

## Abstract

In 1901 Robert S. Peabody lamented the lack of instruction in archaeology at his high school alma mater Phillips Academy, a prestigious New England boarding school. To rectify the situation, he used family funds and artifacts amassed by his personal curator Warren K. Moorehead to establish a Department of Archaeology at the school. A building was constructed and Moorehead and Peabody's son, Charles, set about teaching classes. The pattern established by Moorehead and Peabody, however, was disrupted in 1914 when the school refocused the program exclusively on research. Classes were offered periodically over the next decades, and some students were inspired to follow their high school passions to lifetime careers in our field. Successive administrators at the institution, ultimately called the Robert S. Peabody Institute of Archaeology, struggled to find a place for archaeology in the high school curriculum due to a variety of factors. Cyclical trends in teaching archaeology at Phillips Academy and long term struggles to integrate archaeology into the high school classroom mirror nationwide patterns, providing a case study that can inform the broader initiative to harness the excitement and interdisciplinary aspect of archaeology, and to encourage stewardship of archaeological resources. The experience of the educators at Phillips Academy, however, suggests that these goals may be at odds with one another and require a delicate balancing act to achieve sustained results.

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Phillips Academy in Andover, Massachusetts is an independent, private boarding and day school dedicated to college preparation for high school students. This article examines the role that archaeology has played in Phillips Academy's high school curriculum from a historical perspective and places it in a more general context of what does and does not work in terms of archaeology in the high school curriculum. Despite having its own archaeology museum founded at the outset of the twentieth century, there were long periods where archaeology and anthropology were largely absent from the Phillips Academy curriculum. This article explores these fits and starts in teaching archaeology and anthropology and looks for patterns that might align with broader trends in American education and the attempts to include archaeology in the high school classroom. I survey five periods in the intertwined histories of Phillips Academy and its archaeology program, beginning with the initial establishment of the Department of Archaeology in 1901. Between 1938 and 1968 the institution, then known as the Robert S. Peabody Foundation for Archaeology, occasionally offered archaeology electives, but staff members primarily focused on research and leadership roles in American Archaeology. Retirements and new personnel—namely the addition of Richard “Scotty” MacNeish—reinvigorated the archaeology program in the late 1960s and saw a new episode of teaching archaeology and anthropology that abruptly ended

in 1983. During the 1990s the focus was on a more traditional, public-facing museum, with exhibitions and museum-based educational programs. Most recently a new focus on using archaeology in the high school classroom with a mix of different approaches, all grounded in experiential and collaborative learning, has seen some success. Finally, I look at the contemporary and historical challenges faced at Phillips Academy and how these inform larger trends in education.

## **Phillips Academy**

The school was founded in 1778 by Judge Samuel Phillips Jr. on several pedagogical principles that are still at the core of a Phillips Academy education today. Central is the concept of *non sibi*, from the Latin phrase “not for self.” Other founding ideals include “the end depends upon the beginning,” “knowledge and goodness,” and “youth from every quarter.” Since its inception during the American Revolution, the school has undergone a number of significant changes, notably a merger in 1973 with neighboring girl’s school, Abbot Academy, and a commitment to need-blind admissions, which began in 2007. The school frequently appears on lists of the top and most prestigious private schools in the United States, and students can be assured of a rigorous grounding in humanities and science, with many current and former students also boasting significant achievements in athletics and the arts. The campus comprises 150 buildings, including many historically and architecturally significant ones, as well as a distinct plan that was designed and implemented in the late 1920s and early 1930s by artist and landscape architect Charles A. Platt. Alumni include presidents and politicians, authors, film stars and movie makers, distinguished members of the armed forces, entrepreneurs, artists, scholars, and activists almost too numerous to name.

## **A Department of Archaeology**

In 1901 Phillips Academy alumnus Robert S. Peabody founded the Department of Archaeology at his high school alma mater with funds that ultimately totaled \$500,000—some \$13 million by today’s standards. Peabody was compelled to found this unusual institution to provide a home for his 38,000 archaeological specimens, mostly amassed in the preceding decade by his personal curator Warren K. Moorehead (Fuess 1917:376). In correspondence with Moorehead, the school’s principal Cecil Bancroft, and the Board of Trustees, Peabody identified three goals: to conduct archaeological research using his collection, to introduce students at the academy to the emerging fields of archaeology and anthropology, and to provide a gathering place for students and student groups (Hamilton and Winter 2018:4). Peabody specifically felt that these opportunities were lacking in his time at the school (he graduated in 1857 at the head of his class) and that he did not want future generations of students to miss out.

In almost all ways, Peabody's gift was unusual. Archaeology was not an accepted part of the high school curriculum at the outset of the twentieth century and still remains on the periphery of secondary education. At the time of his gift, Phillips Academy offered two tracks of study: one classical and one scientific. The 1904-1905 Catalogue provides some insights, noting that the classical focus provided a general college prep, while the scientific department (added in 1830) was designed to prepare students for scientific and technical studies at Harvard<sup>1</sup>, Yale, and MIT (Phillips Academy 1904:31-32). Increased enrollment and more course offerings were consistent with trends during that time, as more secondary schools expanded nationwide, especially in more affluent communities (Rury 2016:139). The Department of Archaeology's two-hour course in American Archaeology was available as a senior elective in either specialization (Phillips Academy 1904:32, 34), though was considered part of the scientific curriculum. We have little information on the course, but we do know from correspondence between Warren K. Moorehead, the first curator, and Charles Peabody, the founder's son and first director, that there was a small group of interested students who took the class. We assume the class met for two hours per week. Figure 1 shows students organized by Moorehead to unpack Peabody's founding collection and begin preliminary sorting of artifacts in a gymnasium as construction was ongoing on the Archaeology Building. Magic lantern slides in the museum's collection give some hint that the classes reflected the interests of the instructors (see Figure 2, one of the lantern slides used in lectures and classes)<sup>2</sup>. Moorehead was from Ohio and focused much of his research on the so-called Moundbuilder cultures of the American Midwest. He was strongly interested in classification of stone tool types, which he felt should be the primary focus of archaeologists. His journalistic work for a New York magazine had brought him into close contact with contemporary American Indians, while Charles Peabody was a specialist in the French Paleolithic and deployed new techniques in stratigraphic excavation (see Hamilton and Winter 2018 for biographical details on both men). Together these men created and offered courses for the boys at the school. The Catalogue for school year 1908-09 includes some additional information, noting:

The Department of Archaeology will give a course in ethnology during the coming year. The development and cultures of various peoples of the earth will be considered in the course. The Department owns 700 lantern slides illustrating all features of life among primitive peoples. These are made use of during the year in both public and class lectures. [Phillips Academy 1908:30]



**Figure 1. Students unpack Robert S. Peabody's collections in the school gymnasium, circa 1901. Lantern slide, from the photographic collections, Robert S. Peabody Institute of Archaeology.**

Between the 1909-10 and 1918-19 academic years we find that there was a \$25 prize in American Archaeology to be awarded to the student with the highest marks in that course (Phillips Academy 1912:54). The prize—among the numerous school prizes—was often awarded to more than one student (Table 2). Fuess (1917:130-131, 321, 404, 518) discusses the history of prizes awarded at the school, noting that there were concerns by early headmasters that these amounted to “bribes” for studying harder. By the outset of the twentieth century, however, nearly \$2,000 in prizes were being distributed.



**Figure 2. Lantern slide illustrating the excavation of a site at Les Eyzies, Dordogne, France. Lantern slide #63, from the photographic collections, Robert S. Peabody Institute of Archaeology.**

Public lectures given by Moorehead and Peabody each year give some sense of the topics that may have also appeared in the course. In the 1908 and 1912 catalogues we get a glimpse of what the lectures were like; the titles are reproduced in Table 1.

No prize recipients are listed after 1918-19 and by 1923-24, the course disappeared from the Academy's catalogue. This decision was likely the result of recommendations made by an advisory committee in 1914, which included experts such as Franz Boas, Roland Dixon, Frederic Ward Putnam, and Academy alumnus Hiram Bingham (Class of 1894), who recommended that the Department of Archaeology focus exclusively on research and drop other endeavors, including the class (Hamilton and Winter 2018:16-17). On the recommendation of Bingham and Dixon, the Academy hired Alfred V. Kidder and sponsored his multi-year investigation of Pecos Pueblo. Student

| <b>Lecture title</b>                           | <b>Presenter</b>    | <b>Year</b> |
|------------------------------------------------|---------------------|-------------|
| Archaeological Rambles in France               | Warren K. Moorehead | 1912        |
| The Lake Dwellers and their Contemporaries     | Dr. Charles Peabody | 1912        |
| Fairy Tales                                    | Dr. Charles Peabody | 1912        |
| Some Photographic Reminiscences                | Dr. Charles Peabody | 1912        |
| Evolution and the Ascent of Man                | Warren K. Moorehead | 1908        |
| Prehistoric Man in Europe                      | Dr. Charles Peabody | 1908        |
| Prehistoric Man in America                     | Warren K. Moorehead | 1908        |
| The Plains Indians                             | Warren K. Moorehead | 1908        |
| Mound Building Tribes                          | Warren K. Moorehead | 1908        |
| Prehistoric and Primitive Art                  | Dr. Charles Peabody | 1908        |
| The Cliff Dwellers                             | Warren K. Moorehead | 1908        |
| Central and South American Archaeology         | Dr. Charles Peabody | 1908        |
| The Pueblo Culture                             | Warren K. Moorehead | 1908        |
| The American Indian in History and His Destiny | Warren K. Moorehead | 1908        |

**Table 1. Titles of public lectures given by Warren Moorehead and Charles Peabody, 1907-1908 and 1911-1912 (Phillips Academy 1908:10,1912:10).**

| <b>Academic year</b> | <b>Prize winner(s)</b>                                                                         |
|----------------------|------------------------------------------------------------------------------------------------|
| 1918-19              | Bradford Hinckley Burnham, Cambridge; Robert Martin, Newtonville                               |
| 1917-18              | Spencer Hotchkiss Miller, Meriden, CT; Ferris Baldwin Briggs, Brooklyn, NY (honorable mention) |
| 1916-17              | Alvin Frederick Cohen, Summerville, SC                                                         |
| 1915-16              | Humphrey Lloyd, Ridgewood, NJ                                                                  |
| 1914-15              | John Crain Kunkel, Harrisburg, PA                                                              |
| 1913-14              | Harold Tillinghast Sears, South Deerfield                                                      |
| 1912-13              | Egbert Foster Tetley, Chelmsford                                                               |
| 1911-12              | Phillips Bradley, Lincoln                                                                      |
| 1910-11              | John Harbison McLennan, Louisville, KY                                                         |
| 1909-10              | Bonne Carper Look, Denver CO                                                                   |

**Table 2. Phillips Academy student prize in archaeology (Phillips Academy 1911:52; 1912:55; 1913:52; 1914:52; 1915:54; 1916:57; 1917:60; 1918:60; 1919:60; 1920:61).**

activities were relocated to a new building next door (Peabody House), and the course offerings by Moorehead and Peabody ceased.

