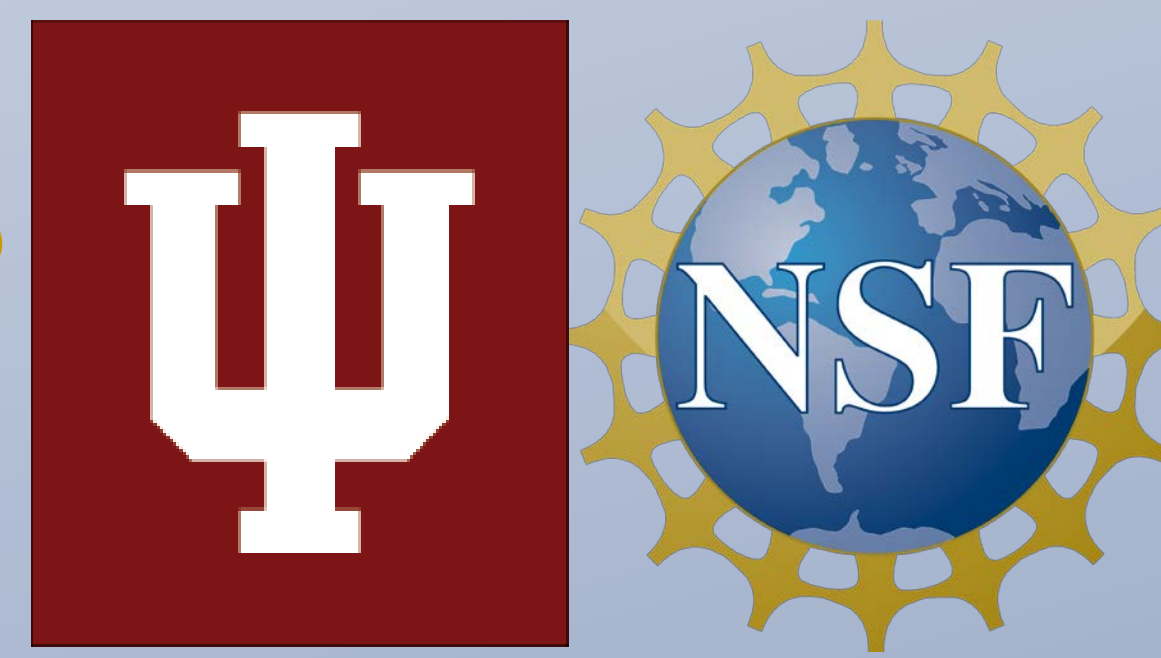


# Learning NAGPRA: Nationwide Survey Results from Educators and Students



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## Introduction

Although the Native American Grave Protection and Repatriation Act (NAGPRA) was passed as federal legislation in 1990, it seems that many students do not receive comprehensive coverage of the law and its connections to the broader disciplinary histories of anthropology and museum studies and to professional research ethics (Kakaliouras 2008). While some research has been conducted with repatriation professionals (Colwell-Chanthaphonh 2012), NAGPRA also can contribute to larger pedagogical goals in teaching ethical research practice and respect for human rights in a broad student population. Indiana University was awarded a grant in 2014 by the National Science Foundation's program in Cultivating Cultures of Ethical STEM to conduct a nationwide study to understand how students learn and educators teach about NAGPRA. This poster will present some preliminary analyses of data collected from two online questionnaires directed towards educators and students in anthropology- and museum studies-related college or university programs. The larger goal of the project is to then use these responses to create free educational materials in collaboration with experts from diverse professional and cultural backgrounds.

## Survey Methodology

We developed online surveys in Qualtrics and distributed invites using the Qualtrics mailer with anonymous, multiple complete links. We recruited educators and students (both undergraduate and graduate) in museum studies- and anthropology-related programs, as approved by Indiana University's IRB study #1407607927.

Department chairs, directors of graduate studies, directors of undergraduate studies, and academic support staff at relevant departments were contacted and asked to forward the survey onto their students. Over 500 points of contact were emailed in over 240 academic programs.

Around 1500 educators from anthropology- and museum studies-related programs were sent the educator survey directly. This list of educators was compiled by online searches of university instructors who taught topics that are related to NAGPRA, such as North American archaeology, human osteology, indigenous rights, etc.

