to see the multitude of religions as **mutually exclusive**. I have come to the conclusion that this is because we are still so very hierarchical in western (i.e., European and American) cultures, and that we tend to see things as either-or choices; literally, as: “my way or the highway.” I would suggest that the apparent mutual exclusivity of western religious experience results from a LACK of social flexibility; indeed, it seems a concomitant of the nature of centralized authority structures in the west (and perhaps, too, of monotheistic religions in general).