

Abstract

The turn toward community-based research in archaeology is “transforming” the discipline. No longer can we show up with screens and trowels wielding government permits and expect to start digging. Community-based archaeological projects may never even get to the excavation phase if local collaborators are uninterested or have other priorities. Now that collaboration with local populations has become standard archaeological practice, it is imperative to begin incorporating community engagement into traditional field schools. Today’s archaeology requires grassroots organizing, cultural awareness, and sensitive listening skills, in addition to digging square holes and drawing tree roots to scale. In this paper, I incorporate archaeology’s new community transformation into teaching a four-week service learning field school at Alma College in May 2018. Short-term outreach and educational events included hosting Boy Scouts, participating in Environmental Education Day, and holding a public archaeology day for the wider Alma community. I argue that creating opportunities for undergraduates to teach other publics both solidifies content-based knowledge and aligns with the goals of active learning and critical pedagogy. Integrating community engagement into the traditional field school model provides first-hand experience in collaboration, and offers students alternative understandings of the past that promote increased reflexivity and self-awareness.

Over the past decade, colleges and universities have increasingly turned toward service learning and community engagement to both improve student growth and give back to local people. Service learning is generally considered to be a course-based, credit-bearing educational experience in which students participate in an activity that meets community needs; afterward they reflect on that activity to gain further understanding of course content, appreciation of the discipline, and a sense of civic duty (Bringle and Hatcher 1995, 1996). According to the Carnegie Foundation for the Advancement of Teaching, community engagement involves partnership between the college or university and public and private sectors to enrich scholarship, enhance teaching and learning, prepare engaged citizens, strengthen democratic values, and address societal issues (Noel and Earwicker 2015). In 2006, the Carnegie Foundation devised a specific framework for classifying community engagement at educational institutions (see Carnegie 2018). Results demonstrate that service learning and community engagement courses are a significant indicator for students’ political involvement and do change their life perspectives (Johnson and Martin 2017; Kilgo et al. 2014). Students self-report that they find service learning academically challenging, and such courses encourage their retention at college (Gallini and Moely 2003).

During the 2017-18 school year, as a newly hired professor at Alma College (a small liberal arts college in central Michigan), I had the opportunity to implement service learning and community engagement in my courses. Alma's mission statement is to "prepare graduates who think critically, serve generously, lead purposefully, and live responsibly as stewards of the world they bequeath to future generations" (2018a). Community service, leadership, and civic duty are essential educational elements. Consequently, the college's "About" page describes that 90% of students enroll in at least one service learning course; 97% of students participate in experiential learning (Alma College 2018a). The College's social media accounts frequently show pictures of students on alternative breaks serving dinner at a local pantry, or working with the elderly to file their taxes (Alma College 2018b; 2018c). In fact, through the Andison Professional Development series and in line with Alma's liberal arts mission, all junior faculty attended a seminar on how to incorporate service-learning initiatives into current and future courses (Howe et al. 2014).

In the college catalog, a special "SL" designation is used to denote courses that are partly or entirely dedicated to service learning (though no such courses are required for graduation). Although the people-centered nature of anthropology would seem tightly linked to community engagement and service learning (Ingold 2018; Keene and Colligan 2004), at Alma, "SL" courses are distributed primarily within the Humanities division, specifically in the Communication, Education, Religious Studies, Spanish, and Theater departments, and Psychology in the Natural Sciences. Upon my entry to the college, just one Anthropology course included a service learning component: ANT 215/315 Michigan Archaeological Fieldwork.

Similar to the community service push among educational institutions, anthropologists are adopting explicit community-oriented goals for their research and teaching. Anthropologists are applying lessons from fieldwork—participant observation, the ethics and logistics of entering a new community, interview techniques, cultural relativism, proper recording and reflection of experiences, etc.—to develop holistic service-learning courses (Keene and Colligan 2004; Schalge et al. 2018). As the branch of anthropology that studies humans through the material remains they produce and leave behind, archaeologists, too, must not only develop solid working relationships with local communities, but also obtain legal permission from landowners, and state and national governments. Establishing a positive relationship with people in various positions outside the academic community is prerequisite to doing archaeology at all. Under an overall umbrella concept I call here "community archaeology," archaeologists are increasingly pushing toward research by, with, and for local people (Atalay 2012). In other words, community archaeologists would prefer to work as advisors or trainers to groups of people seeking to learn more about their heritage, identity, and past. There is much to gain through the integration of community archaeology and service learning.