We distributed surveys twice in 2015, once in April and once in September, to reach potential subjects in both Spring and Fall semesters.

A total of

**1175** current students  
**349** educators

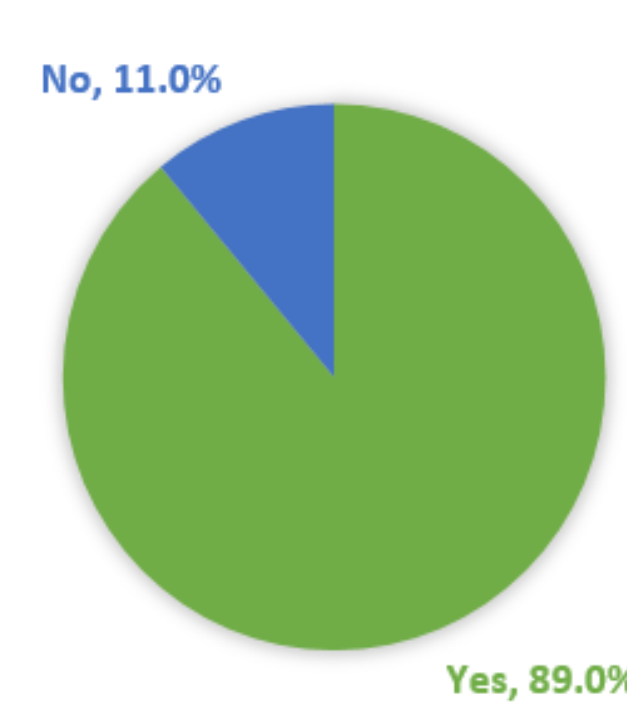
participated in the surveys.

## Results

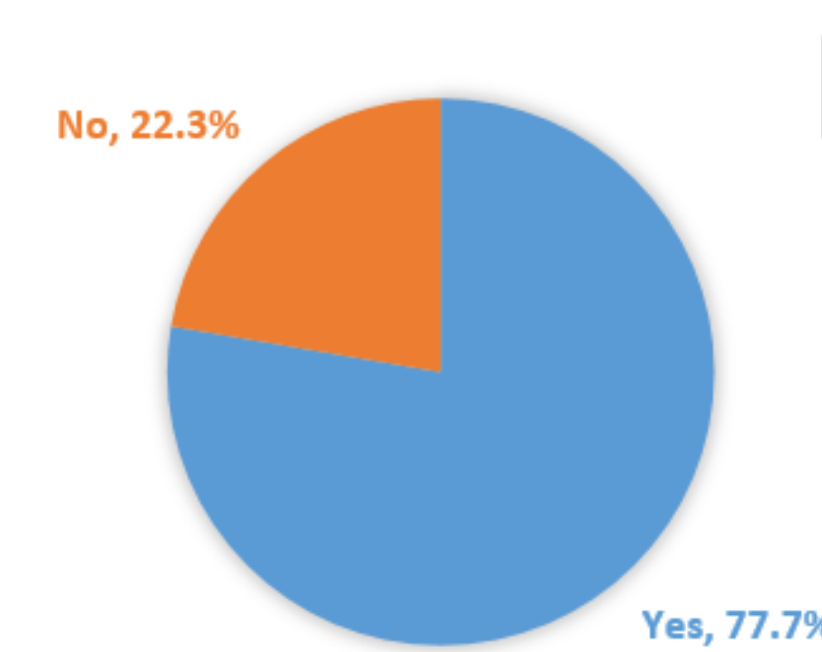
### Student NAGPRA Knowledge

We asked students about their coursework experiences, their knowledge of NAGPRA, and their interests and experiences in internships, fieldwork or labwork, and jobs relating to NAGPRA or working with Native American communities. Respondents also provided open-ended responses to several questions, such as detailing their knowledge of working with human subjects and their opinions about the benefits and harms of NAGPRA. Students were least likely to recognize that NAGPRA applied to inadvertent discoveries during fieldwork on federal or tribal land (87% recognized the law applied in those situations), although Cultural Resource Management is a major area of employment for anthropology majors. Taken into consideration with the number of students who self-reported no or very little familiarity with human subjects research protocols, this suggests that education on professional research practices needs improvement.

