

African Diaspora Archaeology

ANTHRO 237A

(ANTHRO 137A; ARCHLGY 137A)

Meeting Time: MW 4:30 – 5:50 PM

Meeting Location: Building 500 Room 106

Course Instructor:

Dr. Ayana Omilade Flewellen

Email: ayanaf@stanford.edu

Office Hours: MW 3:00 – 4:15 PM

Office Hours Location:

please schedule 24 hours ahead of time to setup a 15min appointment.

"To accept one's past – one's history – is not the same thing as drowning in it; it is learning how to use it. An invented past can never be used; it cracks and crumbles under the pressures of life like clay in a season of drought."

- James Baldwin, *The Fire Next Time* -

Course Description

In recent decades, there has been a surge in archaeological research related to the African diaspora. What initially began as North American plantation archaeology and household archaeology to answer questions of African retention and identity, has now developed into an expansive sub-field that draws from collaborations with biological and cultural anthropologists. Similarly, methodological approaches have expanded to incorporate geospatial analysis, statistical analysis, and, more recently, maritime archaeological practices. The growth of African diaspora archaeology has thus pushed new methodological and theoretical considerations within the field of archaeology, and, inversely, added new insights in the field of African and African Diaspora Studies.

This course covers the thematic and methodological approaches associated with the historical archaeology of the African diaspora. Students interested in African diaspora studies, archaeology, slavery, and race should find this course useful. In addition to an overview of the development of African diaspora archaeology, students will be introduced to the major debates within the sub-field as well as its articulation with biological and socio-cultural anthropology. The course covers archaeological research throughout the wide geographical breadth of the African diaspora in Latin America, North America, and the Caribbean. The themes covered include gender, race, identity, religion, and ethics in relation to the material record. Lectures will be supplemented with documentary films and other multimedia sources.

Course Objectives

By the end of the course, students should be able to:

- Explore through the field of African Diaspora archaeology how existing social arrangements create and maintain social, political, or economic differences among people
- Analyze the materiality of the Trans-Atlantic Slave Trade and explore its afterlives through an archeological lens

- Discuss the historical origins and development of African diaspora archaeology
- Articulate the contributions archaeology has made to our understanding of slavery, emancipation, race, and diaspora
- Discuss the major debates related to African retentions, resistance, gender and race in relation to materiality
- Identify new trends in African diaspora archaeology

Feedback Statement:

During this course, I will be asking you to give me feedback on your learning in informal as well as formal ways, including through anonymous surveys about how my teaching strategies are helping or hindering your learning. It is very important for me to know your reaction to what we are doing in class, so I encourage you to respond to these surveys, ensuring that together we can create an environment effective for teaching and learning.

Email Policy:

I welcome your email communications. Please allow 2 business days for a response. Any questions about assignments must be sent 48 hours prior to the due date.

Presence and Participation:

Thinking through difficult issues is most productive and most fun when done out loud in the company of others! This is why attendance and participation is a large part of your course grade (18 pts).

- You get 2 ‘passes’ to be absent from class, no questions asked.
- For an additional 3 classes beyond that, you can make up an absence by:
 - Responding to the material for the day by submitting a 500-word statement on how you would have read and contributed to class discussion.
- Being 15 minutes or more late to a class counts as an absence.
- Even if an absence is excused, any work due at that class/section is subject to the policies below.
- Students who anticipate persistent challenges to participating in class or submitting work on time should share this in our pre-course survey and follow up with a course instructor as soon as possible.

Deadlines and late submissions

Assignment deadlines are listed in the course schedule, to enable you to effectively plan and balance your academic work and other commitments. Despite the best planning, however, we know that life happens! So:

- You get two ‘passes’ to submit weekly responses up to 48 hours late, and two ‘passes’ to submit assignments up to 48 hours late, no questions asked.
- Beyond that, your grade for an assignment goes down a third of a letter grade (e.g., A- to B+) for every 12 hours the assignment is late.

Extended absences

Despite our efforts to take precautions and protect ourselves and those around us, it is possible that one or more of us in the class will get sick, will need to give care to someone sick, or for other reasons will require an extended absence during the quarter.