In this article I make two interrelated arguments concerning service learning and archaeology. First, while community archaeology has quickly become a standard in research, undergraduate teaching of archaeology has not much changed in the past few decades; there remains a deep divide between research and pedagogy. In my experiences at liberal arts colleges and university-level institutions, introductory courses tend to be sweeping histories from *Australopithecus* to the invention of writing, or classroom-based lectures on theory and methodology. Hands-on training in archaeological methods sometimes occurs within the context of a special field-based course within the academic year, but more often students must seek, apply to, and pay for a summer archaeological field school. Second, I argue that the teaching in summer archaeological field schools is vastly undertheorized in comparison to the student-centered learning communities set up in college classrooms. Historically, field schools treat undergraduates as “labor” and funding for larger research projects, with graduate students providing more or less effective training. While practical from the point of view of project directors, what and how much students learn from this rite-of-passage experience is questionable.

Therefore, I developed a program designed to align classroom and field-based teaching, and best practices in experiential learning with community archaeology theory through the ANT 215/315 Michigan Archaeological Fieldwork course. I taught the course at the 200-level (for students without prior field experience) and 300-level (for students with a prior field school) during Alma’s 2018 spring term, a four-week period during May when students enroll in a single course that meets every weekday. Our course was the third season of survey and excavation at the site of Old Main, one of Alma’s first campus buildings, which tragically burned down in 1969 (Ball 2019). Conveniently, the site is currently located on a grassy area about 20 m from today’s principle academic building for social sciences and humanities. I review the archaeological experience from the point of view of the ten students who took the course, to evaluate whether and how service learning can close the gap between classroom and field-based pedagogy, and teaching and research.

Community-based Archaeology

In archaeology, the turn toward community-based research is “transforming,” even “revolutionizing,” the discipline (Atalay et al. 2014b; Colwell 2016; McAnany and Rowe 2015). Archaeology should not just be acceptable to local communities, but also useful, and perhaps even necessary in our contemporary world (Atalay et al. 2014a:8). No longer can archaeologists show up with screens and trowels wielding government permits and expect to start digging. Community-based projects may never even get to the excavation phase if local collaborators are uninterested or have other priorities (Pyburn 2009). Collaboration is better conceived as a continuum, from merely

communicating research to descendant communities to a genuine synergy between parties that could not be reached by either alone (Atalay 2012:Table 1; Colwell-Chanthaphonh and Ferguson 2008). In a recent 2018 *Annual Review* article on archaeological ethics, González-Ruibal (2018:347) explains that “Collaboration is an ethical mandate that has become widely accepted,” at least in theory. Making a good faith, reasonable effort to establish a working relationship with affected groups for the benefit of all is also codified as the Society for American Archaeology’s second ethical principle (Lynott and Wylie 1995; Society for American Archaeology 2019).¹

However, there is much debate on how to actually “do” collaboration, and whether it is possible without giving up a Western scientific framework (Gnecco and Lippert 2015; Habu et al. 2008). Some strongly argue that to do archaeology, we must also do ethnography; that it is a mandate of science “to document...any and all possible sociological and experiential dimensions in and through which...archaeological research occurs” (Castañeda 2014:78-79). The goal of this so-called “ethnographic turn” is to study the present social contexts, dynamics, and processes of archaeology. We do this in order to create ways of engaging stakeholders to negotiate the production and meanings of the past (Castañeda 2008:54; Hollowell and Nicholas 2009; Mortensen and Hollowell 2009).

Others argue that archaeologists need not adopt a second career in academic ethnography, but can practice Participatory Action Research or PAR (Atalay 2012; Hollowell and Nicholas 2009; Pyburn 2009). PAR seeks to empower those involved and bring social change through collective, collaborative, self-reflective, and critical inquiry. Five defining PAR principles include (1) a community-based, partnership process, (2) aspiration to be participatory in all aspects from project conception to completion, (3) building community capacity, (4) engaging a spirit of reciprocity, and (5) recognizing the contributions of multiple knowledge systems (Atalay 2012:63). Another critical aspect includes the recognition of power imbalances, which must be challenged toward a genuinely democratic process (Hollowell and Nicholas 2009:147). Now that collaboration with local people has become standard and ethical archaeological practice, we must begin to incorporate such training into traditional field schools. While the current generation of archaeologists (receiving their PhD from around 2005 onward) has typically learned how to do community archaeology “on the fly,” we are now positioned to develop and implement community collaboration training for our students. Despite some calls to “go beyond” the traditional field school model, I argue that we should re-conceptualize how and what we teach in the field.

Archaeological Pedagogy and Field Schools

Field schools are thought of as right-of-passage for archaeology undergraduates, to test whether they have the “grit” to survive—and even enjoy—the dirtiness and monotony of

field and lab work. Unfortunately the literature on archaeological field schools is almost negligible in comparison to that on community-based archaeology. On one end of the spectrum, some argue that field schools' use of military terminology (Joyce et al. 2002), an Indiana Jones-esque mentality, and structured learning hierarchy may even "contribute to continuing archaeology as a colonial process" (Gonzalez et al. 2006:397). The other side of the spectrum recognizes a "disconnect between the importance of field schools as a venue for training and disciplinary socialization, and the amount of time archaeologists spend discussing exactly *how* that training...can best be achieved" (Baxter 2009:17, emphasis mine). According to Baxter (2009:26), contemporary field school curricula replicate training designed during the postwar period of US history.

