Abstract

This article focuses on a for-credit cemetery recording class taught at Indian River State College (IRSC) and on the impact of the project on student perceptions of cultural heritage and historic preservation. One of the goals in creating this service learning course was to promote student awareness of the destructive risks that many historic cemeteries face and to impart the importance of stewardship over the archaeological record. To assess the effectiveness of the course in meeting this goal, a series of five interviews with students enrolled in the class were conducted to get participants to discuss their motivations and perceptions of the class and to expound on its impact.

We suggest that engagement in service learning can have a positive impact on student perceptions of archaeology and heritage preservation, an auspicious conclusion that supports the further integration of such opportunities in higher education. Cemetery recording projects that are integrated into the college curriculum offer an opportunity to preserve the cultural information associated with these sites and build awareness about their historical importance, all while training students in transferable skills that are demanded of 21st century professionals.

Historic cemeteries are often the oldest above-ground archaeological sites in a community and are frequently used as training grounds in archaeological field methods, ranging from the use of ground penetrating radar (GPR) to data collection and survey methodologies (Baram 2012). Regrettably, they are also non-renewable resources that suffer from destructive risks such as vandalism, weathering, and neglect, often the result of a lack of funding and oversight (Figure 1; Miller 2015:275). Cemetery recording projects whose data are made publicly available, therefore, provide a two-fold benefit in that they train a new generation of civically engaged archaeologists and provide a tangible benefit to local communities (cf. McLaughlin 2009; Nassaney 2009).

This article focuses on a *Field Methods in Cemetery Archaeology* course taught at Indian River State College (IRSC) in Ft. Pierce, Florida and on the impact of the class on student perceptions of cultural heritage and historic preservation. The course was created in 2016 as a service learning opportunity, introducing students to the process of anthropological research through active participation in a cemetery recording project. The project is a collaboration between IRSC and the Florida Public Archaeology Network (FPAN), an organization whose mission is to “promote and facilitate the stewardship, public appreciation, and value of Florida's archaeological heritage” (Florida Public Archaeology Network 2010; see Lees et al. 2015 for further details). The cemetery recording is part of FPAN’s statewide Florida Historic Cemetery Recording Project (FLHCRP) and Cemetery Resource Protection Training (CRPT) (Miller 2015).

Figure 1: In-ground vaults at Pine Grove Cemetery in Ft. Pierce, FL. Note the names and dates hand painted on the gravemarkers. Such information rapidly weathers away.

One of the goals in creating the course was to promote student awareness of the destructive risks that many historic cemeteries face and to impart the importance of stewardship over the archaeological record and cultural heritage more broadly. To assess the effectiveness of the course in meeting this goal and others, a series of open-ended phone interviews with five of the seven students enrolled in the class were conducted at the completion of the semester to address the following research questions:

RQ1: What factors motivated individuals to enroll in the course?
RQ2: What was the impact of the course on student perceptions of cemeteries?
RQ3: What was the impact of the course on student perceptions of cultural heritage and historic preservation?
RQ4: What did students learn by taking the class?

Participation in research and project-based learning has consistently been shown to improve learning gains and increase student completion, retention, and placement rates (Freeman et al. 2014; Savery 2006; Walker et al. 2015). Archaeological research in particular provides opportunities to engage students in cooperative and problem-based learning (see Smith and Burke 2017:12) and provides training in transferable and job-ready skills that are demanded of 21st century anthropologists (Nolan 2013; Wood

2016). While the pedagogical benefits of experiential education are well documented in both higher education and K-12 settings (Letts and Moe 2009; Munge et al. 2016), there is currently a lack of empirical data on the impact of service learning in archaeology on student perceptions of cultural heritage and historic preservation. This situation is unfortunate because promoting stewardship and public awareness of historical resources are of critical importance to ensuring the discipline's future, and if the public benefits of archaeological research are not effectively communicated, there is a risk of losing support (Klein et al. 2018; Lipe 2002; Skeates et al. 2012). This study's value is therefore connected to its consideration of qualitative data obtained directly from student participants, the results of which can be used to inform the creation of future service learning opportunities in higher education and beyond.

Details of the Class

Field Methods in Cemetery Archaeology (SLS 2940) is an IRSC service learning class that involves traveling to historic cemeteries in St. Lucie County, Florida to systematically record data on individual headstones, including inscriptions, iconography, and information on the state of preservation. The course is part of the IRSC Honors curriculum, which means that a certain percentage of students enrolled in the class are part of the IRSC Honors Program, although non-Honors students can also take the class. For each of the three semesters that the class has been taught, enrollment numbers have remained below 10. In all, 893 gravemarkers from four cemeteries (Figure 2) have been recorded: Palms Cemetery (n=150), Pine Grove Cemetery (n=329), Viking Cemetery (n=59), and White City Cemetery (n=355). When permission from the owner(s) of a cemetery was obtained, gravemarkers were cleaned using a soft-bristled brush and D2 Biological Solution, which is biodegradable (Figure 3). This method is used to gently clean gravemarkers and monuments throughout the United States (Miller 2015:276).