- If a student requires an extended absence before more than 70% of coursework is completed, there might be opportunities to Withdraw from the course, or develop a schedule for making up and submitting coursework later in the quarter. Students in this situation should talk to a staff member at [the Office of Accessible Education](#) and to their section or course instructor as soon as possible.
- If a student requires an extended absence after at least 70% of coursework is completed at a passing grade or higher, students may request an [Incomplete](#). Incompletes do not award any credit and can drop students below the minimum required unit load. This could negatively impact academic progress, graduation, NCAA and Veteran's certifications, and financial aid. Students in this situation should talk to their section leader to discuss options.

Classroom Policy:

Not everyone prefers to be called by their legal name, and everyone's pronouns (for example, she/her/hers, he/him/his, they/them/their, ze/hir/hirs) are not obvious to others. In this class, everyone has the right to go by the name and pronouns that they prefer. You may introduce yourself using whatever name you wish to use and should write your preferred name on all assignments. If your name or pronoun preference changes during the quarter, please let me know so that I can refer to you by the correct name and pronouns.

I prefer that students call me Dr. Flewellen or Professor Flewellen. My pronouns are they/them and she/her.

Masking Policy

Stanford [strongly recommends](#) masking indoors and in crowded outdoor settings. Masking is [required in healthcare facilities](#), including Vaden Health Center, Stanford University Occupational Health Center, and Stanford Hospitals and Clinics. Effective Oct. 24, 2022, [face masks](#) are no longer mandatory in classrooms. However, individual **instructors have the option of requiring masks** in classes.

Learning Differences:

We all learn in different ways. Please feel free to manage your classroom experience in a way that is best for you. You may make take pictures of the board, use a computer or other device to take notes and complete in-class assignments, sit or stand wherever you like in the classroom, bring in food or beverages, leave the classroom when necessary, etc. If there is something I can do to create a more comfortable learning environment for you, please never hesitate to ask (for example, "can you speak more slowly/loudly/clearly?" or "can you make the image brighter/more high-contrast?" or "can you ask Jack to wear less cologne in class?"), even if you are not registered with the [Office of Accessible Education](#).

Course Privacy Statement:

As noted in the University's [recording and broadcasting courses policy](#), students may not audio or video record class meetings without permission from the instructor (and guest speakers, when applicable). If the instructor grants permission or if the teaching team posts videos themselves, students may keep recordings only for personal use and may not post recordings on the Internet, or otherwise distribute them. These policies protect the privacy rights of instructors and students, and the intellectual property and other rights of the university. Students who need lectures recorded for the purposes of an academic accommodation should contact the [Office of Accessible Education](#).

Student Honor Conduct:

Class meetings and sections in this course will be highly interactive, you will hear plenty of great ideas from your peers, and if things go as planned, you might even *change your mind* based on what others say! However, you will be evaluated in this course as an individual and are expected to cite sources and individuals from whom you have learned and borrowed as a display of academic, intellectual, and creative integrity. Failure to do so is a violation of Stanford's Honor Code and is a serious offense, even when the violation is unintentional. Conduct prohibited by the Honor Code includes all forms of academic dishonesty, among them unpermitted collaboration and representing others' work as one's own. Please review [Stanford's Honor Code](#), [these recommendations](#) from the Office of Community Standards, and [documentation and citation resources](#) from the Hume Center for Writing and Speaking. When in doubt, contact your section leader.

[Generative AI Policy Guidance](#)

Absent of a clear statement from a course instructor, use of or consultation with generative AI shall be treated analogously to assistance from another person. In particular, using generative AI tools to substantially complete an assignment or exam (e.g. by entering exam or assignment questions) is not permitted. Students should acknowledge the use of generative AI (other than incidental use) and default to disclosing such assistance when in doubt.