After Charles Peabody left permanently for France in 1924 Moorehead remained as director and curator, with Kidder running his Southwestern project through 1929 (Hamilton and Winter 2018:7, 17-18). As Moorehead neared retirement and began to curtail his fieldwork, things started to change at the Department of Archaeology, including the addition of new personnel. Douglas Byers came on board in 1933 and, reminiscing years later, he recalled that:

Three weeks before I came to Andover Mr. Moorehead wrote to me at an archaeological field camp more than 200 miles from the nearest railroad to tell me for the first time that I was to teach a course in archaeology and that the course had an enrollment of thirty-five students! In similar casual fashion I later learned that I was also expected to teach a course in geology in the Adult Education Program, then in its infancy. [Byers 1968:2]

In the 1933-34 Catalogue there is—for the first time in many years—a brief mention that the archaeology course is being offered, stating:

In an effort to bring the department more into the life of the school, an elective course in archaeology has been established. This class is conducted by Mr. Byers in the manner of an informal discussion. For many years Dr. Moorehead has held illustrated talks for the boys in which he describes various aspects of the history of Indian tribes. Recently the exhibits have been rearranged, a reading room has been established, and new murals in colors representing the art of the Mound-builders have been placed upon the walls of the hall. [Phillips Academy 1934a:97]

Soon the course is listed as American Archaeology, a 1-hour senior elective, and described as follows:

A one-hour elective course, offered by the Department of Archaeology, is intended to present a brief consideration of the rise of man in the Old World, and a more detailed study of the New World civilizations. The course serves as an introduction for further work in the field. [Phillips Academy 1934b:54]

The awarding of prizes was never revived, but for the Class of 1935 John Deimel Stubbs received a special mention for distinguished scholarship in Anthropology during his senior year (Phillips Academy 1936:97). By 1937-1938 Fred Johnson had joined the Department as curator and Byers shifted the focus of the course to lecture and readings

on “ethnological and archaeological subjects” of the New World. Writing to the Board of Trustees in 1936, Byers was sanguine about the place of archaeology and anthropology at the Academy, noting:

By means of courses, lectures, and similar activities the principals involved and, to a moderate extent, the details can be presented to the boys. These can be worked into the various branches of instruction now established, and the instruction in our own department can be adapted to the ideas expressed in the exhibitions. These courses will provide a point of view and a method of thinking which will be different from those which are being taught in the Academy at present. [Byers to Trustees, 1936, in binder, 1921-1955, Richard S. MacNeish records 01.04, Series II, Box 6, Folder 9]

It is interesting that right at this time classical archaeologist Lillian Lawler (1932) made the case for introducing young people to the “great and fascinating” field of archaeology, noting that the goal might not be to create more archaeologists, but rather to enrich the lives of students and generate future support for our discipline.

### **Robert S. Peabody Foundation for Archaeology**

Major shifts in the focus of the Phillips Academy archaeology program were seen in 1938, along with the retirement of Moorehead (Hamilton and Winter 2018:18-20). Byers became director and Fred Johnson remained as curator. The name “Department of Archaeology” was dropped in favor of the Robert S. Peabody Foundation for Archaeology. Few details on the course can be found in either the Foundation’s annual reports, prepared by Byers, or the school catalogues. We do find, however, that in 1941 Byers notes that a new daily schedule adopted by the school made it difficult for students to take the Anthropology course, remarking that from 1941 to 1942 enrollment dropped from 12 to 3. The following year the course was eliminated. Byers had some interesting things to say about the course and Anthropology in his report for 1942:

With our program of active preparation for war the course in Anthropology has dropped by the wayside as it should. This subject is of use to but a few specialists in the armed services and it has no place, at the moment, in the present curriculum at Phillips Academy. When the course is revived again after the war it should be brought into a more intimate connection with History, Geography, and the Sciences. All are matters most affecting mankind. If as a nation we are to avoid the mistakes of the past, it is wise to spread anthropological principles as widely as possible. Through a study of

Anthropology the fundamentals of human relations can be brought home to boys who will become leaders in our civilization. In the overhauling of the curriculum which is bound to come, as we see our new opportunities before us, Anthropology should be brought across the street and into the recitation rooms on the campus. [Byers 1943:2-3]

British archaeologist Sheppard Frere contributed an interesting piece to the September 1942 issue of the magazine *History*, in which he argues that following World War II it will be necessary to rebuild Western educational systems in ways that produce citizens less inclined to strife and avarice, and that archaeology may have a role. He goes on to give examples, and while we might argue with his notions of progress, his argument is similar to that made by Byers around the same time. It is, in fact, in the post-war years that archaeology begins to make an appearance in the high school classroom more broadly in the US and England.

Also during WWII, curator Fred Johnson began teaching a military mapping course and Byers filled in by teaching Anatomy & Evolution, substituting for Lawrence “Larry” Shields, who had joined the war effort as a Lieutenant Commander in the Navy (annual report for 1942:3-4; Allis 1979:482-483). Byers mentions the connections of Shields’s course to physical anthropology and indicates that he added considerable material on human evolution that previously had not been covered.

Throughout the war years the Anthropology course remained listed in the course catalogue, but it appeared that it was not taught. John Thorndike (Class of 1946) shares that he approached Byers during his senior year and inquired about the course. Byers examined dusty notes in a filing cabinet and said he was prepared to teach it, but that at least five students were needed (John Thorndike, personal communication, May 17, 2017). We find that the course was revived in 1948-49 when Byers taught an elective class for four students (annual report for 1948). The following year Byers was ill for an extended period, so Harvard graduate student Wilbert K. Carter<sup>3</sup> taught the course for 12 students. In academic year 1950-51 David L. De Harport<sup>4</sup>, another Harvard student, taught two anthropology classes.

During the 1950s the course remains listed in the school catalogue, but we know that it was taught only intermittently. Ernest Latham (Class of 1956)—like John Thorndike a decade earlier—approached Byers about the course during his senior year. Byers said the course hadn’t been given for some time and that at least four or five students were needed. Latham persisted and convinced several of his friends to enroll. He has shared that Byers led the year-long class, which met at the Archaeology Building and covered diverse topics from Paleoindian finds in Massachusetts to Northwest Coast Indian art (Ernest Latham, personal communication, June 10, 2016).

It is worth noting too, that from the inception of the museum through the 1950s some students, faculty children, and spouses participated in excavations with museum

personnel, though this circumstance was rare. Exceptions included George Vaillant (Class of 1918), who ultimately specialized in Maya archaeology and led the University of Pennsylvania Museum; Ripley and Adelaide Bullen's sons Dana (Class of 1949) and Pierce (Class of 1952), who worked with them on local surveys in the 1940s; and Henry "Harry" Hornblower II (Class of 1937), who specifically came to Andover for a post graduate year to work with Byers and Johnson (Figure 3)<sup>5</sup>. Hornblower went on to a career in banking, but his love of archaeology and history inspired him to establish the Plimoth Plantation historical attraction in Plymouth, MA (see Kidder [1945] on Vaillant; Bullen [1949:vii] on Dana and Pierce Bullen).



**Figure 3. Harry Hornblower at the Nevin site, Maine, summer 1936. Image 2008.0.33, Robert S. Peabody Institute of Archaeology.**

### **The New Archaeology**

In the 1960s change was afoot at the Foundation once again. At the outset of the decade, Richard Stockton "Scotty" MacNeish became associated with the Foundation and he collaborated with Byers and Johnson on his Tehuacan Archaeological-Botanical Project (Hamilton and Winter 2018:28-29). In 1961 Byers revised the curriculum of the course to reflect changes in archaeological method and theory, and saw enrollment of 10 students that year (Byers 1961:6). The following year he noted the need to add a

younger man to the staff who was capable of conducting the course (Byers 1962:13-14). The revised course was described as follows:

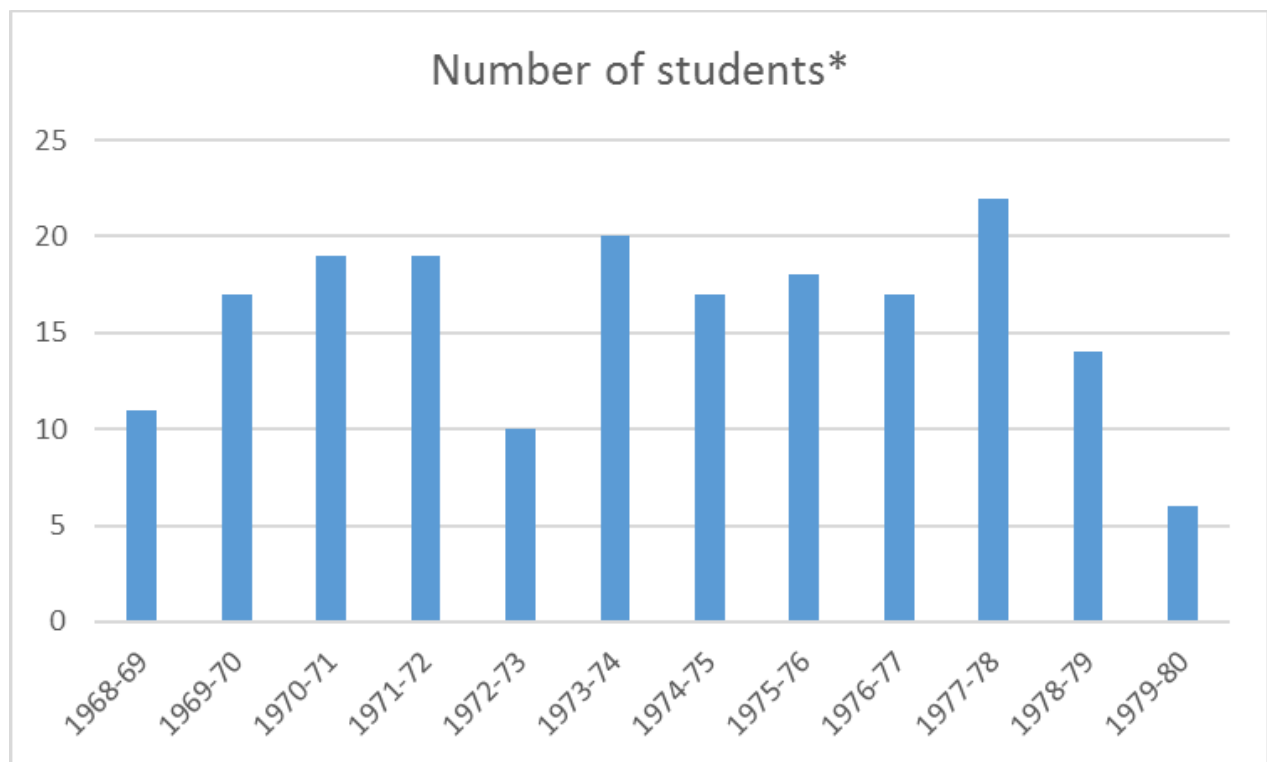
Anthropology. Two hours. An elective offered by the Robert S. Peabody Foundation for Archaeology, the course is intended to present a brief consideration of the prehistory of North America. It is composed of lectures and reading on a variety of subjects bearing on man's life in the New World, touching on geology, climatic change and attendant changes in flora and fauna, methods of dating the past, as well as archaeology. Some discussion and reading on aboriginal societies brings the course down to the beginning of written history. [Phillips Academy 1962:72]

Despite the new curriculum, we find that the class was offered only a few times. In 1966-67 Byers (1967:9) reports that the class was taught for the first time in six years. The following year Byers retired and Johnson assumed the leadership of the Foundation for a single year, before the mandatory retirement age forced him to leave as well (Richardson and Adovasio 2018:64). Scotty MacNeish became the assistant director in 1968 and ultimately the director after Johnson's retirement the following year. It is during this time that we have more details about the class, including specifics of enrollment, syllabi, exams, student reports, and assignments. In 1969 MacNeish was listed in the school catalogue as an instructor in archaeology and the class was offered under a new name:

Introductory Anthropology. Two hours. An elective offered by the R. S. Peabody Foundation. Lectures and class discussion are accompanied by visual aids to analyze major anthropological problems. The first third of the course stresses the biological evolution of man, and description of modern races and racial problems. The second part reviews the causes and character of the development of man's culture from its earliest beginnings to the threshold of civilization. The final part emphasizes social institutions among primitive peoples and problems of social change. [Phillips Academy 1969:11, 106]

MacNeish (1970:7-8) reports that the revised course was successful, attracting more students; in the first half of 1969 there were 8 or 9 students, contrasted with 25 who enrolled in the course in the fall of 1969 (Figure 4). He noted that the curriculum change was more in line with issues of race and social change that were relevant on campus and abroad. Harvard graduate student Gair Tourtellot<sup>6</sup> was recruited to lead the discussions on social anthropology in 1970. In fact, course materials indicate that

Tourtellot taught quite a bit of the course, with MacNeish present at times (Richard S. MacNeish records 01.04, Series II, Box 3, Folder 25).



**Figure 4. Number of students enrolled in the archaeology course per year during the MacNeish years, 1968-1983 (Richard S. MacNeish records 01.04, Series II, Box 3, Folders 25 and 26). \*students enrolled at end of year**

MacNeish recruited others to join the Foundation as curators and instructors. Ed Sisson served in this post from 1970-73, Dick Drennan from 1974-77, and Jane Wheeler from 1977-82 (Richardson and Adovasio 2018:71-72). Together with MacNeish they pursued serious research in Mexico, Peru, and Belize, and continued to offer the anthropology and archaeology courses, opportunities for independent study, travel, and participation in excavations locally and abroad (Figure 5 shows PA students on a February week trip to Mexico in 1972). It's also during this time that the school catalogue began to include photographs, some of which show Scotty, the curators, and students excavating (Figure 6). The course description was updated and revised regularly, with an example from academic year 1975-76:

25—1 Archaeology Four prepared classes. Open to Upper Middlers and Seniors. Limit 20 students. The course explores the methods archaeologists use to reconstruct prehistoric societies and to test general statements concerning how and why these societies came to be the way they were. In

doing this, several major transformations in human society are considered, beginning with the society of the earliest men, and ending with the first civilizations. Emphasis is placed on two areas of the world where several of these changes are well documented: Mesopotamia and Mesoamerica. Lecture and class discussion are supplemented by visual aids and work with archaeological specimens. A brief excavation may be conducted locally. [Phillips Academy1975:8]



**Figure 5. February week 1972 participants in Mexico. Photo by Ray Potvin. Robert S. Peabody Institute of Archaeology.**

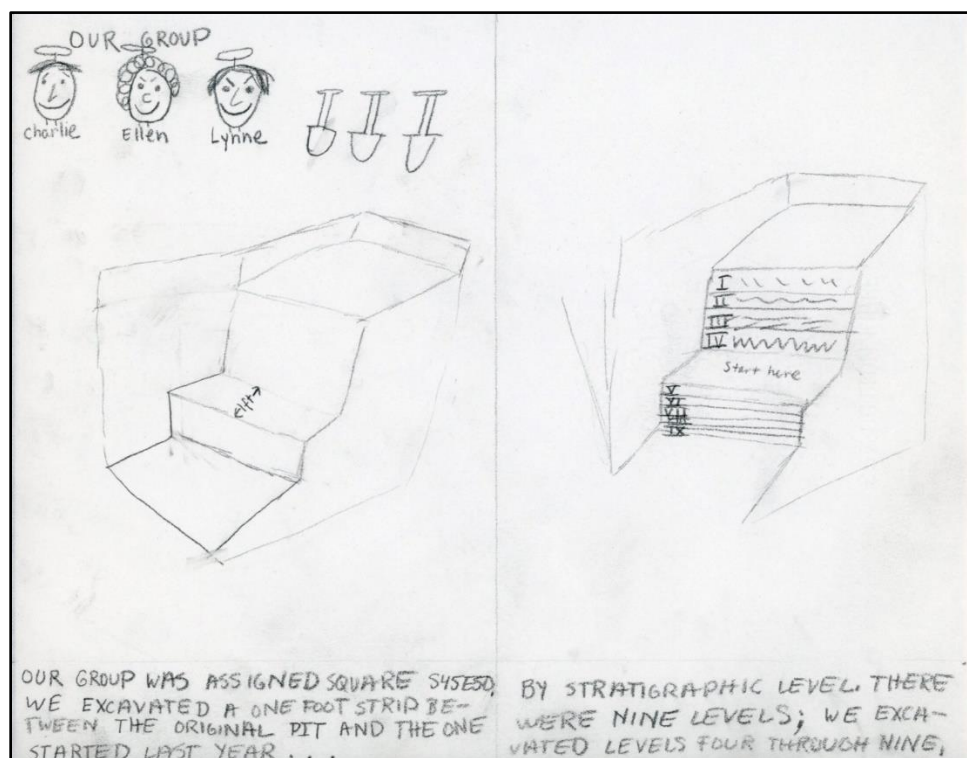


**Figure 6. Scotty MacNeish and students from the course catalog, 1976-77 (Phillips Academy 1976:26). Robert S. Peabody Institute of Archaeology.**

The local opportunities for excavation included local Native American sites and the Andover town dump (Figure 7). Interestingly, this was not the first time the dump had attracted the attention of archaeologists from the museum. In 1921, while taking a year off from field work at Pecos Pueblo in New Mexico, Alfred V. Kidder conducted excavations at the Andover dump. While Kidder never published his findings, he did share them regularly as a dinner time tale. Raymond Thompson (2002) was present for one of these story-telling episodes, and recounts Kidder's stratigraphic analysis of changes in lighting methods evident at the dump. Several alumni contacted about their experiences with the archaeology class remembered it fondly, for example James Banta (Class of 1978) shared the following:

I loved that course and dig. It inspired me to go on to study Anthropology at Berkeley and do archaeological fieldwork in Serbia, France, Arkansas and California before turning to a career in business. I remember Dr MacNeish and Dr Wheeler Pires-Ferreira and attending class upstairs around a large oval table in the Spring of 1978. We would head to the dump overlooking the Demoulas grocery store and train tracks below. We uncovered pits, set up screens and jumped in. Apparently we were in the late 1800s in Milk of Magnesia strata as identified by the high frequency of blue bottles, which was above the ale strata known by its high frequency of ale and liquor bottles. I think we dug 2 or 3 times. One of my best memories of Andover

and the spark behind a lifelong love of Anthropology. [James Banta, personal communication, March 15, 2013]



**Figure 7. One page of an illustrated student report describing excavations at the Andover town dump, 1978. Robert S. Peabody Institute of Archaeology.**

It would appear from the readings, syllabi, and exams that the courses taught by MacNeish and his colleagues were much like college and university anthropology courses of the time (Richard S. MacNeish records 01.04, Series II, Box 3, Folder 25, 26, and 27). In fact, in 1971, one Andover alumnus wrote to MacNeish from Princeton asking if he would certify that his high school anthropology course would count as credit for a world prehistory course offered by the university. MacNeish replied with a letter affirming that it would (Richard S. MacNeish records 01.04, Series II, Box 3, Folder 25). The syllabi suggest a broad range of topics were covered, from human evolution to the origins of agriculture and civilization (perhaps not surprising considering MacNeish's interests). The exams required some considerable integration of theory and facts. For example, an exam given November 13, 1970 included this question:

Discuss Hominid evolution (proto-Hominid to modern man) in terms of evolutionary processes (genetic drift, mutation, natural selection) with reference to Bernard Campbell's five functional morphological complexes – 1) brain; 2) size and form of masticatory apparatus; 3) balance of the skull on

the vertebral column in relation to posture, skull proportions, and head movement; 4) bipedalism; and 5) manipulative functions of the hand.  
[Richard S. MacNeish records 01.04, Series II, Box 3, Folder 25]

This assessment counted for 80 percent of the test grade and was to be completed in 35 minutes!