Gravemarker recording begins by arbitrarily dividing a cemetery into different sections. Each section is then divided into distinct rows, and teams of two students work together to fill out a form for each gravemarker (Figures 4-5). The field work portion of the class takes up roughly one-third of the semester, and once completed, data from the forms are transcribed into a Microsoft Excel database for analysis. By the end of the class, students create a research poster and associated 8-10 minute oral presentation that addresses some aspect of historic burial traditions using the collected data. Titles of poster presentations from the most recent semester are:

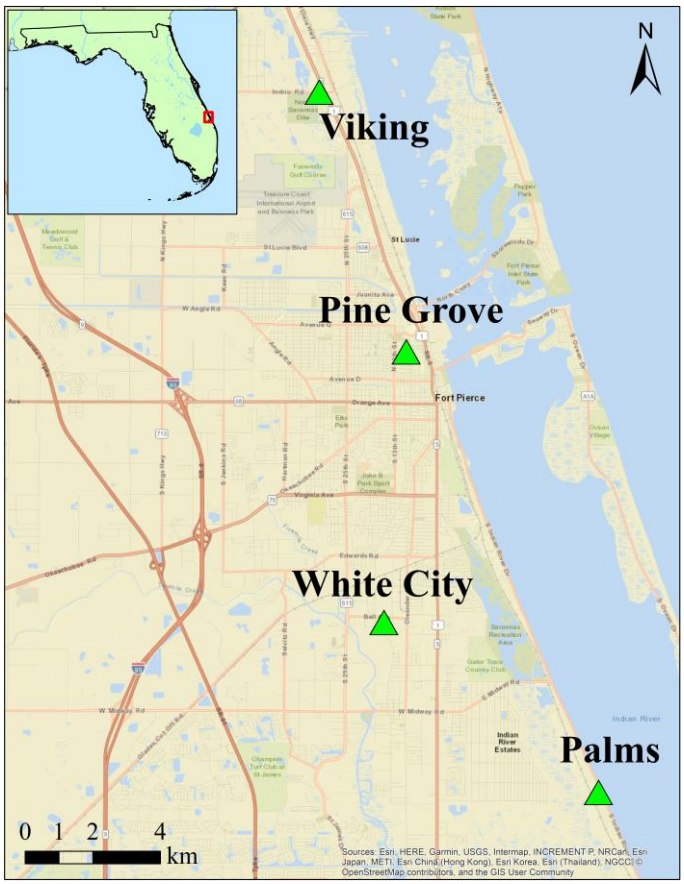


Figure 2: Map of the four cemeteries where gravemarker recording has taken place as part of an IRSC service learning course.

Figure 3: With permission of the owner, students clean gravemarkers using a soft-bristled brush and D2 Biological Solution.

- Social Memory and Grave Good Prevalence at Historic Cemeteries in St. Lucie County, FL
- Government Issued Gravemarkers and the Commemoration of Armed Service Members (St. Lucie County, FL)
- Historic Immigration in St. Lucie County, FL and its Impact on Age of Death
- Exploring Gender and Symbolism through Gravemarker Inscriptions and Iconography
- Trends in Religious Iconography through Time in White City Cemetery and Pine Grove Cemetery

Through dedicated readings, students also receive a grounding in issues of archaeological ethics, legal mandates, and historical archaeology. Textbooks used in the class are Baugher and Veit's (2014) *The Archaeology of American Cemeteries and Gravemarkers* and Deetz's (1996) *In Small Things Forgotten: An Archaeology of Early American Life*. All collected data are made publicly available on the University of Central Florida Regional Initiative for Collecting the History, Experiences, and Stories (RICHES) database. (For those interested in undertaking genealogical research or studying historic Florida burial traditions, see https://riches.cah.ucf.edu/.)