Learning Resources:

In addition to in-class assistance, Stanford's academic resources include:

- [Subject Tutoring](#)
- [Tutoring for Learning Differences](#)
- [Tutoring for student athletes](#)
- [English language learners](#)
- [Academic Skills Coaching](#)
- [Hume Center for Writing and Speaking](#)
- [Library Resources for Undergrads](#)
- [Lathrop Learning Hub](#)

Grading:

Student performance will be graded according to the following criteria, and final letter grades will be assigned according to Stanford's grading regulations

Course Expectations

This syllabus is subject to change at the discretion of the professor.

Students are expected to come prepared for each class, having completed the readings for the week and formulated thought-provoking questions. On average, the readings will consist of 50-100 pages/week.

Weekly QAQCs:

(5 pts. per sheet/ 40 pts total) Due every Wednesday before the start of class.

In order to aid stimulating and critical reading and discussion each student will submit one "QAQC" each week. QAQCs are tools for discussion and resources for future review and should be done with care. Each QAQC should be around 1 page comprised of the following items:

1. *Quotation:* Quote a sentence from the text that you think is central to the author's implicit or explicit argument.
2. *Argument:* In five or six sentences, state the author's argument. Be sure to include both what the author is arguing for and arguing against.
3. *Question:* Raise a question you think is not fully, or satisfactorily, answered by the text. The question should not simply be a question of fact.
4. *Connection:* Connect the argument of this text to an argument or point you find in another reading from your research. Present a quote from the other text (citing it properly), and explain how the primary text's argument with the other text's argument or point.

Grading Rubric (2 pts. per sheet)

- ✓ How well have you prepared for each scheduled reading? (3 pts)
- ✓ Have you adequately read and understood the readings? (1 pts)
- ✓ How much effort have you put into your contribution? (1 pts)

Mid-term Take Home Exam:

Due: Oct 25th at 11:59 p.m. (40 pts)

Every student, regardless of credit enrollment, is expected to write a 5-page (double-spaced, Times New Roman, size 12 font, 1" margins) critical reflection essays – not inclusive of references. They should address: (1) a summary of the theme based on a chosen week's readings, and (2) respond with additional questions or elaborations on the themes. The Critical Reflection will respond to the readings from a week of the student's choice and is due Oct. 25th. All sources should be properly referenced using AAA style guide.

Theory Atlas:

Part 1 Due Oct. 18th (5 pts)

Part 2 Due Nov. 8th (5 pts)

Final Due: December 11th 11:59 p.m. (20 pts)

A theory atlas is essentially a form of "scrapbooking," combining text and graphics that represent your understanding of African Diaspora Archaeology. For this assignment you will visually chart course topics, generating content guided by the readings, lecture, and course discussions. Think of the theory atlas as a visual guide of your thoughts and interpretations of

African Diaspora Archaeology. This assignment is intended to serve as a reference for what you have learned in the course. How you choose and arrange the content is up to you, but at a minimum, include the topics in the course schedule. You must also include references cited either within or at the end of each topic section of the Theory Atlas. Your theory Atlas will be checked twice, before turning in the completed atlas. **DO NOT** wait until the last minute to complete your Theory Atlas.

Final Paper

Due: December 11th 11:59 p.m. (50 pts)

If you are a student taking this class for 4 or 5 credits you are expected to write a final paper – five pages for students taking the course for four credits and ten pages for students taking the course for five credits (double-spaced, Times New Roman, size 12 font, 1” margins). All sources should be properly referenced using AAA style guide.

Select an African Diaspora archaeology site, museum exhibit or public heritage site that piques your interest. This can include art museums, history museums, cultural heritage sites, and historical landmarks. Ensure that the exhibit or site is accessible for your research, whether in person or online. Provide a brief description of your chosen exhibit or site, including its location, purpose, and historical or cultural significance. Identify and analyze at least three course readings that are relevant to your chosen exhibit or site. These readings should encompass themes, theories, or concepts covered in the course. In your paper, you must clearly demonstrate how these readings relate to your chosen exhibit or site. Outline the main themes or ideas presented in the exhibit or site. Describe how these themes are represented and what they reveal about the history, culture, or context they represent. Be sure to address how the exhibition or site contributes to the larger field of African Diaspora archaeology

Grading Rubric (50 pts)

- Clarity and organization of writing 5pts
- Quality of research and use of course readings 5pts
- Depth of analysis and critical thinking 10pts
- Relevance and thoughtfulness of critical questions 10pts
- Ability to connect exhibit/themes to course material 20pts

Canvas: Grades, readings, discussion guides, and discussion questions will be posted on Canvas

Grading:

Student performance will be graded according to the following criteria, and final letter grades will be assigned according to UCR's grading regulations

(https://senate.ucr.edu/bylaws/?action=read_bylaws&code=r§ion=01).