By 1976-77 the exams included graphics that required interpretation (Richard S. MacNeish records 01.04, Series II, Box 3, Folder 25). A final from December 9, 1976 had a cross-section of Combe Grenal Cave in France, reproduced here as Figure 8. The questions required students to assess “true” or “false” based on the profile and their knowledge of Mousterian cultures. The readings were pretty extensive throughout the 1970s and included what one might expect from a similar college course of this era. Figure 9 shows a page listing books on reserve and Figure 10 for a list of articles to be read, from the syllabus of the Anthropology course, 1973-74.

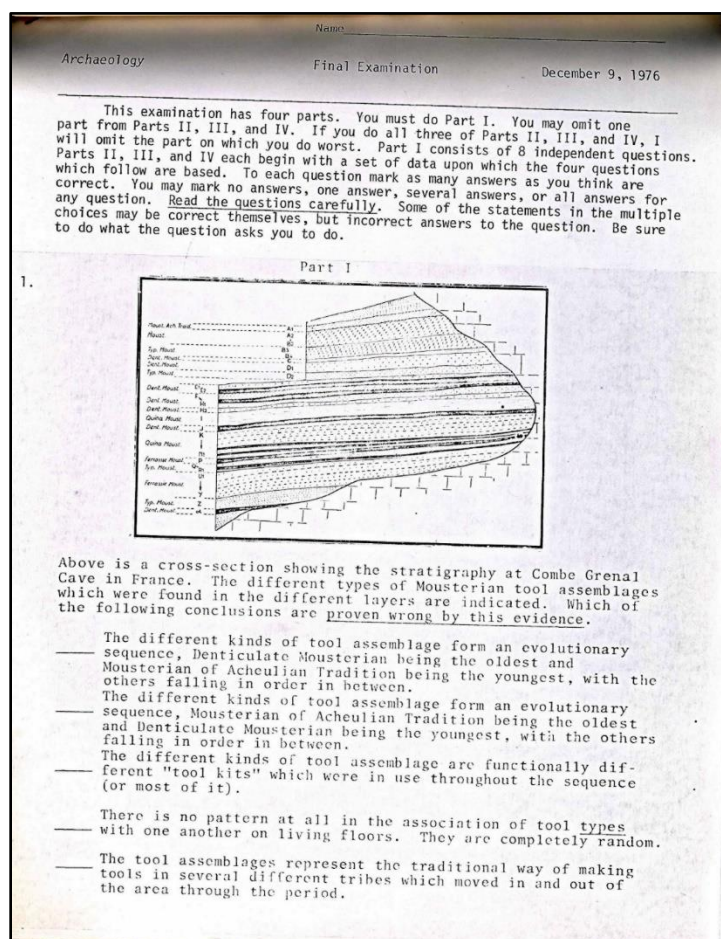


Figure 8. Portion of an exam from 1976-77 with cross-section of Combe Grenal Cave, France and questions about the Mousterian culture. Robert S. Peabody Institute of Archaeology.

ARCHAEOLOGY COURSE - 1974

Readings on Reserve

The following books are on reserve. They contain some of the readings assigned, as indicated in the course outline.

- copies*
- / Benson, Elizabeth P. (ed.)  
1968 Dumbarton Oaks Conference on the Olmec. Washington, D.C., 970.3  
Dumbarton Oaks Research Library and Collection 0152
  - / Binford, Sally R. and Lewis R. Binford (eds.) 913.03  
1968 New Perspectives in Archaeology. Chicago, Aldine. B61
  - / Caldwell, Joseph R. (ed.) 913.04  
1966 New Roads to Yesterday. N.Y., Basic Books. SC 2
  - / Early Man In America  
1973 Early Man In America, Readings from Scientific American. 970.1  
San Francisco, W.H. Freeman. M162
  - / Graham, John A. (ed.)  
1966 Ancient Mesoamerica: Selected Readings. Palo Alto, California, 917.2  
Peek Publications. G74
  - 2 Hole, Frank and Robert F. Heizer  
1965 An Introduction to Prehistoric Archaeology. N.Y., Holt, 571  
Rinehart, and Winston. H172
  - / Leone, Mark P. (ed.) 913.03  
1972 Contemporary Archaeology. Carbondale, Southern Illinois 458  
University Press.
  - / Pfeiffer, John E.  
1969 The Emergence of Man. N.Y., Harper & Row. 573  
PS2
  - \* Meggers, Betty J. (ed.)  
1968 Anthropological Archeology in the Americas. Washington, D.C., 913  
Anthropological Society of Washington. AN6
  - 2 Old World Archaeology  
1972 Old World Archaeology, Readings from Scientific American. San 913.03  
Francisco, W. H. Freeman. 024
  - / Thomas, David H.  
1974 Predicting the Past: An Introduction to Anthropological Arch- 913.03  
aeology. N. Y., Holt, Rinehart, and Winston. T45

\* on order, will send on arrival

Figure 9. Books on reserve at the main campus library in 1973-74. Robert S. Peabody Institute of Archaeology.

Separate copies of the following articles are also on reserve:

*Copied*

- 3 Adams, Robert McC.  
"Some Hypotheses on the Development of Early Civilizations."
- 4 Binford, Sally R. and Lewis R. Binford  
"Stone Tools and Human Behavior."
- 3 Braidwood, Robert J.  
"The Earliest Village Communities of Southwestern Asia  
Reconsidered."
- 3 Carneiro, Robert L.  
"A Theory of the Origin of the State."
- 3 Childe, V. Gordon  
"The Urban Revolution."
- 2 Flannery, Kent V.  
"The Olmec and the Valley of Oaxaca."
- 3 Hole, Frank; Kent V. Flannery; and James A. Neely  
"Summary and Conclusions" from The Prehistory and Human  
Ecology of the Deh Luran Plain.
- 4 MacNeish, Richard S.  
"Ancient Mesoamerican Civilization."
- 2 Pfeiffer, John E.  
Chapter XVI from The Emergence of Man.
- 3 Sanders, William T.  
"Hydraulic Agriculture, Economic Symbiosis and the Evolution  
of States in Central Mexico."

**Figure 10. Articles to be read for the Anthropology course, 1973-74. Robert S. Peabody Institute of Archaeology.**

Building on the changes of the 1970s, including a growing student body and more international students, the 1970s saw even more change, in the broader world of course, and on campus. In the early 1970s an agreement was made to merge Phillips Academy with a neighboring girls school called Abbot Academy (Allis 1979:678-680). In preparation for the merger, which had its ups and downs, several co-ed courses were

offered in 1972-73, including the archaeology elective. Two Abbot women joined eight Phillips Academy men for the course. MacNeish was complimentary about the performance of the women, submitting good grades and positive feedback to the Abbot registrar (Richard S. MacNeish records 01.04, Series II, Box 3, Folder 25). By the following year, when the merger was complete, half of the archaeology class enrollees were women.

In 1976 introductory anthropology courses were added to the archaeology elective, and these classes were taught by Dean of Faculty and history and social sciences instructor John “Jack” Richards. By academic year 1980-81 these anthropology courses are described in the school course of study as Anthropology: The Emergence of Man and Anthropology: The Emergence of Society (Phillips Academy 1980:18). The course catalogue indicates that Jane Wheeler was teaching the archaeology course, though it is unclear if students enrolled and it would seem no dig was conducted at the town dump that year. Despite the expanded course offerings, all was not well. MacNeish’s primary focus was on his research, grant funds were becoming more elusive, and the Foundation’s endowment was at an all-time low (Blustain 2018:150-151). By 1983 MacNeish departed the Academy. Richards continued with the introductory anthropology classes for a short time, but ultimately they were no longer offered, and by 1988-89 none of the anthropology courses appear in the school catalogues. MacNeish’s departure and the serious financial trouble lead the school to mothball the archaeology program for the remainder of the 1980s. Documents in the school’s archives indicate that there was serious consideration given to permanently closing the museum.

We learn from Patricia Higgins and Karen Ann Holm, in their 1986 piece “Archaeology and PreCollege Education: A Literature Review,” about the growing number of instances where teachers use archaeology in their classes during the 1970s and 1980s. Perhaps not surprising, there are considerable parallels between what was happening at Phillips Academy during the 70s, 80s, and 90s and the broader trends that Higgins and Holm document, including student participation in excavations, the role of museums and motivated educators, claims about archaeology and development of thinking skills, as well as the interdisciplinary nature of archaeology.

Colleen Popson and Ruth O. Selig (2012) report on the long-running Smithsonian Anthropology for Teachers Program, which began in 1978 and continued through 2012 with support from several federal funding sources. The program was designed to provide in-service training for PreCollege educators and ultimately included partnerships with the American Anthropological Association and the publication of AnthroNotes (1979-2012). Through the program discussed by Popson and Selig, a number of universities offered a graduate-level course in anthropology specifically for teachers. They report that numerous teachers incorporated anthropology and museum resources in their curriculum, often for many years after taking the course. Popson and Selig

(2012:12-13) also point out that efforts in allied social sciences have borne fruit in PreCollege teaching at the state and national level. As examples they describe efforts by professional associations of psychology and sociology to integrate their disciplines into the high school curriculum with considerable success. They note that in the 1980s the American Psychological Association worked to make psychology part of the high school curriculum, with considerable results, including hundreds of thousands of students nationwide taking high school psychology classes, with many taking AP Psychology exams prior to entering college (Popson and Selig 2012:12). They describe similar success by the American Sociological Association in recent decades as well.