In other words, the way we teach field schools is, at the very least, out of sync with the way we want to do archaeology. We need to give more attention to teaching strategies, learning environments, actual cognitive processes of learning, and the relationship between these factors (Cobb and Croucher 2014; Hamilakis 2004). Fink's (2013) holistic view of active learning provides a workable model for archaeological field schools (Figure 1). The model begins with "information and ideas," where students start to process some information they learned through reading, watching videos, or listening to lectures. Then, students should embark on either a direct or indirect "experience;" the former "consists of students' engaging in real action in an authentic setting," while the latter involves observation of a professional, or of some human or scientific variable (Fink 2013:107). Last, and most significant, students afterward need time to "reflect," to decide what meaning to imbue their experiences as well as connect those experiences to course content. Overall, Fink's holistic view of active learning coalesces well with Hamilakis' (2004) suggestions of student-centered journals to promote critical reflexivity. Both models together provide an effective pedagogical design for archaeological field schools, but would be far from typical.

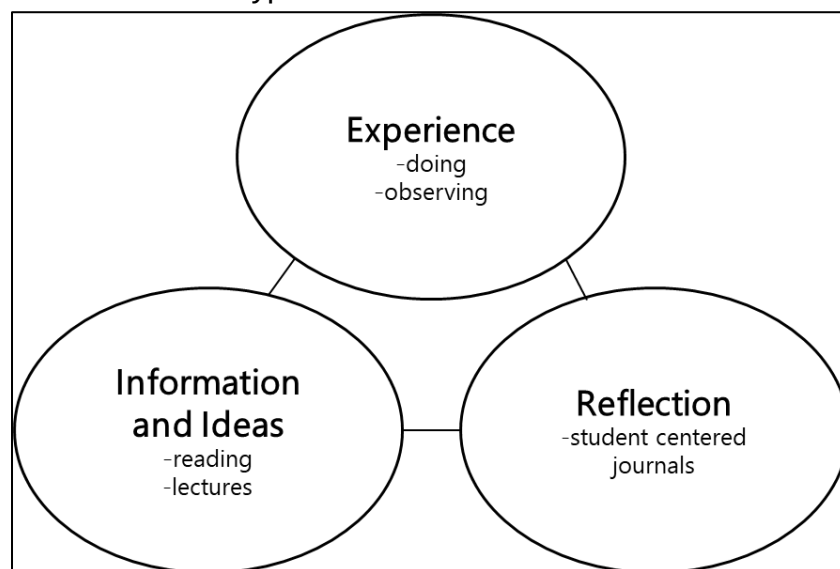


Figure 1: Holistic View of Active Learning. Re-drawn after Fink (2013).

In my quest to find standards for teaching field schools, I came across three volumes, the most helpful of which is Baxter's (2009) short book on the history and practicalities of running a field school. Another standard is field school certification, offered by the Register of Professional Archaeologists (rpanet.site-ym.com). Last is an edited volume on *Teaching Archaeology in the Twenty-First Century* (Bender and Smith 2000), which does not, unfortunately, specifically address teaching field schools. Between these three resources, I compiled a list of archaeology basics that should be taught in a typical field school (Table 1).

Field, Lab, and Other Archaeological Skills		
Surveying	Lab Forms	Report writing
Cartography	Databases	Curation
Stratigraphy	Photography	Note-taking
Excavation	Artifact Drawing	Flotation
Field Forms	Cleaning	Bone identification
Photography	Labeling	Sketching
Pit Drawing	Sorting	Sampling soil

Table 1: List of Basic Archaeological Skills to be Taught in a Field School.

While Table 1 covers basic and even advanced archaeological skills, it certainly does not overlap with questions of how to do collaboration, the ethnographic turn, or community-based research as transformation. Therefore, I ask, to what extent can we teach a field school within the PAR guidelines? Can we teach students how to do collaborative research, through collaborative teaching? Critical pedagogies promulgated by Paulo Freire (1970), Henry Giroux and Peter McClaren (2014), and bell hooks (1994) suggest exactly this—teaching students how to collaborate with others by collaborating with students—so how does it apply to an archaeological field school? How can we assess whether we collaborated well? I also acknowledge that many archaeologists *do* teach collaboration, and that most of these very same scholars are also pushing us toward collaborative research (Cipolla and Quinn 2016; Cipolla et al. 2019; Dean 2019; Gonzalez et al. 2006; Mytum 2012; O'Gorman 2010; Perry 2004; Sandlin and Bey III 2006; Silliman 2008; Walker and Saitta 2002). It is after their model that I designed an on-campus field project going beyond the list of skills in Table 1.