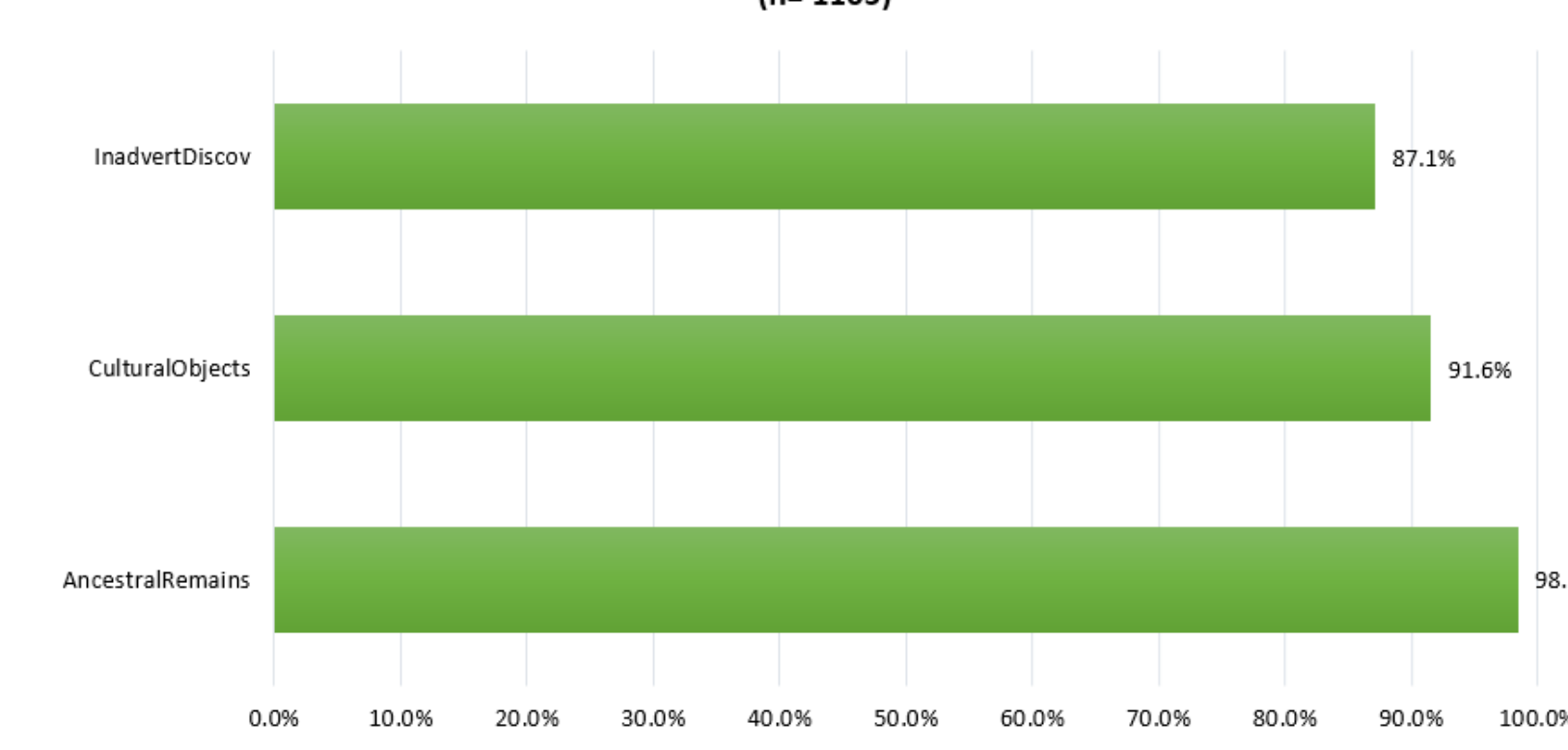
BEFORE THIS SURVEY, HAD YOU HEARD OF NAGPRA? (n = 1106)



HAVE YOU TAKEN A COURSE THAT DISCUSSED ISSUES RELATED TO NAGPRA? (n = 1107)