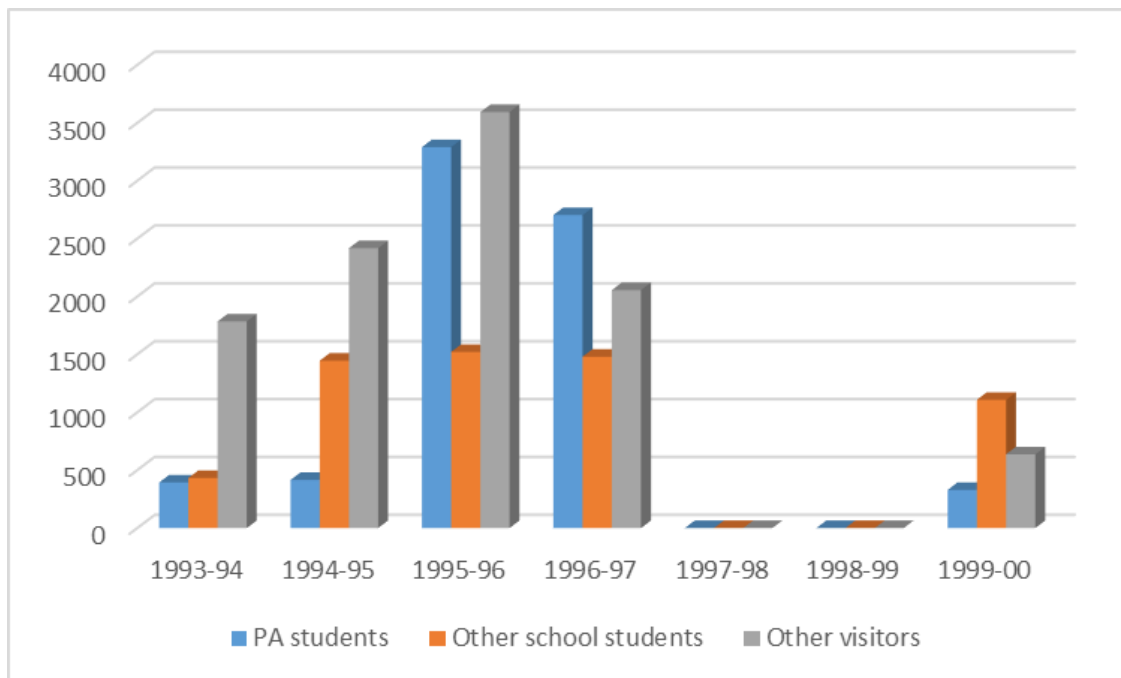
### **The Museum Era**

In 1990 archaeologist Jim Bradley was recruited to lead the institution, then rebranded as the Robert S. Peabody Museum of Archaeology (Hamilton and Winter 2018:30-31). The name change reflected an interest in making the Peabody a public-facing, exhibition-driven museum, like the Addison Gallery of American Art, another cultural institution on the Phillips Academy campus. The staff and programming grew during this period, and exhibitions were regularly mounted. Educational programming was offered for local students and those attending Phillips Academy (Figure 11). Bradley expanded the Peabody staff, with Leah Rosenmeier serving as Education and Outreach Coordinator from May 1993 through fall of 1996, before shifting focus to repatriation and NAGPRA. During 1993-94 class visits by Phillips Academy students included History and Human Ecology (summer session), as well as Biology 25 (all five sections), Biology 52 (all six sections), History 30, History 31, History 49, Social Science 10, English 200, English 528, and Art 10 (Classes, 1991-1996, Jim Bradley files 01.05, Box 4, Folder 19).

In 1995 Bradley proposed that the Peabody develop a more formal education program, as there was growing demand on and off campus. The concepts were interesting, and focused on the interdisciplinary nature of archaeology and models of hands-on learning. A fall 1996 newsletter report by Rosenmeier indicated that the museum was planning to host “a slew of American history, art, and English classes,” as well as activity-based programming for local public school classes (see Figure 12 for attendance numbers). In the fall of 1997 Gabriella Browne joined the staff as Education Coordinator. Browne reported in the spring 1998 newsletter on educational programming being offered, including a partnership with the Addison Gallery of American Art, the Essex Art Center in Lawrence, MA, and the United Native American



**Figure 11. Leah Rosenmeier, NAGPRA coordinator, talks with students, 1995.**  
Photo by David Oxtan.



**Figure 12. Participation in Peabody Museum educational programming, 1990s. Note that no data was located for academic years 1997-98 or 1998-99.**

Cultural Center in Ayer, MA; programs had been initiated at a number of local public schools (Figure 13). One of these, piloted at South School in Andover, was called Authentic Research Challenge, and involved “lessons and activities covering basic thinking skills used in archaeological research” and sought to link students with avocational archaeology mentors from the local archaeological society. The endeavor was ambitious, sought to integrate core curriculum with experiential learning, and was scheduled to expand to all fifth grade classes in Andover in the space of two years. Based on grant applications, it appears that the program enjoyed some success, but within a few months Browne was no longer a staffer at the Peabody. Details about the numbers of participants in educational programs is gleaned from Bradley’s January 8, 1997 report to the Phillips Academy Board of Trustees, as well as Leah Rosenmeier’s education records (see Figure 12 for details) (Report from the Robert S. Peabody Museum, James W. Bradley, January 8, 1997, 01.05 Bradley files, Box 8, Folder 17; November 9, 2001 memo in 05.01, Leah Rosenmeier education records, 1990-2005). While the picture of student and faculty engagement during this period is incomplete, it appears that there is a significant rise, followed by a precipitous drop in numbers.



**Figure 13. Students from Lawrence, Mass. participate in the programming offered by the Peabody Museum, late 1990s. Robert S. Peabody Institute of Archaeology.**

In July 1999 Beryl Rosenthal had joined the Peabody staff as Director of Museum Education. Writing in the fall 1999 newsletter, Rosenthal shared her vision of what anthropology had to offer students, with an emphasis on diversity, global citizenship, and cross-cultural awareness. The spring/summer 2000 newsletter included a brief description of four lessons, two of which we still use in one form or another. The descriptions are reproduced here:

- Message in a (Coke) Bottle. Working with a collection of Coke bottles spanning 35 years, students learn to observe and interpret objects. They find out that common objects can tell us a lot about our own culture through time.
- Andover 1492. With a simulation of an archaeological dig at the Shattuck Farm site in Andover, students experience how archaeologists analyze material evidence to learn about the past.
- Is It or Isn't It? Is it a genuine arrowhead, or just a rock? Students assess a group of stone objects to determine which are artifacts—products of human manufacture—and which are natural formations.
- Where Did It Come From? Students understand how indigenous people used their environment by identifying materials in tools and clothing. Young visitors grind dried corn into cornmeal with a stone

*mano* and *metate*, gaining respect for Native skills in a world before malls and grocery stores.

Compliance with the new Native American Graves Protection and Repatriation Act (NAGPRA) occupied significant staff time. An outgrowth of NAGPRA consultations, a student exchange and travel program, Pecos Pathways, was developed in 1998 and provided a model for student travel programs at the Academy in the years to come (Figure 14). In-depth information on Pecos Pathways by Lindsay Randall and Chris Toya was published in an edited volume dedicated to the evolution of the museum (*Glory, Trouble, and Renaissance at the Robert S. Peabody Museum of Archaeology* [2018]). NAGPRA brought the museum staff members into contact with Native American activists, artists, and authors, many of whom interacted with students, both in the classroom or in informal settings. The expense associated with the exhibition program, matched with limited income, and few visitors, however, led to another crisis for the Peabody. By 2002 the school considered permanently closing the museum, and disbursing the collections. As during earlier periods, there was little connection between the museum and the school. Outcry from archaeologists and other friends of the Peabody led to a reprieve and a new plan (Blustain 2018:152-153).



**Figure 14. Students from Andover and Pecos Pueblo participate in the Pecos Pathways program. The rusty debris are the remains of one of Alfred V. Kidder's Pecos field vehicles. Robert S. Peabody Institute of Archaeology.**

In the early 1990s a new educational program—Project Archaeology—was developed by Montana State University and the federal Bureau of Land Management. Colleen Popson and Ruth Selig (2012:12) describe Project Archaeology as one of the most successful large-scale and long-term efforts to bring archaeology into the PreCollege classroom. It is interesting to compare the successes and challenges faced by Project Archaeology in the context of the Phillips Academy archaeology program. Project Archaeology was developed to instill principles of archaeological stewardship in students, to educate students about archaeology and archaeological sites, and to enhance scientific literacy and cultural understanding through archaeology<sup>7</sup>. Professional development workshops, lesson plans, and continued support are provided for teachers, who in turn deploy the Project Archaeology lessons in their classrooms. A national network supports this programming, with trainers situated in many states. The Project Archaeology annual report for 2016 states that 4,287 educators received information about the program (from short workshops to formal training) and they estimate that 27,000 students were reached. In many ways the approaches that worked at Phillips Academy in the 1990s share a lot with Project Archaeology, but there are significant differences. While the focus at the Peabody and Phillips Academy acknowledged many of the benefits of archaeology in the classroom, the more recent successes have downplayed the conservation and preservation of cultural resources, while accentuating the ability to enhance and support existing curriculum.

### **A Fresh Start, 2002-present**

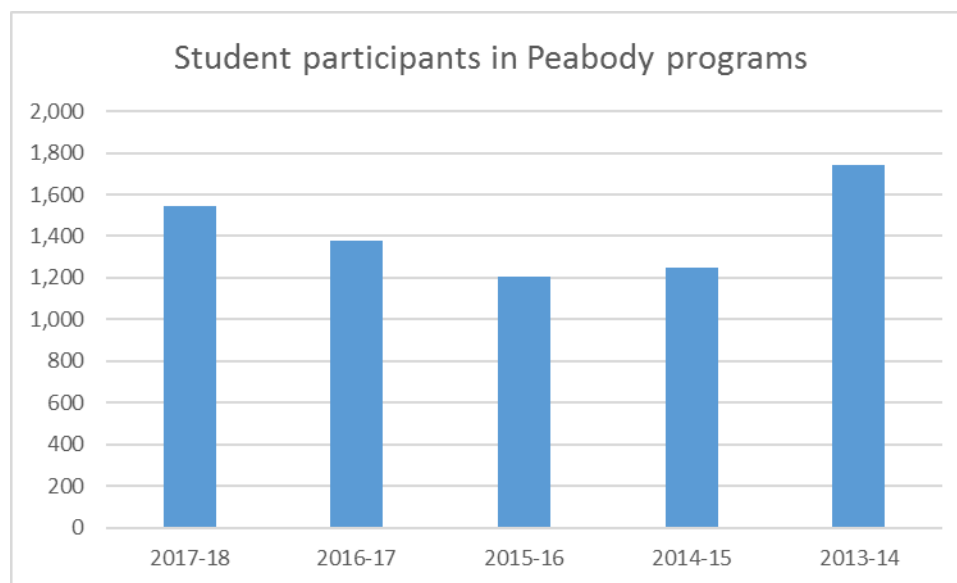
In many ways the history of the archaeology program at Phillips Academy can be seen as a series of crises punctuated by periods of relative calm that ultimately don't last—an educational version of punctuated equilibrium. The first crisis came within a decade or so of the institution's genesis and was precipitated by Warren Moorehead's and Charles Peabody's desire to physically expand the museum footprint. The outcome, however, was that the program was redirected toward pure research and the educational aims envisioned by Robert S. Peabody were abandoned. Optimism around teaching archaeology in the 1930s was quickly replaced by a focus on the war effort in the 1940s and following the war, educational connections with the Academy were minimal. The next crisis came in 1983 with the departure of Richard "Scotty" MacNeish as director, largely due to disagreements with the Academy's administrators, commitment of endowment funds to fieldwork, and concomitant financial woes. Unfortunately, the educational program built by MacNeish and his colleagues beginning in the late 1960s was also lost as the museum was shuttered for the remainder of the 1980s. The next crisis came more quickly, as efforts in the 1990s to deliver top notch museum exhibits, provide museum-based learning opportunities for students in and outside the Academy, and the needs of a relatively large staff outpaced endowment and fundraising income.