The Alma College Archaeological Project (ACAP), Spring 2018

Alma College has a unique schedule of two 14-week semesters, with a one-month May term when students enroll in an intensive course that meets every day. During spring term 2018, ten students and I embarked on Season 3 of the Alma College Archaeological Project (or ACAP), investigating the site of a historical building that burned down 50 years ago. The land was originally donated to form Alma College in the 1880s, and for hundreds of years before, was inhabited by the native Chippewa. While 2018 was the project's third year, it was my first, and so preseason activities included logistics, such as locating the doors to which my various keys pertained, and determining where on campus this building was located. After working out some basics and setting the course fee to \$300 for supplies,² I turned toward constructing a syllabus consistent with the community-based archaeology I put into practice for my research in Honduras (Landau 2016).

In this regard, providing opportunities for students to connect with other community members was high priority: other Alma students, staff, and faculty on campus, kids from the local school district, and general City of Alma residents. Four opportunities to gain direct "experience" (in Fink's terms) presented themselves: (1) members of a local Boy Scout troop wanted to earn their "Archaeology Merit Badge," (2) we were invited to participate in Isabella County's Environmental Education Day, (3) we held a Community Archaeology Day about the excavations and findings, and (4) we created a blog and updated all followers on our progress every day of the course (<https://AlmaCollegeArchaeologicalProject.wordpress.com/>).

With those four elements in mind, and using the model of backwards course design (Wiggins and McTighe 2005), I first brainstormed learning objectives. The course included graduating seniors with an archaeological field school under their belt, as well as second-year students with no coursework in anthropology at all. Therefore, my first two objectives involved the theoretical and methodological basics of archaeology. Classroom lectures in the morning were accompanied by hands-on afternoon skills-based training (Figure 2).



Figure 2: Two Alma College students measuring and drawing the artifacts in their pit. Photograph by Kristin Landau.

The third and fourth objectives were conceptually more difficult, requiring analysis and inductive thinking, to both design our research strategy and analyze and interpret results. We planned our strategy while transitioning from classroom to field survey, once students had familiarity with archaeological research and some background on the site. The last objective relates to the community elements – why do ethics matter, who owns the past, and how do we teach it to others? We discussed these issues and practiced community outreach throughout the course consistently. Figure 3 presents all five student learning objectives as they appeared in the syllabus.

Objectives

After completing this course, you will be able to:

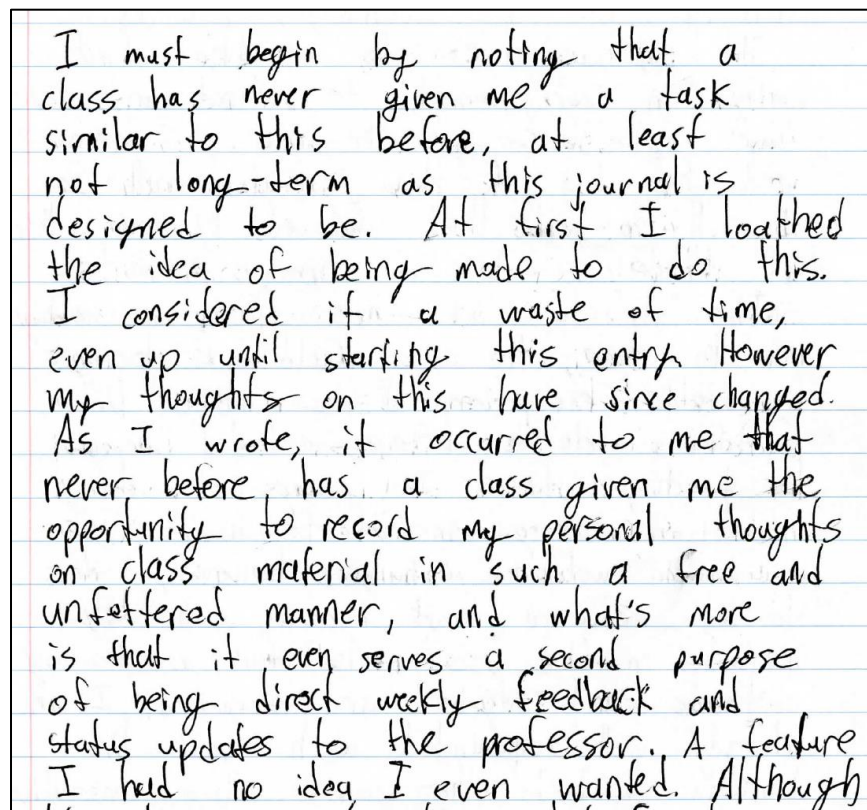
- › Understand basic concepts and practices in archaeology, the study of humanity through material culture.
- › Collect archaeological data through the standard methods and techniques, using the tools and skills of a typical archaeological field school.
- › From the bottom up, analyze the spatial and temporal relationship between artifacts, features, and other material culture to infer the practices of past peoples, and then relate those practices to answer our research question.
- › From the top down, collaboratively generate a research question, determine the data needed to answer this question, and design a survey and excavation strategy to collect necessary data.
- › Address ethical concerns of stewardship, accountability, commercialization, public education, intellectual property, publication, and preservation.