Participation: 20 pts
Weekly QAQCs: 40 pts

Midterm:	40 pts
Theory Map:	30 pts
Final Paper:	50 pts

A+	100 - 97
A	96.9 - 93
A-	92.9 - 90
B+	89.8 - 87
B	86.9 - 83
B-	82.9 - 80
C+	79.9 - 77
C	76.9 - 73
C-	72.9 - 70
D+	69.9 - 67
D	66.9 - 63
D-	62.9 - 60
F	Below 60

Tentative Course Schedule: ***This syllabus represents my current plans and objectives. As we go through the semester, those plans may need to change to enhance the class learning opportunity. Such changes, communicated clearly, are not unusual and should be expected.*

Course Outline

Required Text:

Singleton, Theresa A.

1999 *"I, Too, Am America": Archaeological Studies of African-American Life*. University of Virginia Press.

Wilkie, L. A. (2021). *Unburied Lives: The Historical Archaeology of Buffalo Soldiers at Fort Davis, Texas, 1869–1875*. University of New Mexico Press.

Additional required readings will consist of book chapters and journal articles and will be provided to students.

All readings beside a * are not required but will be discussed in class

Week 1:

Wednesday Sept. 27th:

Introduction to course! No readings

Week 2: Understanding Diaspora / African Diaspora Archaeology in Historical Perspective

Monday Oct. 2nd:

Patterson, Tiffany, and Robin D. G Kelley

2000 Unfinished Migrations: Reflections on the African Diaspora and the Making of the Modern World. *African Studies Review* 43(1): 11–45.

Posnansky, Merrick

1999 West Africanist Reflections on African-American Archaeology. In *"I, Too, Am America": Archaeological Studies of African-American Life*. Theresa Singleton (ed.). pp 21-38.

* Gordon, Edmund T., and Mark Anderson

1999 The African Diaspora: Toward an Ethnography of Diasporic Identification. *Journal of American Folklore* 112(445):282-296.

* Kelly, Kenneth G.

2004 The African Diaspora Starts Here: Historical Archaeology of Coastal West Africa. In *African Historical Archaeologies*, edited by Andrew M. Reid and Paul Lane, pp. 219–241. Kluwer Academic/Plenum Publishers, New York.

Wednesday Oct. 4th:

Singleton, Theresa A.

1999 *"I, Too, Am America": Archaeological Studies of African-American Life*. University of

Virginia Press. Chapter 1: An Introduction to African American Archaeology. pp 1-20.

Agbe-Davies, Anna

2022 African American Archaeology, for Now. *Annual Review of Anthropology* 51: 345–363.

Weik, Terrance

2004 Archaeology of the African diaspora in Latin America. *Historical Archaeology* 38(1): 32– 49.

* Bullen, Adelaide K., and Ripley P. Bullen. Black Lucy's garden. Massachusetts Archaeological Society, 1945.

* Singleton, Theresa, and Marcos André Torres de Souza.

2009 "Archaeologies of the African Diaspora: Brazil, Cuba, and the United States." In *International handbook of historical archaeology*, pp. 449-469. Springer, New York, NY

Week 3: Trends in Plantation Archaeology

Monday Oct. 9th:

Armstrong, Douglass V.

1999 Archaeology and Ethnohistory of the Caribbean Plantation. In *"I, Too, Am America": Archaeological Studies of African-American Life*. Theresa Singleton (ed.). pp 173-192.

Potter, Parker

1991 What is the use of plantation archaeology?. *Historical Archaeology*, pp.94-107.

* Fairbanks, Charles H.