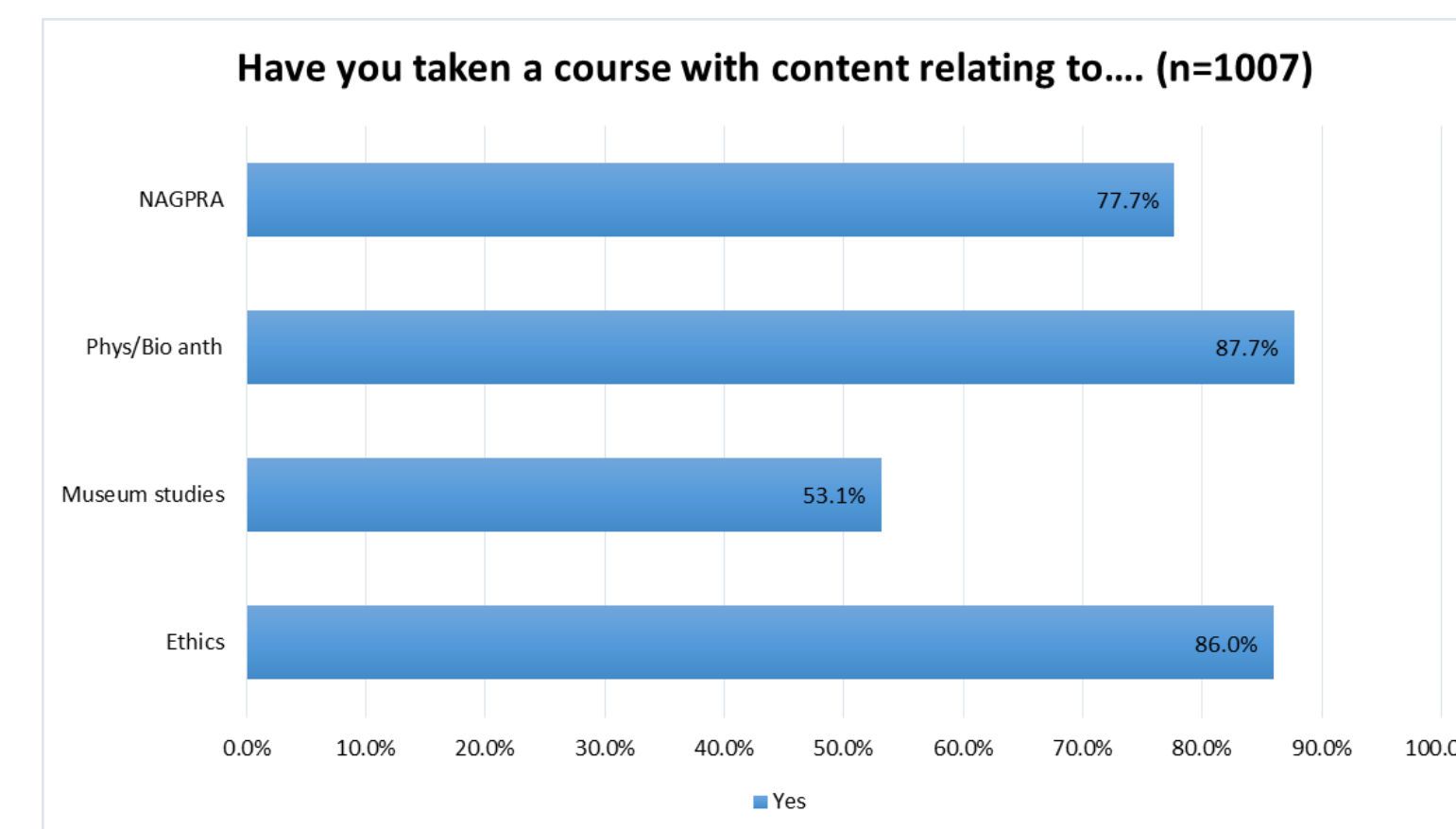
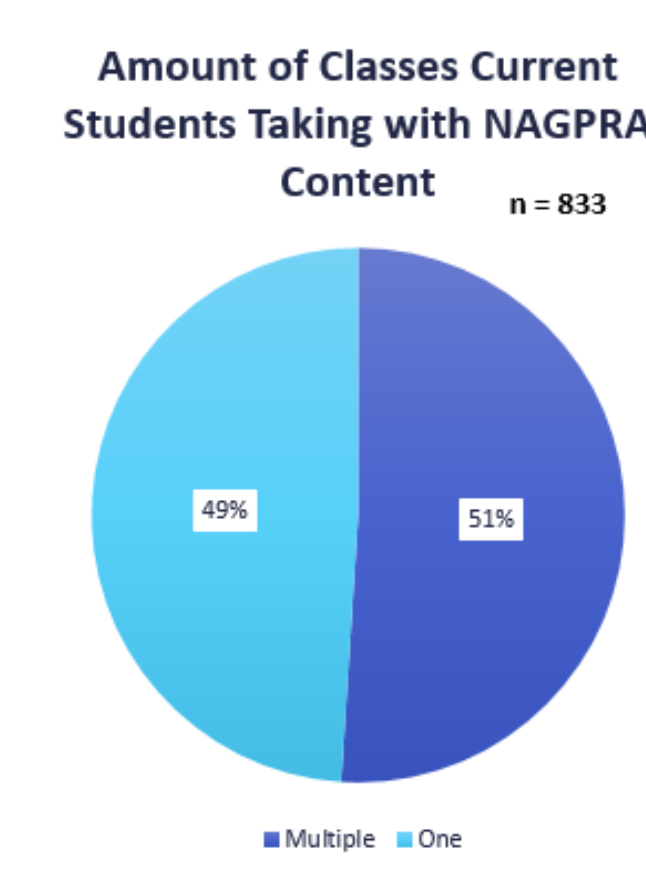