Figure 3: ANT 215/315 Michigan Archaeological Fieldwork, Student Learning Objectives.

Second in course planning comes assessment – how to know whether students mastered the stated objectives. Assessment occurred through active participation, presentations, and written assignments. Active participation involved not only attendance, but a concerted effort to become an effectively contributing member of the classroom and field crew. As a member of a 3-4 person sub-team, students were required to research one class of archaeological artifact (in our case: brick, glass, and wood) and present information about how it is created, intended to be used, and deteriorates over time. Each sub-team relied on each other for identifying strange materials by becoming recognized experts in their artifact class (e.g., “that’s definitely bone in your pit, not wood”). The final report required students to individually write a typical archaeological report (including level forms, photos, and drawings), while referencing the two previous seasons, providing interpretations, and making suggestions for Season 4. Throughout the term, they wrote reflective, student-centered journals and posted to the ACAP blog.

Students were required to journal at least twice a week, writing at least 500 words for each entry.³ I followed Hamilakis’ (2004; see also Silliman and Sebastian Dring 2010) instructions on “student-centered journals,” encouraging them to link course content with their own views, perceptions, ideas, and experiences. hooks (1994:148) adds that students are more eager to learn when they perceive content as directly

pertaining to them; “sharing personal narratives yet linking that knowledge with academic information really enhances our capacity to know.” While the third point of Fink’s triangle, “reflection,” was second-nature to some students, others struggled with writing anything more than a list of “I did this, and then, I did that.” We discussed what it means to reflect, how to figure out how they learn, and how their identity (age, gender, class, ethnicity, and other characteristics) impacts the way they do and think about archaeology, history, and heritage. One student wrote about how the Native American objects in her grandfather’s home influenced her major in Anthropology. Another student found an alternative primary use of their journal: to more personally communicate with me about big lessons over the four weeks (Figure 4). While at first this student “loathed the idea of being made to do this,” in the course of writing the first entry, they realized first that the journal gave opportunity “to record my personal thoughts on class material in such a free and unfettered manner,” and second, it enabled the student to give weekly feedback to the professor, “a feature I had no idea I even wanted.” For this particular student, the reflecting process taught them about themselves and how much they valued open communication about course content with their professor.

A photograph of a handwritten journal entry on lined paper. The handwriting is in cursive and somewhat slanted. The text is as follows:

I must begin by noting that a class has never given me a task similar to this before, at least not long-term as this journal is designed to be. At first I loathed the idea of being made to do this. I considered it a waste of time, even up until starting this entry. However my thoughts on this have since changed. As I wrote, it occurred to me that never before has a class given me the opportunity to record my personal thoughts on class material in such a free and unfettered manner, and what's more is that it even serves a second purpose of being direct weekly feedback and status updates to the professor. A feature I had no idea I even wanted. Although

Figure 4: Alternative, primary use of student-centered journal.

The overall average grade for students in the course was an 86% (or a B), including extra credit opportunities when they arose. For example, two students stayed up late to make an informational poster before Community Archaeology Day; many students came in for extra hours to study artifacts from the previous two seasons. With approval from all students, our final field report is published online (see below), and future students and the public will be the ultimate assessors of Season 3's longer term impacts.

Successes, Failures, and Lessons

Some of the collaborative components of the course were more effective than others. In the following section, I briefly explain our blog, classroom pedagogy, Community Archaeology Day, Boy Scout involvement, and Environmental Education Day to provide examples of successful and failed ventures. To generate and maintain public interest, I created an ACAP blog on WordPress (Brock and Goldstein 2015), and each student was responsible for blogging twice, including pictures, so that every day of class a post appeared (AlmaCollegeArchaeologicalProject.wordpress.com). Thanks to multiple clickbait type articles on Google, I designed a "how to" guide on blog posts. They wrote a draft on the website, and then I approved, uploaded pictures, and posted it to the blog. This was a lesson in writing for non-academic audiences, and while I had hoped for back-and-forth Q&A in the "comments" section, there was none. The blog did however rouse interest from the College's faculty and staff, some of whom attended Community Archaeology Day. Currently, one year later, a senior is writing a thesis on Alma's historical built environment, and will use the blog to present findings and reach out to community members for input and interviews.

On days we spent in the classroom, I instituted the very same practices in research as in pedagogy. I am still considering whether working with students on a field school is—or has to be—categorically different than working with adults on a community-based project. In the end, while students did most of the research-based decision-making, I was the one evaluating their mastery of the learning objectives and assigning grades. I tried to limit my role to be more like a "captain" or "organizer" than "professor." For example, together we brainstormed a research question and designed a data collection strategy for Season 3. Contributions were written on the board and then voted upon (Figure 5). In the end, our final three-part research question asked: "what activities took place in the building before, during, and after it burned down?" We decided this three-part question could be answered through archival research and finding the original foundation for the building. Through an iterative process of drawing the Old Main structure on the chalkboard and superimposing a Google Earth image of the landscape with the projector, the students directed me to insert excavation squares

where appropriate. I created and mapped this information into a Geographic Information System (GIS), and we measured it out at the site.