1984 "The plantation archaeology of the southeastern coast." *Historical Archaeology* 18, no. pp. 1-14.

Wednesday Oct. 11th:

Agbe-Davies, Anna S.

2018 Laboring under an Illusion: Aligning Method and Theory in the Archaeology of Plantation Slavery. *Historical Archaeology* 52(1): 125–139.

Orser, Charles E.

1998 The Challenge of Race to American Historical Archaeology. *American Anthropologist* 100(3): 661–668.

Week 4: African Diaspora Archaeology off the Plantation

Monday Oct. 16th:

Martin, Anthony. "Homeplace is also workplace: another look at Lucy Foster in Andover,

Massachusetts." *Historical Archaeology* 52, no. 1 (2018): 100-112.

Deagan, Kathleen and Jane Landers

1999 Fort Mose: Earliest Free African-American Town in the United States. In *"I, Too, Am America": Archaeological Studies of African-American Life*. Theresa Singleton (ed.). pp 261-282.

Odewale, Alicia, H. Thomas Foster, and Joshua M. Torres.

"In Service to a Danish King: Comparing the Material Culture of Royal Enslaved Afro-Caribbeans and Danish Soldiers at the Christiansted National Historic Site." *Journal of African Diaspora Archaeology and Heritage* 6, no. 1 (2017): 19-54.

Guest Speaker: TBD

Wednesday Oct. 18th:

Theory Map Check 1

Wilkie, L. A. (2021). *Unburied Lives*: Chapter 1: Black Soldering Matters at Fort Davis and Chapter 2: Corporal Williams's Tent: Frontier Military Spaces. Pages 1-57

Week 5: Studies of Gender and Sexuality in African Diaspora Archaeology

Monday Oct. 23rd:

Franklin, Maria

2001 A Black feminist-inspired archaeology? *Journal of Social Archaeology* 1(1): 108–125.

Battle-Baptiste, Whitney.

2011 *Black feminist archaeology*. Routledge, Ch. 1:

* Franklin, Maria.

"Gender, Clothing Fasteners, and Dress Practices in Houston's Freedmen's Town, ca. 1880–1904." *Historical Archaeology* 54, no. 3 (2020): 556-580.

Wednesday October 25:

Mid-term Due

Wilkie, L. A. (2021). *Unburied Lives*: Chapter 6: Sergeant Sample's Eyesight Pages 153 – 183

Arjona, Jamie M.

2017 "Homesick blues: excavating crooked intimacies in late nineteenth-and early twentieth-century jook joints." *Historical Archaeology* 51.1 (2017): 43-59.

Week 6 Maritime Archaeology and the African Diaspora

Monday Oct. 30th:

Webster, Jane

2008 Slave Ships and Maritime Archaeology: An Overview. *International Journal of Historical Archaeology* 12(1): 6–19.

Manfio, Stefania, and Yann von Arnim

2020 Maritime Archaeology of Slave Ships: Reviews and Future Directions for Mauritius and the Indian Ocean. *Azania: Archaeological Research in Africa* 55(4): 492–508.

Familiarize yourself with The Transatlantic Slave Voyages Database

<https://www.slavevoyages.org>

Wednesday Nov. 1:

Hamilton, Donny L.

2008 Port Royal, Jamaica: Archaeological past, present, and future. In eds., Margaret E Leshikar-Denton, Pilar Luna Erreguerena, Underwater and Maritime Underwater Archaeology in Latin America and the Caribbean: 259-269.

Diving With a Purpose: Watch CNN’s Lessons from the Depths

Guest Speaker: Jay Haigler

Week 7 Searching for Maroons and Resistance in Archaeology

Monday Nov. 6th:

Camp, Stephanie MH.

2009 *Closer to Freedom: Enslaved Women and Everyday Resistance in the Plantation South*: Introduction and Chapter 1

Orser, Charles, and Pedro Funari

2001 Archaeology and slave resistance and rebellion. *World Archaeology* 33(1): 61–72.

Wednesday Nov. 8th:

Theory Atlas Check 2

Weik, Terry

1997 The archaeology of Maroon societies in the Americas: Resistance, cultural continuity, and transformation in the African diaspora. *Historical archaeology*: 81–92.