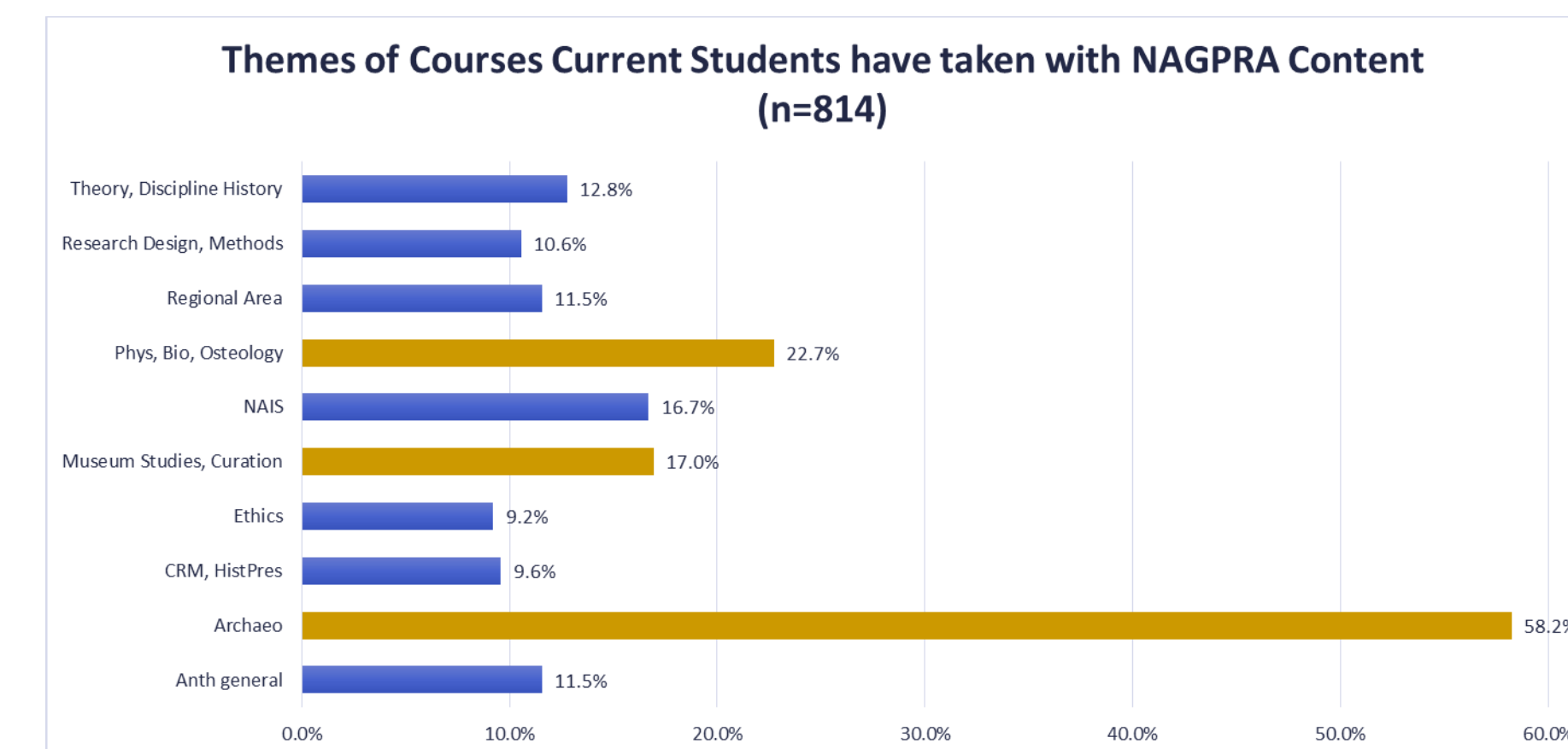