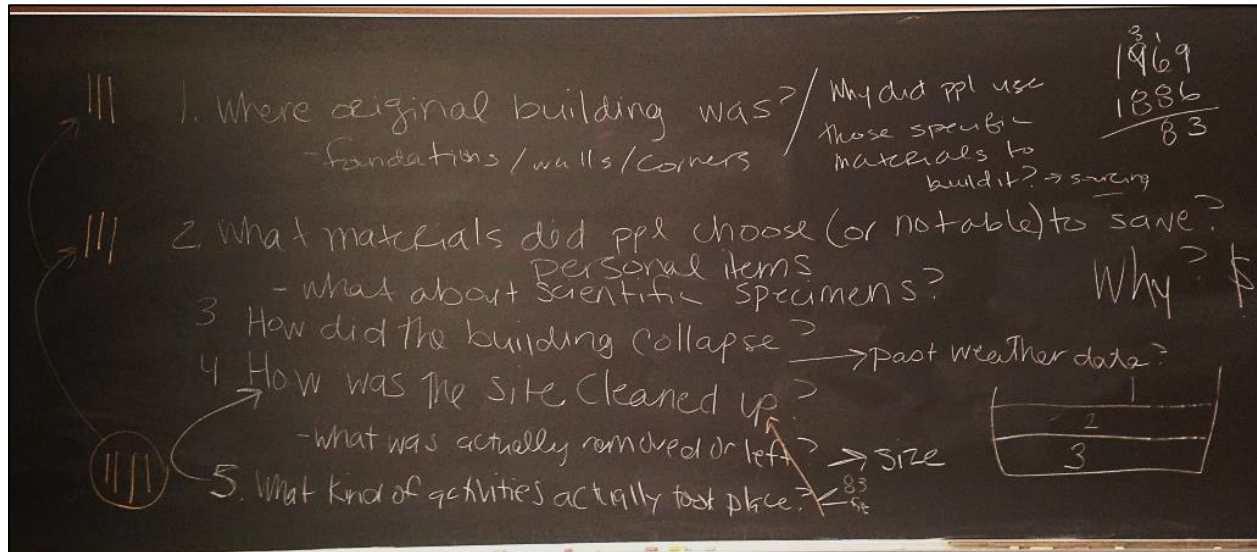


Figure 5: Democratically determining Season 3's research question on the chalkboard (note tallies indicating specific votes). Photo by Kristin Landau.

Community Archaeology Day occurred at the end of the third week of the course, after finishing excavations, but before backfilling and the majority of lab work. After the students and I read two book chapters on how to engage the public with archaeology (Zimmerman 2003, chs. 2-3), we brainstormed activities for the day and how to advertise. One sub-team of students charged themselves with creating a trifold poster for display near the excavation site while another created a flyer for distribution in hard copy and email (Figure 6a). The third and ultimate team divvied up the work of who would post flyers where (at the College, on pin boards at local businesses, and at frequented locales at the larger town of Mt. Pleasant to the north). I was responsible for distributing a PDF of our flyer via email to campus groups as well as nearby schools, colleges, and historical societies. While unfortunately the day arrived cold, foggy, and raining, a small group of people—including students' family members, Alma faculty and staff, and other community members—attended, asked questions, and made suggestions. Students were palpably disappointed in the weather and low turnout, though thanks to the college's Communication and Marketing Office, some were interviewed by reporters from two newspapers. We shared the front page of the Sunday local paper (Figure 6b) (Bradley 2018)!



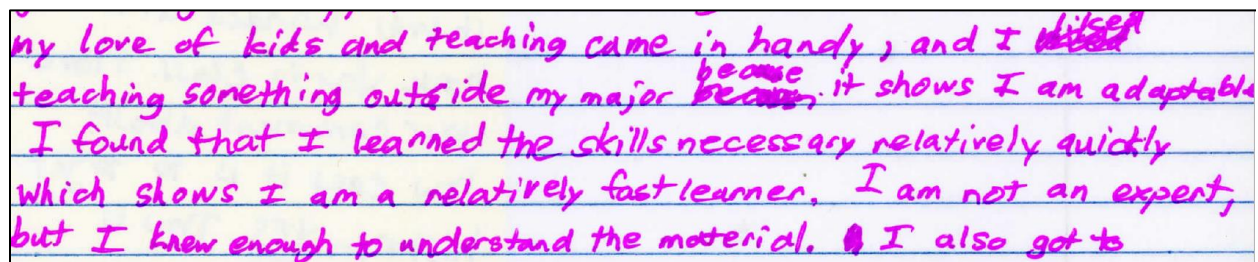
Figure 6: (a) Community Archaeology Day flyer. (b) Scan of front page of *Morning Sun* newspaper. See article at https://www.themorningsun.com/news/nation-world-news/alma-college-students-researching-old-main-building-history-through-archaeology/article_c5861715-4e31-5345-a2c1-aaae7eaa08c.html