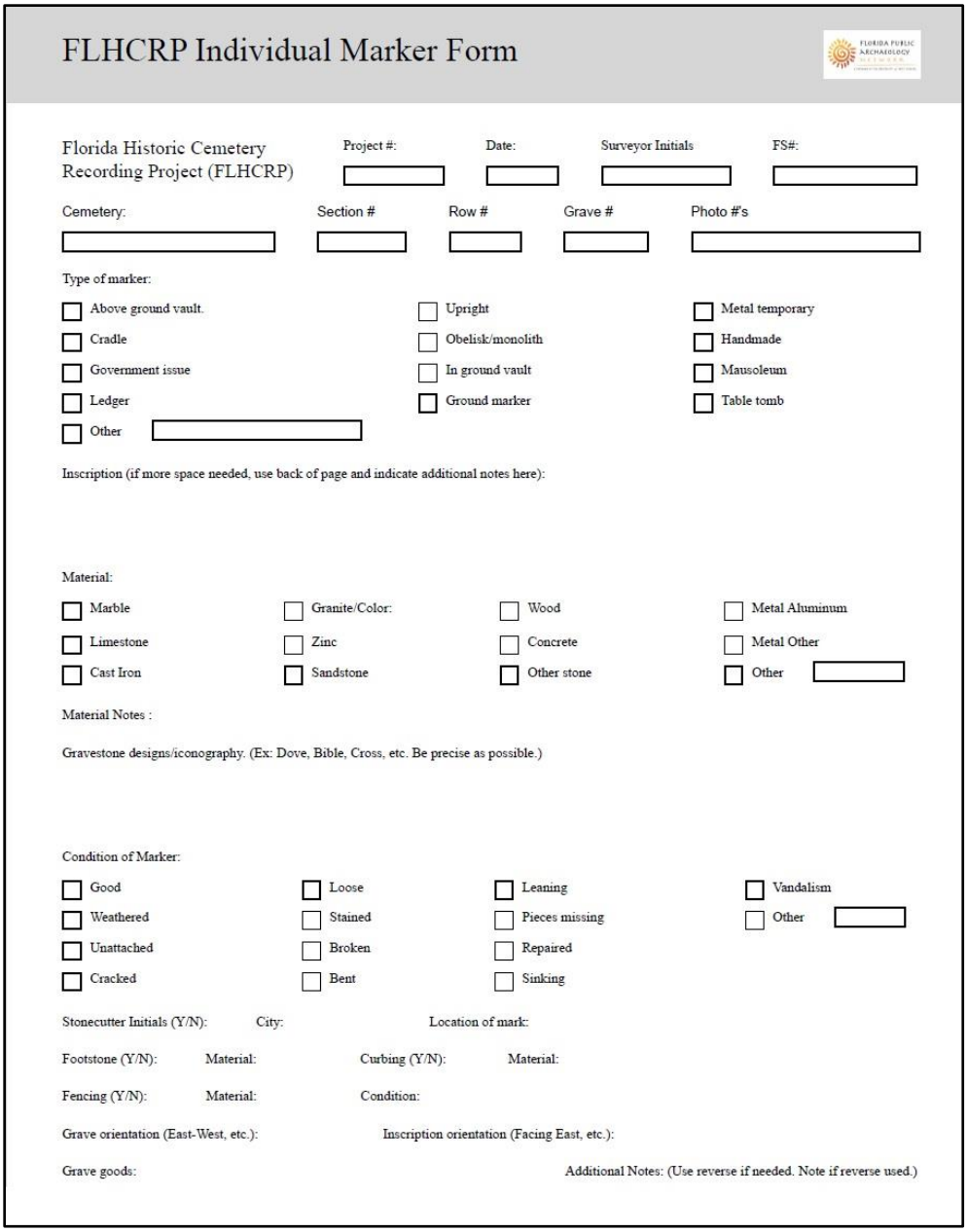
Qualitative Data Collection and Analysis

Qualitative data collection methods were employed in the form of recorded phone interviews with five of the seven IRSC students enrolled in *Field Methods in Cemetery Archaeology* during the spring 2018 semester who indicated they were willing to be interviewed. The strength of this design stems from the ability of students to provide data in their own words in a relaxed setting that can ensure responses are as candid as possible (Creswell and Poth 2017; Novick 2008). Interviews were scheduled during the last week of the class at a time convenient for the students. A series of open-ended questions were used as a guide to get participants to discuss their motivations and perceptions and expound on the impact of the course (Table 1). The interviews were semi-structured and were kept flexible to allow participants to speak freely on relevant themes.

Research Design and Methods

Before the interviews began, participants were provided with a consent form that required a signature. Using clear and concise language, the form described the goals of the study and the right to refuse participation. The researcher began the interview session by giving a self-introduction and noting the "opt out" option, though none of the participants chose to opt out. The participants were made aware of the approximate

length of the interview to relieve any stress and help manage their expectations. Most interviews lasted about 15 minutes, and participants were given plenty of time to reply.



FLHCRP Individual Marker Form

Florida Historic Cemetery Recording Project (FLHCRP)

Project #: Date: Surveyor Initials FS#:

Cemetery: Section # Row # Grave # Photo #'s

Type of marker:

- ☐ Above ground vault.
- ☐ Cradle
- ☐ Government issue
- ☐ Ledger
- ☐ Other
- ☐ Upright
- ☐ Obelisk/monolith
- ☐ In ground vault
- ☐ Ground marker
- ☐ Metal temporary
- ☐ Handmade
- ☐ Mausoleum
- ☐ Table tomb

Inscription (if more space needed, use back of page and indicate additional notes here):

Material:

- ☐ Marble
- ☐ Limestone
- ☐ Cast Iron
- ☐ Granite/Color:
- ☐ Zinc
- ☐ Sandstone
- ☐ Wood
- ☐ Concrete
- ☐ Other stone
- ☐ Metal Aluminum
- ☐ Metal Other
- ☐ Other

Material Notes :

Gravestone designs/iconography. (Ex: Dove, Bible, Cross, etc. Be precise as possible.)

Condition of Marker:

- ☐ Good
- ☐ Weathered
- ☐ Unattached
- ☐ Cracked
- ☐ Loose
- ☐ Stained
- ☐ Broken
- ☐ Bent
- ☐ Leaning
- ☐ Pieces missing
- ☐ Repaired
- ☐ Sinking
- ☐ Vandalism
- ☐ Other

Stonecutter Initials (Y/N): City: Location of mark:

Footstone (Y/N): Material: Curbing (Y/N): Material:

Fencing (Y/N): Material: Condition:

Grave orientation (East-West, etc.): Inscription orientation (Facing East, etc.):

Grave goods: Additional Notes: (Use reverse if needed. Note if reverse used.)