NAGPRA Applies to (n = 1105)

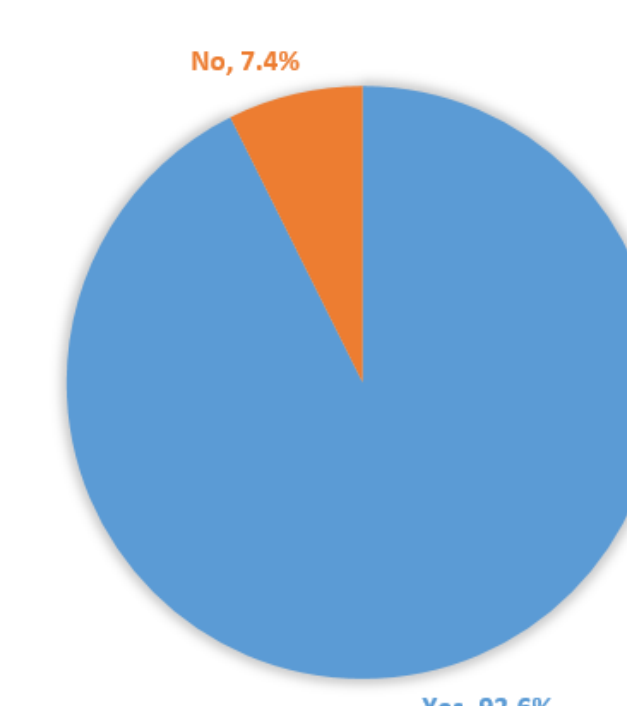


### Contexts for Teaching and Learning NAGPRA Content

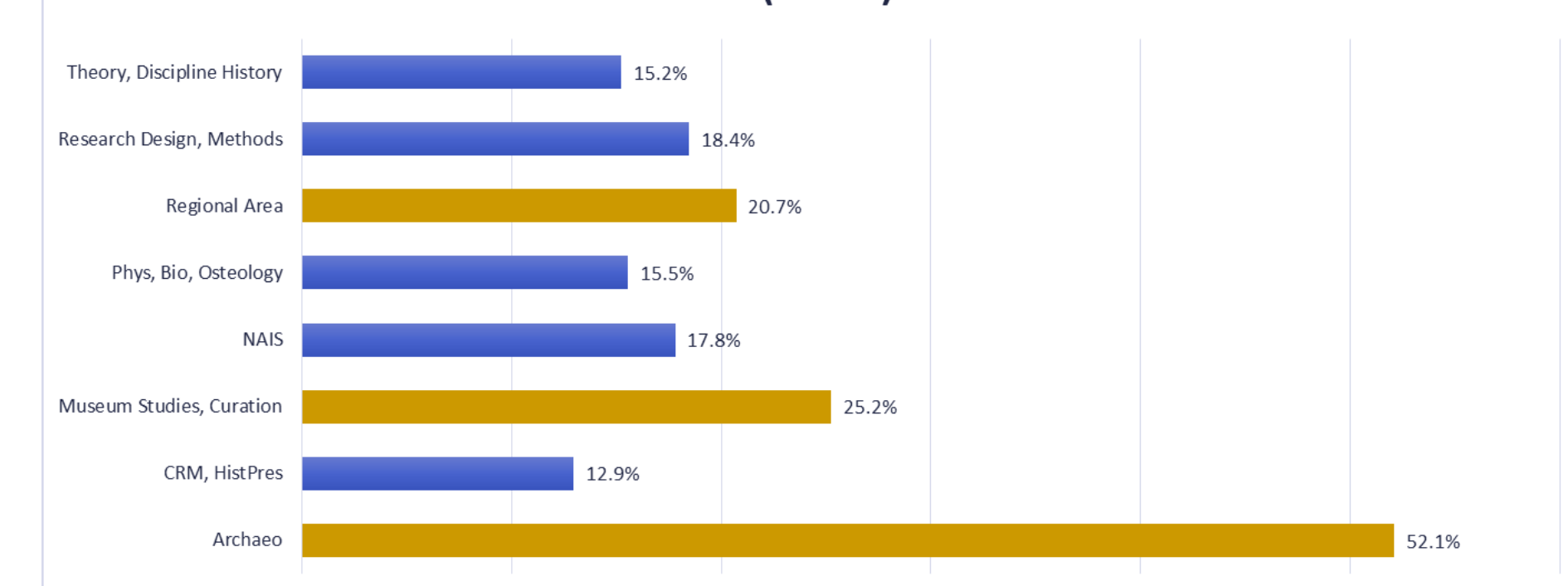
Students were asked if they had taken a university or college class that discussed issues related to NAGPRA. If so, they were prompted to write in the course name or topic. Similarly, we asked educators what course topics they taught and if they taught their students about NAGPRA in any of their courses. If they taught NAGPRA, we asked them to write in which courses they teach discuss NAGPRA. Based on these responses, we coded each respondent with taking or teaching NAGPRA-related courses in different themes. The list of themes included: anthropology (four-field), archaeology, art, bioarchaeology, CRM or Historic Preservation, cultural anthropology, current issues, ethics, field school, law or policy, medical or health, museum studies and curation, Native American and