A somewhat more successful community program involved collaboration with the local Boy Scout troop to participate on excavation days to receive their Archaeology Merit Badge (Keckler-Alexander 2018). Although I initially believed this partnership could be very fruitful and mutually beneficial—Alma students could help teach the scouts how to do archaeological field and lab work, while the scouts earned their merit badge—communication and organization with the troop leader fell through. In the end, a single Boy Scout, the son of a faculty member and staff member, participated on the project. Riding his bike from school to the archaeological site every field and lab day, he quickly became a staple to our group. At the close of the field school, we worked together to ensure he met all necessary requirements to earn his merit badge (Boy Scouts of America 2018), which involved an extra session on flint knapping and writing a report.

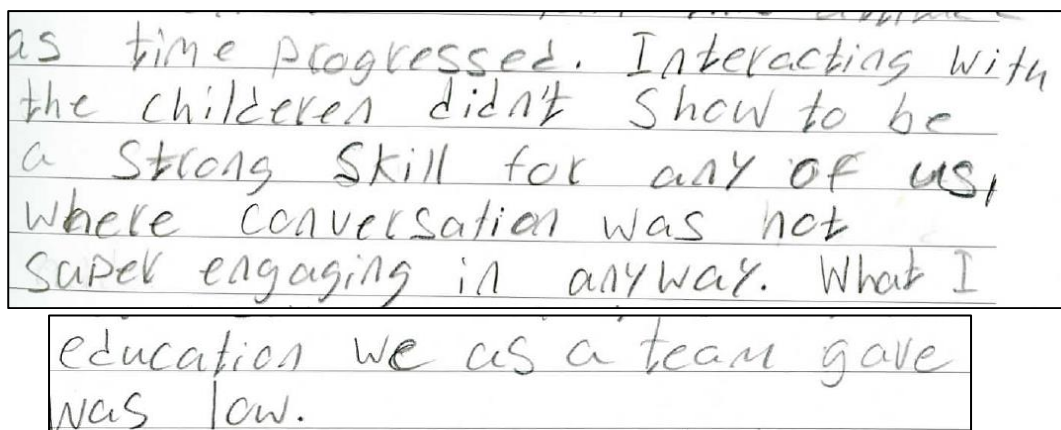
Another success was teaching around 600 third-graders about archaeology on Environmental Education Day, an annual outdoor event in Isabella County (about 25 minutes north of Alma College). Students brainstormed short-term, age-appropriate activities that we could bring with us to Chip-A-Waters State Park, where the event was held. In the end, they decided on (1) searching for candy with paintbrushes in giant

Rubbermaid containers of soil, (2) making pots with Crayola Model Magic clay, and (3) analyzing stratigraphy in a soil corer. Materials in hand, we drove to the site, set up our table among 16 other community organizations, and prepared to greet the children and teachers. It was a long and team-building kind of day; I took pictures while students relied on each other to answer questions and generate excitement.

My students had mixed feelings about teaching kids. While some were happy to work with this age group, others felt like we did not do enough (Figure 7). One student's journal revealed that they recognized they were not an archaeology expert, but felt comfortable teaching archaeology to others; they learned they are "adaptable" and a "fast learner." However, another student felt that while some "golden individuals" were exceptional, "interacting with children was not a strong skill," and "the education we as a team gave was low." I interpret the mixed results as typical for first experiences of community engagement and service learning. Each student had a different level of familiarity and comfort with eight- and nine-year olds. Never having attended Environmental Education Day myself, I also did not lay out explicit expectations for the students. As such, the day was truly a community-based learning experience for all. As a class, we discussed what we would do differently next time. Their comments about archaeology and teaching also made me reconsider traditional, scientific archaeology and the ethnographic turn – do you have to love teaching to be a community-engaged archaeologist?



my love of kids and teaching came in handy, and I ~~liked~~^{loved} teaching something outside my major ~~because~~^{because} it shows I am adaptable. I found that I learned the skills necessary relatively quickly which shows I am a relatively fast learner. I am not an expert, but I knew enough to understand the material. I also got to



as time progressed. Interacting with the children didn't show to be a strong skill for any of us, where conversation was not super engaging in anyway. What I education we as a team gave was low.

Figure 7: Students' journal comments on Environmental Education Day.