Figure 4: Blank recording form filled out for each gravemarker.

The process of analyzing the data involved transcribing the audio recordings from each interview, typing up the forms used for note taking by the researcher, and arranging the collected material in an easy to read format following guidelines set forth in Creswell and Creswell (2018). The audio recordings were transcribed in Microsoft Word and uploaded into HyperRESEARCH, a qualitative data analysis software. The interviews

Figure 5: In-class cemetery recording involves working in teams to fill out a form for each individual gravemarker.

1.	What motivated you to take the class?
2.	Do you have any previous experience with archaeology?
3.	What was your perception of cemeteries going into the class?
4.	Do you think these past experiences influenced your perceptions of the course?
5.	Did the project change the way you think about cemeteries?
6.	Are cemeteries worth preserving? If so, why?
7.	What did you learn by taking this class?
8.	How do you plan on using the information you learned from the class?

Table 1: Interview questions that were used as a guide to get participants to discuss their motivations and perceptions of the class and expound on its impact.

were coded along several underlying themes from the guiding questions (Table 1), including a) motivations for taking the class; b) learning outcomes; c) perceptions of cemeteries; and, d) perceptions of cultural heritage and historic preservation. The researcher reevaluated the coding scheme throughout the process to create new codes based on statements by the participants (see Tracy 2013). A second person checked the coding to ensure its accuracy, which resulted in a 93% level of agreement over the coding scheme. The researcher then reviewed this collected material to gain a basic understanding of the participants' meaning and tone. This process was a non-numerical examination and interpretation of observations to discover underlying meanings and patterns of relationships (Babbie 2013). Responses that were surprising or unexpected were also documented.

Ethical Considerations

Approval from the University of West Florida (UWF) Office of Sponsored Research's Human Subjects Committee was requested and received before data collection began (FPAN is a program of UWF). The researcher described the study's focus and timeline, specifically how and when the interviews were to take place, the role of the researcher, and how the data would be handled to protect confidentiality. The researcher was also given permission from the professor of the course to interview students, and met with the professor to describe the process of the interviews and the format of data collection.

All accounts of interaction on the part of the researcher were kept to the highest ethical standards set by the Office of Sponsored Research. The researcher maintained a comfortable environment for the participants, and every attempt was made to ensure the confidentiality of the information provided by them. The researcher's contact information and the contact information for the IRB were also given to the participants.

Names of participants were not included in the audio transcripts and were coded to protect their privacy. Concealing the identities of individuals was critical, even if certain details were suppressed, so that outsiders could not learn who participated in the study. The researcher was the only one who had the names of participants and their contact information. Interviews were audio recorded using a recording device on a laptop that picked up the voice on the phone call; this device was kept locked under a password for the researcher's access only. Before the interview started, each student was asked to confirm their willingness to participate. All participants were made aware of their ability to opt out at any time during the interview process. Once confirmed, the recorder was started and the questions were asked again so that a recording of the agreement was made. The researcher maintained a password-protected digital record of the consent forms and the interviews on their computer. The audio recordings were not distributed, nor were copies made for any reason outside of research purposes.

Results

The findings of this study represent a narrative of responses from the participants. The motivations and reasons why students enrolled in the course are contextualized first, followed by a discussion of the pedagogical benefits of the class. This discussion is proceeded by an examination of how the project changed the way students thought about cemeteries as public spaces and on the impact of the course on their perceptions of cultural heritage and historic preservation. One ancillary finding of interest is related to student perceptions of archaeology and how they had been shaped by popular culture.

Motivations for Taking the Class

A major question driving this research concerned the reasons why students enrolled in the class to begin with, i.e., whether they took the course because they were attracted to its content and format or because of other factors related to degree requirements and scheduling. In examining the responses, the primary stated reason was that it was an honors course that met their degree requirements. Three of the five students interviewed had already taken a prior course with the professor and were interested in taking another. For example, one participant relayed the following:

> "I took that class not knowing what to expect. I needed some more honors credits, and I thought that having another class with them would be very interesting, so I just decided to go with whatever other classes in the honors program he [the professor] offered."

Two students commented on the hands-on aspect of the project, which was different from their traditional classroom experience.

> "I was very interested in having a hands-on experience that was different compared to most of my other classes which are in a classroom. I was in the honors program, and it was an honors course, so I decided that it would be interesting. So from what I knew, it was an archaeological course, and I knew there would be some hands-on components, but I didn't know that we'd actually be going to cemeteries…"

None of the participants were fully conscious of what to expect from the class prior to enrollment, and only one student remarked on the public benefit of the project, with specific reference to genealogical research.