Almost exactly 20 years after the 1983 crisis, the Peabody again faced closure and the loss of momentum built around educational programming.

In 2002, however, something different happened. Malinda Stafford Blustain took over first as interim director, and then as director. Academy trustees worked with the school's administrators, faculty, advisors, and Blustain to craft a new vision for the institution. The 2018 edited volume by Blustain and myself, *Glory, Trouble, and Renaissance at the Robert S. Peabody Museum of Archaeology*, document some of that story and readers are referred to that book for more details. What emerged from the 2002 crisis, interestingly, is a very different approach for the Peabody that emphasizes teaching and learning, rather than research. This orientation is a significant break with much of the history of the institution, but ultimately a return to founder Robert S. Peabody's 1901 vision, which focused on students and the role that archaeology could play in their education. Beginning in 2002 and continuing today, Peabody personnel offer a diverse portfolio of ways that students and faculty at Phillips Academy can engage with archaeology and anthropology. These approaches include fairly traditional classes, taught by school faculty at the archaeology building and rely heavily on the collections of the museum, often with the aid of Peabody staff members. Instructor in history and social science Marcelle Doheny was one of the first faculty members whom former director Malinda Blustain induced to teach one of these classes. Doheny has continued to offer such classes since 2002, most recently teaching a term-long elective called Race and Identity in Indian Country. A similar arrangement, this time with biology faculty member Jerry Hagler, resulted in Human Origins, another term-long elective that focuses on human evolution (Hagler 2018). Hagler first offered Human Origins in 2007, collaborating with Peabody staff members who contributed to teaching and pulled hominin skull casts and other artifacts from the Peabody collections. Since fall 2016, as the Peabody's director, I have taught the Human Origins course. Most recently history and social science instructor Donny Slater has begun offering Maya Cosmos, another archaeology elective. These courses are fairly traditional attempts to put archaeology and anthropology in the high school classroom, not unlike the original courses taught by Moorehead and Peabody, and later by Byers and MacNeish and his associates. They are fairly sought after by students as affirmed by wait lists for admittance. And while they result in extended exposure of students to archaeological and anthropological facts and ideas, they reach a fairly small portion of the student body. Maximum class size is typically 16, while the overall student body is currently 1,147.

Another approach, also initiated during the 2002 reinvention of the Peabody, was to follow a more traditional museum education approach, but to focus efforts on the Phillips Academy curriculum. Some of the lessons developed during the 1990s were revisited and new lessons were created, most with the specific intent of supporting existing classes being taught by Phillips Academy faculty. As new faculty come on board and courses are reimaged, the list of Peabody lessons is tweaked, augmented,

and similarly reworked (Hagler 2018). Discussion with faculty across departments has resulted in the development of a yearly catalogue of lessons offered by the Peabody, with notes on which classes most align and an offer to develop custom lessons as well. The 2018-2019 lesson guide published on the Peabody's website includes 40 lessons tailored to support the curriculum in eleven disciplines across the campus and ranging from art and music, to history, and math and science (Peabody course catalog 2018-19). Most of these lessons are designed to fit within a single 45-minute long class period, though some work better in extended 75-minute classes, and a few have been created to span several class periods. In many cases these lessons include artifacts pulled from the Peabody's teaching and research collections, or hands-on activities and projects. Faculty report that they like these lessons for a variety of reasons, ranging from relevance to material covered in class to a change of pace for themselves and their students. For example, history and social science instructor Natalya Baldyga reported in fall 2018 that her History 200 and 300 students frequently mentioned the introduction to NAGPRA, Taíno, and Pueblo Revolt lessons that they had at the Peabody throughout the rest of the term. In each case the lessons supported world and US history topics being covered by the instructor in class. The approach of these lessons is actually not to introduce students to archaeology and the ideals of our field, but rather to use archaeology to support the ongoing curricula in other departments and classes, whether the courses are in math, science, art, music, English, or history. Data collected beginning with school year 2013-14 indicate that a significant number of students at the school participated in these lessons (Figure 15).



**Figure 15. Student participants in Peabody programs since academic year 2013-14.**

Further building on programs from the 1990s, Peabody staff members in 2002 instituted student travel and work duty programs, each with strong experiential components grounded in anthropological and archaeological pedagogy. Adding to the innovative Pecos Pathways student travel program first offered in 1998, were trips to Mesoamerica, Peru, France, and, most recently China. History and social science instructor and former Peabody museum educator Donny Slater explained at a school program meeting on Learning in the World that the anthropological lens emphasized in the Peabody trips allowed students to see beyond differences in lifestyle and develop a deeper understanding of other people and cultures encountered on these trips. Some of the connections developed through these outings, now included in the school's Learning in the World program, have led to experiential workshops. For example, ties to the Pueblo of Jemez led to an annual week-long workshop led by potters Dominique and Maxine Toya and other friends and family with students participating in studio ceramics classes (Figure 16).



**Figure 16. Dominique Toya, Pueblo of Jemez artist, advises a student on a pottery vessel during a week-long workshop at Phillips Academy, May 2016. Photo by Ryan Wheeler.**

Overall, the programs initiated in 2002 and continuing today have integrated the Peabody in the life and curricula of Phillips Academy in diverse and meaningful ways. Traditional term-long classes with archaeology and anthropology as central pedagogy are present, but as electives, reach a limited number of students. The lessons offered in support of existing curricula, however, have found a way to deploy archaeological objects and information in the high school classroom and reach a large number of students at Phillips Academy. During these class visits museum educators often take an informal survey, asking how many students have already been to the Peabody with one of their classes; it is unusual to find many hands raised unless the class is predominantly ninth graders during the fall term. Rebecca Sykes (2018:220), former associate head of school at Phillip Academy, recently reflected on the turmoil and rebirth of the Peabody in the early 2000s and summarized several significant changes that have contributed to the successful integration of the Peabody into the Academy. Chief among these modifications was attaching lessons to existing courses, preferably core courses. Sykes also noted the value of archaeology for interdisciplinary teaching and learning, and the ways in which archaeology can contribute to teaching local history and Native American history.

### **Discussion**

Selig and Popson (2012:12, 13) demonstrate an overall growing interest in the PreCollege teaching of anthropology, mirroring Higgins's and Holm's 1986 survey (Higgins and Holms 1986). They describe the current federal and state standards around social studies, which have primarily focused on history, geography, economics, and civics, noting the occasional presence of anthropological themes, but a general overall lack of archaeology and anthropology. Carol Ellick's (2017) recent article on the history of archaeological education picks up where the 1986 survey leaves off and outlines the ups and downs of systematic efforts to put archaeology in the classroom over the last thirty years. In many ways the challenges that Ellick (2017:426) outlines are similar to those faced at Phillips Academy over a much longer period, and she notes an interesting shift from the 1990s, when broader efforts at archaeology education focused on stewardship and prevention of looting, with new efforts capitalizing on the multidisciplinary and interdisciplinary nature of our field in the classroom.

Perhaps most interesting are that efforts to teach archaeology and anthropology at Phillips Academy have faced a series of challenges not unlike those faced by our disciplines in the broader state and national educational arenas, where archaeology and anthropology remain of interest, but largely on the periphery. As described above, the history of the twentieth- and early-twenty-first centuries of teaching archaeology (and anthropology) at Phillips Academy can be seen as a series of small successes followed by periods where little or no archaeology was present in the high school classroom. This

situation seems particularly puzzling, since Phillips Academy has been home to an archaeology program since 1901, distinguishing it from every other public and private school in the United States. Even when archaeology and anthropology courses were offered, they were elective classes taken by a relatively small number of students. Likewise, Popson and Selig (2012:12-13) describe the considerable ground gained by psychology and sociology in the PreCollege classroom, while archaeology and anthropology are gaining traction, but at a slower pace. Popson and Selig (2012:13-14) point out that the current trends in pedagogy favor a focus on interdisciplinary studies, global awareness, and an ability to understand diverse cultures, which would seem to augur favorably for fields like archaeology and anthropology that have long valued and embodied these approaches and ideals. Our recent successes at Phillips Academy have diverged in many ways from other approaches to see archaeology in the PreCollege classroom. For example, the Peabody focus has been on supporting existing curriculum, rather than stewardship and conservation of archaeological resources.

We can consider several possible obstacles that may have slowed archaeology's ascendancy in the high school classroom—both at Phillips Academy and more broadly. One is that there is simply not room for adding more disciplines, and this lack of room in the schedule is certainly true at Phillips Academy where students begin their studies at 8:00 am and continue through the afternoon, only to be followed by music and sports practice and many hours of homework each evening. However, we are forced to consider Popson and Selig's psychologists and sociologists, who have made significant inroads into the PreCollege classroom. One might be inclined to dismiss the success of the psychologists, since their professional organizations are considerably larger and more influential than those in archaeology and anthropology, but membership in the American Sociological Association is under 14,000 and would appear to have resources similar to the American Anthropological Association and the Society for American Archaeology.