Indigenous Studies, physical or biological anthropology and osteology, regional area studies, research design or methodology, teaching, and theory and disciplinary history. Only those themes that appeared more than 9% in student or educator responses are included in the charts.



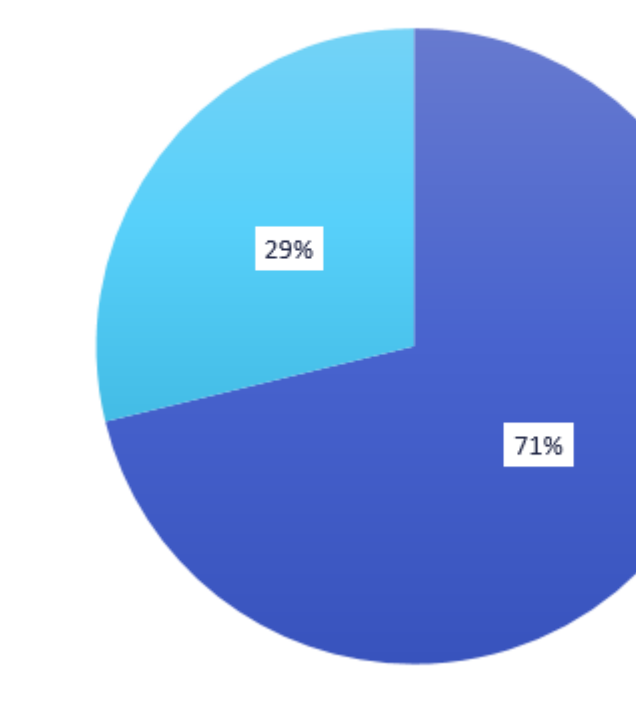
DO YOU TEACH YOUR STUDENTS ABOUT NAGPRA IN ANY OF YOUR COURSES? (n = 339)



Themes of Courses Educators Teach with NAGPRA Content (n=309)



Amount of Classes Educators Teaching with NAGPRA Content (n = 302)



Overwhelming most students and most teachers are discussing NAGPRA in the context of archaeology courses. It also appears that while almost 88% of students have taken a physical or biological anthropology course, only 22% of students identify those course topics as covering NAGPRA. NAGPRA education, however, is not just an issue for archaeology, and physical and biological anthropology must do more (Kakaliouras 2008).