> “Well this is an honors class. It's one of the honors classes available at IRSC, and I needed a service learning project, and when I was looking at the service learning projects this one seemed pretty interesting. It seemed like it could benefit people who were looking into genealogy research. I thought that it would be an interesting way to study archaeology without doing a dig. This is above ground archaeology in a way, and I knew we were going to be going to the older section of White City Cemetery, and I thought that was interesting. So mainly for the service aspect of it, and just personal interest.”

Skills Acquisition and Pedagogical Benefits

All of the participants highlighted the acquisition of transferable research skills as a major benefit of the class. Several students also commented on how the course got them to recognize the interdisciplinary nature of scientific inquiry and archaeological research.

One participant described the benefits of the class as follows:

> “I think the skills that I acquired, such as paying attention to details and taking things as they come, I think that could be applied to other areas in my studies as well. Perhaps not the actual cataloging of graves, but the other stuff, such as those types of observing skills, I can still use.”

Another commented:

> “Well, surprisingly, there's a connection between science and archaeology and history. And in order to do this kind of research and these kinds of projects you need to be very methodical and careful in your recording process… Not only that, but just getting a deeper appreciation for the history of this area, for archaeology in general. You know how to serve humanity.”

Last, this participant had the following statement on program benefits:

> “It is valuable and it is unique. We do so much learning in the classroom and for us to be actually out doing the project, serving others and still developing all of our skills. We're still learning how to research. We're still learning how to communicate. I think we need to be doing more of this you know. I think all of the subjects really are interrelated. We teach subjects isolated, but they are more interrelated. To be able to find those connections between the different subjects. I think doing these kinds of real world projects can help someone maybe see that better… A graveyard can be related to science and they can be related to history

> and they could even be related to math as we're doing all of this statistical analysis with people and dates...”

Cemeteries and a Shifting Sense of Place

Cemeteries are resting places for the deceased, but they also serve a variety of other public and private functions depending on the context, including public parks, places of remembrance, and areas for the sanitary disposal of the dead (for further discussion, see Baugher and Veit 2014:200-209). Such spaces are repositories of cultural information that reflect the complex and ever-changing relationship that Americans have with death. As such, we were interested in student perceptions of cemeteries before they took the class and how these initial feelings may have been impacted as the course progressed.

One student grew up next to a cemetery and had a well-formed sense of their place.

> “It was normal. It wasn't considered odd. Just an average everyday part of life. Well the past influences were exposures to cemeteries when I was a young kid. … I would walk to them and play there like you play in a park, so that was considered normal where I grew up. You could learn more about local family lineages, about ... the people that live in your area.”

For most students, however, the thought of working in a cemetery was met with uncertainty or mild unease.

> “When you first start thinking of graveyards, you know, I got a little bit uncomfortable just with the idea.”

Another student stated:

> “I wasn't really scared or worried about going to a cemetery. It was more of, like, I was kind of skeptical to what to expect, but I wasn't scared or worried.”

By the end of the class, students had formed more concrete opinions about cemeteries and the people buried there.

> “First it was just a little weird… But then I started to think of it more like history and more as a service to the families and future generations who are going to want to have an accessible database of their family members, their ancestors. I guess it was just time and experience. I think with anything, the more you're exposed to something the more you can relax a little bit.”

One remarked:

> “They [cemeteries] definitely feel more dynamic now. It doesn't seem like such a static kind of place. It's more of an expression of how each generation wants to remember those they love. And we all know that it's more than just a grave site. There's a lot wrapped up in that. Why we choose and what we choose in terms of the material that we're using. What we want to say. Which cemetery we choose. All these things are very personal and full of love and deep feeling. I knew that was there, but thinking of it more in terms of humanity all the way back. How every generation changes. I think that makes it seem more of a living place and less of a scary kind of place.”

Last, this participant provided the comment:

> “The longer you spend there… you pay more attention to the details. You sit there, you read it, you actually realize that there were people there. It wasn't so much an ode to their death. It was commemorating the life. So that made me feel more comfortable with it. They were just people. It didn't have that malicious, dark type of context.”

Perceptions of Cultural Heritage and Historic Preservation

When addressing the impact of the class on perceptions of cultural heritage and historic preservation, there were a range of responses.

> “… there's a lot of knowledge and history there that people don't know. We're preserving knowledge. That way we can have it if something were to happen. We still know who this person was. I think the class definitely changed my view of what cemeteries are. I think now of cemeteries most like a place where history is buried. It's not just a place where you bury the dead. I feel like it has a story to tell, if that makes any sense. There is information there that's very interesting.”

Another student provided the following response:

> “I think there's a lot of history regardless if it's recent or if it's been buried there for a century, so I think it’s something that is worth preserving, is worth remembering, because it has something to pass on to future generations. I think there should be a little bit more going into preserving at least the older ones. Because as time goes on and less people come to see them, they do become decrepit, and it's just there.”

One remarked:

> "I was looking at each of the times and just thinking about the history there and did they live during the time of the Civil War? Did they live during the time of World War I? Did they live during the Great Depression? Just thinking of it as these people who led their own lives during a specific time in American history. I pictured what I was doing as a service to that, even that person that was buried there and their family. And that just seemed like a really kind, loving thing to do. It's just like, as accurately as possible record what they wanted to be on that gravestone, so that as time goes on and the gravestones are worn down, they won't be lost."