One obstacle to including archaeology and anthropology in the PreCollege classroom that is worth examining is that in many ways these fields have been pedagogically "dangerous" for much of the twentieth century. In one of the few books on archaeology and education, published in 1990 in the One World Archaeology series, Peter Stone's and Robert MacKenzie's *The Excluded Past: Archaeology in Education* presents a worldwide survey on archaeology in education. Alice Kehoe (1990) argues in her contribution to that book that the national mythos of Columbus, the discovery of the New World, and the colonial baggage inherent in this mythology have been ingrained in the American educational system. She points out that archaeology and anthropology could be used in redress of these ingrained mythologies, but that, at least in 1990, attempts at a "new social studies" had fallen by the wayside due to budget cuts and a desire to focus on reading and other basic skills. If we explore this idea further, we

might argue that at some point the disciplines of anthropology and archaeology have become more self-reflective and gradually moved ahead in comprehending our own role in the colonial enterprise and how we can use the tools and techniques of our field to unpack the baggage of colonialism, to investigate colonialism itself, to find instances of resistance, and make all of these aspects of colonialism more broadly available in books, articles, exhibits, college and university courses, and, even, in the PreCollege classroom. But that in doing so we may have outpaced our high school teaching colleagues, making our fields interesting, but at the same time, less desirable. At Phillips Academy, strategic initiatives identified in 2014 include a focus on equity and inclusion, in and outside the classroom, specifically desiring to “embed intellectual inquiry related to race, ethnicity, class, gender, and sexual orientation in our curriculum and other programming.” Other initiatives focus on “experiential, interdisciplinary, and multidisciplinary courses” and to provide “an opportunity for every student to study off campus and experience a different culture.” At this point, the perspectives of the Peabody personnel are similar to those of the faculty and administrators, as reflected in shared interests in interdisciplinarity, cross-cultural understanding, and a focus on teaching equity and inclusion. In many ways, the Peabody is a one-stop shop for all of the above. While this alignment between teachers and museum educators may be the case today at Phillips Academy, one wonders what the prevailing views are in the broader worlds of educational pedagogy at the national and state levels. Are most schools prepared for what archaeology and anthropology might have to offer?

The idea of archaeology and anthropology as “dangerous” and counter to predominant pedagogy is intriguing, but perhaps difficult to investigate or affirm. Kehoe’s Columbus example is interesting to reconsider, and in retrospect, it is clear that the Columbian quincentenary marked a turning point in the history of the national myth and that many textbooks and teachers now interrogate this mythology, though this probably varies widely depending on social and political sentiments. Throughout much of the Phillips Academy-Peabody history, other obstacles appear more significant than the challenges that archaeology might pose to prevailing pedagogy. In the nineteen-teens the desire to expand the museum footprint was contrary to the Academy’s goals of keeping school; a solution to keep the Peabody constrained was needed, and the solution was a refocus on pure research. In the mid-century the revival of teaching archaeology and anthropology by new staff members was thwarted by the war effort. Likewise, budgetary issues caused collapses in the early 1980s and early 2000s. Perhaps Rebecca Sykes (2018:220) sage guidance, mentioned above, is significant here. Boiled down, what she is telling us, is to find ways to make our fields relevant in the high school classroom. This advice echoes Fritz Allis’s (1979:355) assessment of the Phillips Academy-Peabody relationship throughout much of the twentieth century—basically the research conducted by the institution had little impact on the faculty and

students, elective courses engaged a small number of those students, and, overall the Peabody was largely irrelevant as far as the high school was concerned.

So what are we to do if we are to move beyond the current state of affairs where some teachers use archaeology and anthropology, and a minority of schools offer courses? Considering the successes of other social sciences at the national and state levels, perhaps we need to encourage our professional organizations to join forces, find what has been successful for other fields, and work to see our disciplines added to the social studies curricula. We also need to continue work at the grassroots level to connect with individual teachers and help them deploy archaeology and anthropology in their classrooms. Good examples, lesson plans connected to state and federal standards, and assessment tools that can demonstrate success are critical. The current Phillips Academy-Peabody model suggests that a mix of approaches is worthwhile and appeals to a wider range of faculty and students. These are summarized below.

### *Volunteering*

High school students are highly capable volunteers, based on several decades of experience with Phillips Academy work duty students who contribute time each work. According to the Phillips Academy “Blue Book” (2017:69), the “work duty program is designed both to amplify our students’ sense of responsibility toward their environment and to inculcate in them the importance of the notion of selflessness, or *non sibi*.” At the Peabody Institute work duty students are engaged in all aspects of museum collection work, including cataloging and handling objects. Volunteer work at a museum provides opportunities for more informal pedagogical experiences and the Phillips Academy students have frequently asked for more background and training in archaeology to inform the work that they are doing. Anecdotal reports from students from the 1970s to today indicate that the museum served as a bit of an oasis in a highly competitive, busy, and often fraught school environment. Many of these students have remained engaged with the Peabody and will visit during breaks or during reunions. Curator of collections Marla Taylor, who also supervises the work duty students, collects reflections at the end of each year. One student offered the following:

Through the Peabody and the opportunity to study Archaeology, I’ve come to have a greater understanding and appreciation for the interconnectivity of all humans, past and present. Not until I handled an artifact and imagined the hands that created it, did I realize that all humans are more or less the same.

J. G. (Phillips Academy Class of 2014)

## *Class modules*

Class modules describe the 45- and 75-minute classes offered across disciplines. At Phillips Academy we market these as “on campus field trips,” since time constraints prohibit instructors from taking their students to larger museums in Salem or Boston. Each year a booklet in PDF format is published that lists all of the class module offerings, along with notes on which classes might find them most useful. The focus is on existing curricula rather than the more general interests of archaeology education in stewardship and preservation. This idea incorporates archaeology and anthropology to teach other subjects. Collaborative education is often central to the class modules, with project- or problem-based activities, though some examples are lecture or seminar based. We have been highly successful with this approach and regularly host hundreds of classes each year across the curriculum, from humanities to math and science. The class modules change from year to year as new faculty join the community, others leave or retire, and individual electives are added or broader general education requirement courses are revised.

We have many examples of these modules, and readers are referred to our current Course Catalog (Robert S. Peabody Institute of Archaeology 2018). One example that does not appear in the catalog was developed for Innovation Academy Charter School in Tyngsborough, Massachusetts. Educators at the Peabody were contacted by faculty at Innovation Academy in 2014, who asked for help developing an archaeology-themed lesson for their interdisciplinary history and math course. The Peabody houses collections from the Tyng Mansion site, a colonial-era plantation house located on the grounds of the Innovation Academy campus. The result was a lesson using ceramic pipe stems from the site that blends the history of the Tyng site with the various statistical approaches available to date ceramic pipe stems. Students worked in teams to evaluate a small sample of pipe stems using three different mathematical techniques and then compared results. Peabody educators taught this lesson in fall 2014 and 2015 before handing it off completely to the Innovation Academy instructors running the course.

## *Deep dives*

Deep dives are similar to the class modules but span several class periods. These offerings are the most collaborative, with the first class visit introducing a topic, followed by several additional class visits that see students participating in project- and problem-based learning. In one example, curator of education Lindsay Randall worked with math instructor Joel Jacob to have students re-analyze sherds from Alfred V. Kidder’s excavations at Pecos Pueblo and allied sites. The result was a poster presentation of

their results, some of which diverged from Kidder's initial interpretations (Jacob and Randall 2017). We have created similar multiday projects for math, English, and history.

Another math-based example, called Trigonometry, requires two 45-minute periods and one longer, 75-minute period. Students are challenged to use trigonometry to reconstruct, on the ground, the location of school founder Samuel Phillips's Mansion House, built in 1785 and destroyed by fire in 1887. Students are introduced to the history and architecture of the federal style house and work in teams to create a map of the area where the house once stood. A basic auto-level and compass are used to calculate distances and angles and plot these on their maps. Each day the students add more buildings to the maps, and ultimately triangulate the location of the Mansion House based on an 1836 survey, marking their hypothesized location on the ground with spray paint. Like the statistics lesson discussed above, this is a good example of problem-based learning that blends history, math, and archaeology. Teams of other students have occasionally made small excavations at the Mansion House site, based on the maps made by the math students.

In 2014, during a campus-wide effort at strategic planning, representatives of the libraries, archives, and museums (LAMs) on campus contributed a white paper on the subject of collaborative learning (Tully et al. 2014). A team of faculty had already generated a parallel paper on interdisciplinary and multidisciplinary learning. These summary papers are both relevant here, since the class modules and deep dives offered by the Peabody, and described above, draw heavily on interdisciplinary and collaborative pedagogies, and it was clear at the time that the Phillips Academy strategic plan was going in this direction as well. Specifically, the new Phillips Academy strategic plan focused on re-imagining the Andover ethic of *non sibi* within a contemporary context, asking "students, faculty, and staff to look beyond the individual to build an inclusive, collaborative, creative, and empathetic community" (Tully et al. 2014). Key elements include pedagogical innovation, engagement with ethical issues and cultural differences with openness and critical rigor, and individual well-being, resilience, and respect for others.

Review of research on Social Interdependence Theory—at the core of collaborative learning pedagogies—reveals that there is a direct and positive correlation with "psychological health, social support, self-esteem, perspective taking, bullying, and moral development" (Johnson and Johnson 2009). Research indicates that working cooperatively with peers and valuing cooperation results in greater psychological health, emotional maturity, well-adjusted social relations, strong personal identity, ability to cope with adversity, etc. Collaborative experiences contribute to higher self-esteem, which is at the heart of many of the components of the Phillips Academy strategic plan.

So, what exactly is collaborative learning? According to the Cornell Center for Teaching Innovation (2019), collaborative learning is grounded in the view that

knowledge is a social construct. Collaborative activities are most often based on four principles:

- The learner or student is the primary focus of instruction.
- Interaction and "doing" are of primary importance.
- Working in groups is an important mode of learning.
- Structured approaches to developing solutions to real-world problems should be incorporated into learning.

Group work or collaborative learning can take a variety of forms, such as quick, active learning activities in class or more involved group projects that span the course of a term or semester.