Collective action and the democratic process were not always effective. While this model let the experienced students and recognized experts take on leadership roles (students began to ask each other questions, rather than me), there was a growing free-rider problem that some students began to resent. For example, one student consistently took long bathroom breaks and left class early without notice. In the last journal entry, I learned that one student threw artifacts in the backdirt pile to avoid having to dig another level; another student confessed how their pit partner's absolutely awful disposition "drained [their] energy and positive attitude every day." The fact that they reported this situation to me at the end of the season shows how they saw me as ultimately responsible for the group dynamic. However, there were various successes, where students learned from each other or about themselves. For example, one student who had taken a previous field school became a semi-Teaching Assistant, helping me teach technical drawing onsite by working with other students one-on-one. Another student declared archaeology as his future path, and how the course helped him rid his lone-wolf predisposition. A music major commented on prolonged group work and a lesson on compromise. From my perspective, the journals were indispensable tools for understanding individual students' experiences, challenges, and triumphs within the group setting.

Conclusions

We closed Season 3 on May 24, 2018 with an excursion to the Ziibiwing Center of Anishinabe Culture and Lifeways, followed by lunch at a Korean restaurant – two extreme cultural experiences for many students. I felt satisfied that we had achieved the stated learning objectives of the course, especially objectives one, two, four, and five. Some students mastered the third objective—inductively generating new hypotheses based on our excavations—much more than others, as revealed in their field reports. I attribute this weakness to course organization. There was simply insufficient time for students to relate artifacts from their pit with those in other pits, and then with Season 1 and 2 data. In future seasons I would start fieldwork earlier, perhaps teaching archaeology basics at the same time as surveying the site, or perhaps require a classroom-based archaeology course as prerequisite before the field school.

If the students satisfactorily met the course objectives, what about the gap between research and teaching, and that between classroom pedagogy and field-based learning? Above, I highlighted a mismatch between the transformational ideas of collaborative archaeology, and how we teach in the practical setting of field schools. This gap suggests that despite the latest push in archaeological theory and methodology, during the all-important first field experience, most students do not go farther than mapping, troweling, or artifact sorting. However, if we take PAR or

community archaeology seriously, students should be training in how and with whom to collaborate from the start. This goal should be at least as equally important as distinguishing soil colors. Arguably, our students may be more innovative and effective at collaborative research than professors and faculty are, being less socialized or indoctrinated in academia.

Returning to the five outlined principles of PAR, did the collaborative structure of the course itself help train students how to collaborate with others? Although students collectively brainstormed, defined, and decided on our research question, I ultimately decided their final grade. While some scholars have encouraged the collaborative construction of syllabi and determination of final grades (Basu 2012; Mihans II et al. 2008), I felt it beyond my ability as a new professor teaching an undergraduate field school course for the first time. Nonetheless, I aspired for the archaeological project—if not the course or field school as a whole—to be participatory in as many aspects as possible. Although not all students enjoyed teaching third-graders, I think their experience relating soil color distinctions to children and larger project ideas to teachers gave them a taste for building community capacity.

One important principle I find difficult to teach in all contexts is an appreciation for the contributions from multiple knowledge systems (PAR principle 5). While we discussed the long history of the land where Alma College currently sits, and held a moment of silence for those who have been forcibly removed from this land, we operated entirely within a Western scientific framework. Arguably, since the materials excavated included only college architecture and school supplies, the students already operated from an emic viewpoint. The Ziibiwing visit helped to situate Alma College and our project on a much longer-term perspective. Nonetheless, in future pedagogical work, I will aim to re-orient Atalay's (2012) PAR principles to a format more open to quantitative and qualitative assessment; perhaps such a change could be useful for teaching field schools as well as evaluating community-based archaeological projects.

Our final field report—composed of students' individual reports and interpretations, edited by me (Landau et al. 2018)—is available for download through our blog, and ACAP Season 4 is set for Spring 2022. All in all, given the limitations and possibilities afforded by Alma's spring-term field school set up, the course fulfilled its service learning component and met the liberal arts mission in critical thinking, service, leadership, and civic duty.

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2018b Over 100 students made time to give back to our community at the Alma Fall Festival, October 30. Instagram photo (@almacollege).
<https://www.instagram.com/p/BpkUeYqgbPs/>

2018c This weekend, students and staff served dinner and helped Santa pass out gifts for the Baptist Children's Home, a foster care facility in St. Louis, MI, December 6. Instagram photo (@almacollege).
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¹ "Principle No. 2: Accountability. Responsible archaeological research, including all levels of professional activity, requires an acknowledgment of public accountability and a commitment to make every reasonable effort, in good faith, to consult actively with affected group(s), with the goal of establishing a working relationship that can be beneficial to all parties involved" (Society for American Archaeology 2019).

² In addition to the \$300 course fee, students also pay for spring term tuition, room, and board. Two spring term courses are required to graduate.

³ All students whose writing appears in this article gave me explicit written permission to use their work. I printed formal letters requesting to use particular sentences and/or scanned pages of their journals, specifying that their grade in current or future courses would not be affected by their decision. I asked them to email me permission to use their work if they agreed, or not to respond if they did not agree. All students emailed me their permission.