Last, one participant stated:

> "People want to be remembered… Though everything will soon be forgotten, I think it's important for future generations, for as long as possible, to know the history of where they come from, the area they're in and the history of it. I think it's also great having a data entry for cemeteries because we're losing our cemeteries, and they are not being preserved as often… That you could just go to the cemetery be right under your feet and not know, like, the sheer amount of history that is under it, I think it's really important to preserve the cemeteries and learn about them for that reason."

Ancillary Findings: Popular Culture and Perceptions of Archaeology

As researchers, we were interested in the degree to which students had been exposed to archaeology before taking the class and their corresponding perceptions of the discipline. Three of the five students had been enrolled in one or more archaeology courses at IRSC in prior semesters, including *Archaeology and Human Origins* (ANT 2140) and *Archaeology in Popular Culture* (ANT 2149). Of the two students who had no prior experience with archaeology, their perceptions of the discipline had been shaped by popular culture. Standard tropes of dinosaurs, Indiana Jones, and mummies were all brought up (for further discussion of this phenomenon, see Holtorf 2016; Marwick 2010; Schablitsky and Hetherington 2012 *inter alia*). One participant relayed the following comment:

> "Well prior to it, I had what the media portrays, like it was Indiana Jones and you had to go on crazy adventures and things like digging stuff up and always looking for mummies. Just crazy stuff like that. Also like paleontologists with dinosaurs... I was kind of ignorant to what it actually meant. Then once I took the class, I

> learned that there are different types of archaeology and they do all different types of things. Archaeology is not only about really old stuff. And I figured to get rid of that notion that they go on these crazy adventures and they're fighting these mummies and stuff like that, but you know, that's the idea that I had before I took the class."

While another student stated:

> "I did have a huge interest in it since I was a child. I would check out books on archaeology as a kid. I was really obsessed with Ancient Egypt and history."

Discussion

Our results demonstrate that students were motivated to take the class out of a need to fulfill an honors curriculum requirement or because they had taken a prior class with the professor. This finding is likely due to the limited number of honors courses offered each year. While no student was intrinsically driven to enroll solely because of the course content or its public benefits, the hands-on aspect of the project was attractive because it was different from the traditional classroom experience. In promoting a course of this type, these features should be highlighted to attract new students.

Students commented on the acquisition of research skills as a significant benefit of the class, which included gaining transferable skills such as data management, statistical computation, and critical thinking. Students worked through their final course projects with a great deal of autonomy and were actively engaged in all aspects of the scientific process, from the formation of an original research question to data collection, interpretation, and presentation. This type of engagement allowed students to see connections between the sciences and humanities, and participants noted higher learning gains and higher course satisfaction when compared to other classes they had taken previously. This mastery moved them closer to integration and self-regulation, which in this capacity refers to the various processes students use to regulate their learning and adapt to achieve academic success and become lifelong learners (Cassidy 2011; Ferren and Anderson 2016).

Most participants had rarely visited cemeteries in their lifetime, if at all, before taking the class, so the idea of spending a semester in a cemetery was met with uncertainty or mild unease, feelings that reflect the complex relationship that many Americans have with death (Moore and Williamson 2003). Baugher and Veit (2014:200) relate these feelings to an increasing disconnect with death that characterizes much of the 20th and 21st centuries, i.e., most Americans today die in hospitals and nursing homes as opposed to at home with their families, and this separation from death is continued with an avoidance of cemeteries. Indeed, these spaces can be seen as physical manifestations of this complex relationship and of the contested and often

contradictory values of commemoration and neglect that characterize many cemetery landscapes (Murray 2003). These initial feelings transformed as the course progressed, and students began to see cemeteries as reflections of conscious human choices made during a particular point in history, in turn drawing connections between the built environment and the people behind their manufacture. Once students bought into the archaeological importance of the project and began thinking about their own research questions, their engagement and enthusiasm about the subject increased appreciably (see Cavanagh et al. 2016).

Our results also reveal how the course impacted student perceptions of cultural heritage and historic preservation, with specific reference to cemeteries. By the end of the class, students recognized the significance of their efforts in preserving the legacies of those buried. They began to see cemeteries as repositories of historical information that was at risk. In recording the gravemarkers and making the data publicly available, their efforts were “serving humanity” and “preserving knowledge” about the past. These are promising results that until now have rarely been demonstrated through first-hand accounts from participants. Moving forward, other studies that address these efforts from similar points of view are needed, using qualitative data analysis to explore motivations and perceptions.

Limitations

This study had several limitations, the first of which was the lack of research on archaeological service learning classes in higher education (however, see Landau 2019 for a recent account). This made it difficult to compare the results of this study with existing literature to determine the extent to which it was representative of other courses or populations. Methodologically, the study was limited due to the small sample size, which was a product of course enrollment numbers. Although five of the seven students enrolled in the class took part in the study, participation was still incomplete. As with any study of this type, there was also an inherent self-reporting bias. Despite these limitations, our research provides a detailed account of student perceptions on a range of issues that we feel makes a significant contribution to the literature. In the future, the rigor of a study of this type could be improved through a process of triangulation, whereby qualitative data are combined with quantitative analysis and other data sources to mitigate bias and validate the results (Creswell and Creswell 2018:14-15; Podsakoff et al. 2012).