In their white paper on multi- and interdisciplinary instruction Jerry Hagler, Christopher Shaw, and Erin Strong (2014) identified a number of obstacles associated with the development of such curricula at Phillips Academy, including structural issues with the schedule and existing curriculum, workload, and territoriality. Similar challenges are faced by those interested in collaborative learning, but at a deeper level are questions of pedagogy. As with multi- and interdisciplinary teaching, some faculty may not be comfortable with or interested in the underlying theory and pedagogy associated with collaborative learning. Traditional lecture-based teaching is very different from cooperative and collaborative learning.

### *Multi-week units*

This offering is something that we have not experimented with at Phillips Academy, and it is not clear if it would work with the existing curriculum and schedule. GERALYN DUCADY and her colleagues (2017), however, describe eight very successful years of a multi-week archaeology unit offered in Providence, RI area middle schools. Readers are referred to Ducady et al. (2017) for more detailed information, but it is interesting to note that the unit, called Think Like An Archaeologist, was most closely aligned with the Common Core English Language Arts curriculum (Ducady et al. 2017:519). The appeal of this longer program also allowed the inclusion of assessment to be built into the curriculum, allowing Ducady and her colleagues to see if students were learning as expected and to tweak the program as necessary.

### *Term-long courses*

In many ways, this model is the traditional one for teaching archaeology and anthropology, certainly at Phillips Academy, and elsewhere. In recent years we have collaborated with faculty in history and science who have led these courses and most recently I took over the Human Origins course. A piece by Danielle Raad in the *SAA Archaeological Record* outlines what a term-long elective in archaeology looks like at

Arlington High School (in Arlington, MA). Raad (2016) provides an overview of her curricula and pedagogy, which emphasizes collaborative learning through project- and problem-based activities. In this example, the course included an excavation on the school campus, accompanied by research, analysis, and publication. Other aspects of Raad's course included visits from museum educators, semester-long research projects, study of ancient cultures, and issues of archaeological ethics. Raad (2016:12) makes the case for extensive use of archaeology in the high school classroom due to its interdisciplinary nature, especially as it draws on the scientific method and challenges students to improve their skills in critical thinking, research, communication, and advocacy.

At the Peabody, one of these term-long courses is Human Origins, an upper level interdisciplinary science elective (Hagler 2018:188-189). Human Origins began in 2007 as a collaboration between science faculty and staff at the Peabody; since 2016 I have taken over teaching this course entirely. Phillips Academy is on a term system, so each of the three terms is quite short—about 10 weeks of instruction. This schedule means that a survey of human evolution has to be quite selective. Currently the course is divided into two parts—the first tackles biological evolution of humans, with an emphasis on archaeology, fossil forms, and how to think about new discoveries (like our kinship with Neanderthals or the discovery of *Homo naledi*), while the second looks at innovation and transmission of ideas, especially ancient technologies like stone tools, fire, as well as origins of religion, art, and language. Interestingly, some of the first class periods are spent discussing science versus pseudoscience and how to assess the often extraordinary claims made by pseudoscience (we talk a lot about Bigfoot!). Students often struggle with this, which is disconcerting, but perhaps not surprising in today's disinformation age.

### *Experiential learning*

While not the principle focus of this article, archaeology and anthropology themed travel for high school students is something that has been offered by Peabody and Phillips Academy faculty and staff since the 1970s when Scotty MacNeish began taking students to Mexico for tours and work on his field projects. Most recently we have participated in an unusual cultural exchange program with the Pueblo of Jemez in New Mexico, as well as travel programs to Mesoamerica, Peru, France, and China, all with significant archaeological focus. Many of the students engaged with the Peabody through courses and work duty will participate in trips, and conversely, those who have gone on the trips will often get excited about the Peabody's other programs. I was struck one day at a meeting of the campus Learning in the World group when archaeologist Donny Slater (also history and social science instructor at Phillips Academy and Peabody research affiliate) spoke about the value of an anthropological

perspective for students traveling to Mexico and Peru. Slater described how imbuing students with a basic idea of “emic” and “etic” approaches to other cultures significantly shifted and enhanced their experiences on his trips.

## **Conclusion**

The archaeology program at Phillips Academy likely represents the longest running attempt to introduce high school students to archaeology and anthropology in the United States. That history, however, is one of fits and starts, mirroring in many ways the broader attempts to put archaeology in the PreCollege classroom of the last 30 or 40 years. The focus offered by the archaeology program was often out of sync with the needs of the faculty and students, and the demands of the curriculum and schedule. Since 2002 the Phillips Academy archaeology program has provided a wide variety of ways for students to experience archaeology and anthropology, inside and outside the classroom, ranging from volunteer opportunities at the campus archaeology museum and spring break and summer trips to major archaeological sites and museums domestically and internationally, to a variety of classroom programming, ranging from fairly traditional elective courses to innovative modules and deep dives that invite faculty to engage their classes across disciplines with projects and collections that support existing curriculum. Educators have recognized for a while that archaeology represents a natural and exciting way to approach interdisciplinary learning. The challenge is to make broad and sustained inroads into American PreCollege education and the pathways will require some agility on the part of archaeology educators and diverse offerings that appeal to different faculty, administrators, and students.

## **Acknowledgments**

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experience with the archaeology class. This article is dedicated to all of those—past, present, and future—who seek to teach and learn archaeology and anthropology at Phillips Academy.

### Notes

<sup>1</sup> The Harvard Peabody Museum of Archaeology and Ethnology was founded in 1866 by philanthropist George Peabody. Peabody also paid for the education of several of his nephews, including Robert S. Peabody and Othniel Marsh, both of whom attended Phillips Academy. Robert S. Peabody went to Harvard and studied law, while Marsh went to Yale and became a distinguished paleontologist. Connections between Phillips Academy and both Harvard and Yale abounded in the twentieth century and continue today. Robert S. Peabody had originally tried to gift his collection of archaeological specimens to Harvard's Peabody Museum, but ultimately founded the institution that bears his name at his high school alma mater. The Harvard and Andover Peabody museums are only 23 miles apart. Peabody's son, Charles, served as the first director of the Phillips Academy Department of Archaeology and also was a lecturer in French Paleolithic archaeology at Harvard. The eminent panel of experts who helped the Phillips Academy board of trustees formulate the future of the Department of Archaeology in 1912 was chaired by Frederic Ward Putnam, director of the Harvard Peabody, and included Harvard archaeology faculty member Roland Dixon. The Harvard connections continued in 1915 when Harvard PhD Alfred V. Kidder was hired to direct the Phillips Academy Southwest Project at Pecos Pueblo. Douglas Byers, coming on board in 1933, had studied at Harvard and had been an assistant dean there. During Byers' long tenure as director, from 1938 through 1968, many collections were traded and shared between Harvard and Phillips Academy, continuing a tradition begun by Kidder. Often human remains went to Earnest Hooton at Harvard, while funerary objects remained at Andover; this arrangement was the case with both Kidder's Pecos project and Byers's Nevin shellheap excavations. Harvard graduate students were often called on to teach classes at the Andover Peabody, during both Byers's time as director, as well as MacNeish's. Beginning in the 1990s the shared and split collections presented a challenge to repatriation efforts as it was, and continues to be, difficult to reunite individuals with their funerary belongings. Administratively, the two institutions are distinct, despite the flow of personnel and collections between them. For more information on the history of the Harvard and Andover Peabodys see Browman and Williams (2013) and Blustain and Wheeler (2018).

<sup>2</sup> Magic lantern slides are the forerunners of 35mm slides and today's digital PowerPoint slides. The technology was first developed in the seventeenth century, but was widely used in the nineteenth and early twentieth centuries as a means for sharing images during a lecture or presentation. Glass slides could be made from any photograph, and commercially available slide sets were available as well (Eisenhauer 2006).

<sup>3</sup> Wilbert K. Carter (1916-1993) did undergraduate and graduate work at Harvard in the late 1940s and early 1950s and completed a Master's degree there in 1954. His archaeological fieldwork focused on the Alaskan Arctic, including expeditions to Point Barrow in 1951, 1952, and 1953. He joined the faculty of the Tufts University sociology program not long after completing the Alaskan surveys for Harvard and by 1961 was teaching all four fields of anthropology at Tufts. Carter also directed the Human Factors Project in the Bio-Mechanics Lab at Tufts, where he conducted research on ergonomics and anthropometry for the US military in the 1950s. He retired from Tufts in the early 1980s.

<sup>4</sup> David L. DeHarport (1921-2001) was an accomplished archaeologist and photographer from Denver, Colorado. His graduate work at Harvard produced extensive documentation of Canyon de Chelly. After 1963 DeHarport dedicated himself entirely to photography, often with Southwestern subjects and landscapes (Evans 2017; History Colorado 2017).

<sup>5</sup> Peter J. Gomes (1985:157-158), in his memorial tribute to Henry “Harry” Hornblower, attributes Hornblower’s education in archaeology to his studies at Harvard and tutelage under J. O. Brew. Gomes does not mention Hornblower’s studies at Phillips Academy or his work with Douglas Byers and Frederick Johnson at sites in Maine, or his participation in excavations in the American Southwest. Gus Thorndike (1986:29-30), writing about his friend, explains Hornblower’s beginnings in archaeology at Phillips Academy in the memorial published in the *Andover Bulletin*.

<sup>6</sup> Gair Tourtellot taught the spring 1970 version of MacNeish’s anthropology/archaeology course while he was completing his Master’s degree at Harvard under Gordon Willey. Tourtellot had already completed undergraduate studies at Yale with Michael Coe. During the 1960s he did archaeology in Arizona, Louisiana, and Massachusetts before focusing on the Maya. He ultimately received a PhD in 1983 from Harvard. His dissertation was titled *Ancient Maya Settlements at Seibal, Peten, Guatemala: Peripheral Survey and Excavation*; it was published in Harvard’s Peabody Museum Memoirs series under a similar title in 1988. He held faculty positions at the University of Connecticut, Michigan State, and Northwestern, and research positions at the University of Pittsburgh and the University of New Mexico. From 1992 through 2002 Tourtellot was a Research Fellow at Boston University and co-directed investigations at La Milpa, Belize with Norman Hammond.

<sup>7</sup> See the Project Archaeology website for more information on this program, including annual reports, curricula, and pedagogy: <https://projectarchaeology.org/>

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