Dunnavant, Justin P.

2020 “Have Confidence in the Sea: Maritime Maroons and Fugitive Geographies.” *Antipode*.
APA

* Agorsah (1994): “Archaeology of Maroon Settlement in Jamaica.” In *Maroon Heritage*, edited by E. K. Agorsah, pp. 163-201

Guest Speaker: Justin Dunnivant

Week 8 Interpreting African Diaspora Heritage Sites

Monday Nov 13th:

Flewellen, Ayana Omilade

2017 Locating Marginalized Historical Narratives at Kingsley Plantation. *Historical Archaeology* 51(1): 71–87.

Araujo, Ana Lucia

2018 Tourism and Heritage Sites of the Atlantic Slave Trade and Slavery. *A Companion to Public History*: 277–288.

Wednesday Nov. 15th:

Labode, Modupe, and Tsione Wolde-Michael. "The Problem and Potential of Anti-Black Monuments in Museums." In *The Palgrave Handbook on Rethinking Colonial Commemorations*, pp. 485-503. Cham: Springer International Publishing, 2023.

Fryer, Tiffany C., La Vaughn Belle, Nicholas Galanin, Dell Upton, and Tsione Wolde-Michael. "As the statues fall: An (abridged) conversation about monuments and the power of memory." *Current Anthropology* 62, no. 3 (2021): 373-384.

Watch: *As the Statues Fall: A Conversation About Monuments and the Power of Memory*
<https://www.sapiens.org/archaeology/statues-falling/>

Thanksgiving Recess November 20th through 24th

Week 9 Racial Politics within African Diaspora Archaeology

Monday Nov. 27th:

LaRoche, C. J., and M. L. Blakey

1997 Seizing intellectual power: The dialogue at the New York African Burial Ground. *Historical Archaeology* 31(3): 84–106.

Dunnivant, Justin, Delande Justinvil, and Chip Colwell

2021 Craft an African American Graves Protection and Repatriation Act. *Nature*. May 20. Vol. 593: 337-340.

Muhammad, Abdul-Aliy: Decades After Philadelphia's MOVE Bombing, Penn Museum Still Keeps Secrets on the Remains of 12-Year-Old Girl, *Hyperallergic* April 20th, 2022

Familiarize yourself with The Black Cemetery Network: <https://blackcemeterynetwork.org>

The African-American Burial Ground Preservation Act: <https://www.doi.gov/ocl/s-3667>

Guest Speaker: Abdul-Aliy, Muhammad

Wednesday Nov 29th:

Hartemann, Gabby Omoni

2022 Unearthing Colonial Violence: Griotic Archaeology and Community-Engagement in Guiana. *International Journal of Historical Archaeology*. 26:79–117.

Flewellen, Ayana Omilade, Justin P. Dunnavant, Alicia Odewale, Alexandra Jones, Tsione Wolde-Michael, Zoë Crossland, and Maria Franklin.

2021 “The Future of Archaeology Is Antiracist”: Archaeology in the Time of Black Lives Matter.” *American Antiquity* 86, no. 2 (2021): 224-243. Harvard

Watch: Archaeology in The Time of Black Lives Matter: <https://vimeo.com/433155008>

* Franklin, Maria.

1997 “Power to the people”: Sociopolitics and the archaeology of black Americans.” *Historical Archaeology* 31, no. 3 (1997): 36-50.

Guest Speaker: Omoni Hartemann

Week 10: New Directions in African Diaspora Archaeology

Monday Dec. 4th:

Select a webinar from the "[From the Margins to the Mainstream: Black and Indigenous Futures in Archaeology](#)" webinar series. Each webinar is approximately 2-hours long.

Identify the main themes of the webinar and describe the general arguments of the topic. Use additional academic articles to expound upon the themes and offer your own insight into the conversation.

Wednesday Dec. 8th:

Work Session: Final Paper and completed Theory Atlas

Final Paper and Theory Atlas Due 12/11/23 at 11:50 PM