Conclusions

This article focuses on a *Field Methods in Cemetery Archaeology* course taught at Indian River State College (IRSC) in Ft. Pierce, Florida. One of the goals in creating the course was to promote student awareness of the destructive risks that many historic

cemeteries face and to impart the importance of stewardship over the archaeological record and cultural heritage more broadly. To assess the effectiveness of the course in meeting this goal and others, a series of open-ended phone interviews with five of the seven students enrolled in the class were conducted at the completion of the semester. Based on an analysis of the qualitative data obtained from the interviews, we suggest that engagement in service learning can have a positive impact on student perceptions of archaeology and heritage preservation, an auspicious conclusion that supports the further integration of such opportunities in higher education. These findings also suggest that building enrollment in a service learning course of this type requires academics to be honest about what students hope to get out of the project. Based on student responses, active learning and skills acquisition should be emphasized as key components. Moreover, this experience impacted student perceptions of cemetery landscapes and death. Most participants were initially wary of entering a cemetery, reflecting the complex relationship that many Americans have with death, but by the end of the course students saw the inherent humanity of these landscapes, in turn contextualizing these spaces as reflections of conscious human choices made during a particular point in history.

Cemeteries serve a range of public and private functions and act as public parks, places of remembrance, and areas for the sanitary disposal of the dead. Such spaces are repositories of cultural information and reflect changing histories of commemoration, where issues of religion, gender, economics, art, and social memory can all be explored. Unfortunately, cemeteries also suffer from destructive risks related to a variety of human and environmental causes. Cemetery recording projects that are integrated into the college curriculum therefore offer an opportunity to preserve the cultural information associated with these sites and build awareness about their historical importance, all while training students in transferable skills that are demanded of 21st century professionals (cf. Copeland and François Dengah 2016). These efforts are part of a broader movement and growing body of literature on the benefits - and complications - of community service learning in higher education and beyond (Keene and Colligan 2004; Lees et al. 2015; Schalge et al. 2018). As departments strive to remain relevant, such integration is crucial to the future of the discipline.

Acknowledgements

This work was undertaken as part of a post-doctorate position through the Florida Public Archaeology Network (FPAN) and the University of West Florida (UWF) to assess public programming. We would like to thank the owners and caretakers of the cemeteries we recorded as well as the participants of this study for taking the time to be interviewed. We also gratefully acknowledge all of the students who have taken the

class over the past three years and would like to recognize their efforts in preserving Florida's archaeological heritage and the legacies of those buried.

References Cited

Babbie, Earl
2013 *The Basics of Social Research*. 6th ed. Wadsworth Cengage Learning, Belmont, California.

Baram, Uzi
2012 Experiments in Public Archaeology as Civic Engagement: My Five Years with the New College Public Archaeology Lab in Sarasota, Florida. *Public Archaeology* 14(1):66–74.

Baugher, Sherene, and Richard F. Veit
2014 *The Archaeology of American Cemeteries and Gravemarkers*. University of Florida Press, Gainesville.

Cavanagh, Andrew J., Oriana R. Aragón, Xinnian Chen, Brian Couch, Mary Durham, Aiyana Bobrownicki, David I. Hanauer, and Mark J. Graham
2016 Student Buy-In to Active Learning in a College Science Course. *CBE - Life Sciences Education* 15(4):1–9.

Cassidy, Simon
2011 Self-Regulated Learning in Higher Education: Identifying Key Component Processes. *Studies in Higher Education* 36(8):989–1000.

Copeland, Toni J., and Henri J. François Dengah II
2016 "Involve Me and I Learn": Teaching and Applying Anthropology. *Annals of Anthropological Practice* 40(2):120–133.

Creswell, John W., and Cheryl N. Poth
2017 *Qualitative Inquiry & Research Design: Choosing Among Five Approaches*. 4th ed. Sage Publications, Thousand Oaks, California.

Creswell, John W., and J. David Creswell
2018 *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. 5th ed. Sage Publications, Thousand Oaks, California.

Deetz, James
1996 *In Small Things Forgotten: An Archaeology of Early American Life*. Expanded and Revised Edition. Anchor Press, New York.

Ferren, Ann S., and Chad B. Anderson
2016 Integrative Learning: Making Liberal Education Purposeful, Personal, and Practical. *New Directions for Teaching and Learning* 145:33–40.

Florida Public Archaeology Network
2010 FPAN Mission, Vision, and Goals and Objectives. Retrieved from https://fpan.us/documents/GoalsObjectives2010.pdf.

Freeman, Scott, Sarah L. Eddy, Miles McDonough, Michelle K. Smith, Nnadozie Okoroafor, Hannah Jordt, and Mary Pat Wenderoth
2014 Active Learning Increases Student Performance in Science, Engineering, and Mathematics. *Proceedings of the National Academy of Science* 111(23):8410–8415.