Copies of student and educator survey questions are currently available on the project's website.

## Distribution of Responses

Region	Educator	Student
NorthEast	25.1%	18.5%
SouthEast	19.7%	17.6%
MidWest	27.5%	29.8%
West	15.9%	18.3%
SouthWest	11.8%	15.9%

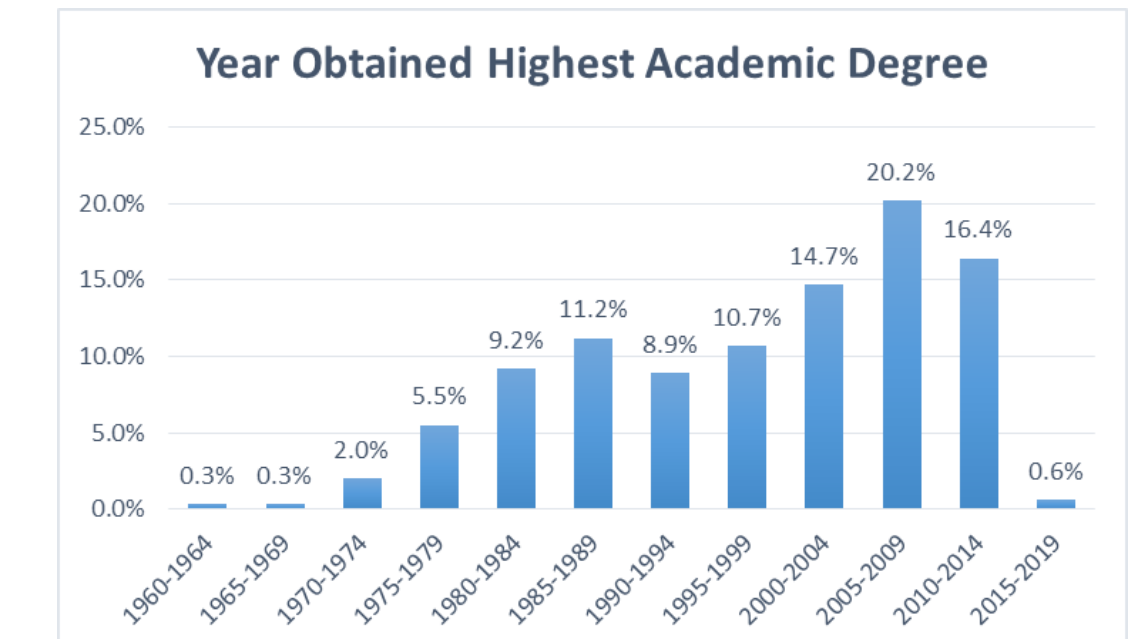


### Students:

Undergraduate responses **516 (44%)**

Graduate responses **658 (56%)**

### Educators:



## Conclusions

Using this survey data, we can assess the contexts where students are learning and educators are teaching about NAGPRA. Using SPSS to analyze the closed and codeable responses and NVivo to sift through the open-ended textual responses will provide important insights on the current state of NAGPRA education. These analyses will be published and will be used by Learning NAGPRA working groups to inform the development of improved educational materials for a variety of audiences.

## Citations

Colwell-Chanthaphonh, Chip. 2012. The Work of Repatriation in Indian Country. *Human Organization* 71(3):278–291.

Kakaliouras, Ann. M. 2008. Toward a “new and different” osteology: a reflexive critique of physical anthropology in the United States since the passage of NAGPRA. *In* *Opening archaeology: repatriation's impact on contemporary research and practice*. Thomas W. Killion, Ed. Pp. 109–129.

## Acknowledgments

The “Learning NAGPRA” project is funded through the National Science Foundation grants #1449465 and #1540447. Many thanks to Indiana University's NAGPRA Advisory Board and Center for Survey Research for their assistance on the design of these surveys.

Find out more on our website:

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