Holtorf, Cornelius
2016 *Archaeology Is a Brand! The Meaning of Archaeology in Contemporary Popular Culture*. Routledge, New York.

Keene, Arthur S., and Sumi Colligan
2004 Service Learning and Anthropology. *Michigan Journal of Community Service Learning* 10:5–15.

Klein, Terry H., Lynne Goldstein, Deborah Gangloff, and William B. Lees
2018 The Future of American Archaeology: Engage the Voting Public or Kiss your Research Goodbye! *Advances in Archaeological Practice* 6(1):1–18.

Landau, Kristin V.
2019 The Alma College Archaeology Project: Toward a Community-Based Pedagogy. *Journal of Archaeology and Education* 3(4):1–23.

Lees, William B., Della A. Scott-Ireton, and Sarah E. Miller
2015 Lessons Learned Along the Way: The Florida Public Archaeology Network after Ten Years. *Public Archaeology* 14(2):92–114.

Lipe, William D.
2002 Public Benefits of Archaeological Research. In *Public Benefits of Archaeology,* edited by Barbara J. Little, pp. 2–28. University of Florida Press, Gainesville.

Marwick, Ben
2010 Self-Image, The Long View, and Archaeological Engagement with Film: An Animated Case Study. *World Archaeology* 42(3):394–404.

McLaughlin, Scott A.
2009 Developing an Archaeology Service-Learning Course. In *Archaeology and Community Service Learning*, edited by Michael S. Nassaney and Mary Ann Levine, pp. 59–79. University of Florida Press, Gainesville.

Miller, Sarah E.
2015 Cemeteries as Participatory Museums: The Cemetery Resource Protection Training Program across Florida. *Advances in Archaeological Practice* 3(3):275–290.

Moore, Calvin C., and John B. Williamson
2003 The Universal Fear of Death and the Cultural Response. In *Handbook of Death and Dying*, edited by Clifton D. Bryant, pp 3–13. Sage Publications, Thousand Oaks, California.

Munge, Brendon, Glyn Thomas, and Deborah Heck
2018 Outdoor fieldwork in higher education: learning from multidisciplinary experience. *Journal of Experiential Education* 41(1):39-53.

Murray, Lisa
2003 Remembered / Forgotten?: Cemetery Landscape in the Nineteenth and Twentieth Centuries. *Historic Environment* 17(1):49–53.

Nassaney, Michael S.
2009 The Reform of Archaeological Pedagogy and Practice through Community Service Learning. In *Archaeology and Community Service Learning*, edited by Michael S. Nassaney and Mary Ann Levine, pp. 3–35. University of Florida Press, Gainesville.

Nolan, Riall W. (editor)
2013 *A Handbook of Practicing Anthropology*. Wiley Blackwell, Malden, Massachusetts.

Novick, Gina
2008 Is There a Bias Against Telephone Interviews in Qualitative Research? *Research in Nursing & Health* 31:391–398.

Letts, Cali A., and Jeanne M. Moe
2009 *Project Archaeology: Investigating Shelter*. Montana State University, Bozeman, Montana.

Podsakoff, Philip M., Scott B. MacKenzie, and Nathan P. Podsakoff
2012 Sources of Method Bias in Social Science Research and Recommendations on How to Control It. *Annual Review of Psychology* 63:539–569.

Savery, John R.
2006 Overview of Problem-Based Learning: Definitions and Distinctions. *The Interdisciplinary Journal of Problem-Based Learning* 1(1):9–20.

Schalge, Susan, Matthew Pajunen, and Jaclyn Brotherton
2018 "Service-Learning Makes it Real": Assessing Value and Relevance in Anthropology Education. *Annals of Anthropological Practice* 42(1):6–18.

Schablitsky, Julie M., and Nigel J. Hetherington
2012 Archaeology on the Screen. In *Archaeology in Society: Its Relevance in the Modern World*, edited by Marcy Rockman and Joe Flatman, pp. 139–152. Springer, UK.

Skeates, Robin, John Carman, and Carol McDavid
2012 Introduction: Questioning Archaeology's Place in the World. In *The Oxford Handbook of Public Archaeology*, edited by Robin Skeates, John Carman, and Carol McDavid, pp. 1–12. Oxford University Press, Oxford.

Smith, Claire E., and Heather Burke
2017 Lectures as usual? Teaching archaeology for fun. In *Archaeology to Delight and Instruct: Active Learning in the University Classroom*, edited by Heather Burke and Claire E. Smith, pp. 11–34. Routledge, New York.

Tracy, Sarah J.
2013 *Qualitative Research Methods: Collecting Evidence, Crafting Analysis, Communicating Impact*. Wiley Blackwell, Malden, Massachusetts.

Walker, Andrew, Heather Leary, Cindy Hmelo-Silver, and Peggy A. Ertmer
2015 *Essential Readings in Problem-Based Learning*. Purdue University Press, West Lafayette, Indiana.

Wood, Gaynor
2016 Voices from the Field: Developing Employability Skills for Archaeological Students using a Project-Based Learning Approach. *Interdisciplinary Journal of Problem-Based Learning* 4(1):100–108.