



PIRATES AND PURITANS: HISTORICAL ARCHAEOLOGY & ETHNOGRAPHY ON OLD PROVIDENCE & SANTA CATALINA ISLANDS, COLOMBIA

Course ID: ARCH 315K

PRE-FIELD SEASON Training: May 16 & 17 (via ZOOM)

FIELD SEASON: May 24-June 17, 2021

FIELD SCHOOL DIRECTOR

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INTRODUCTION

The islands of Old Providence and Santa Catalina have been a center of global trade and commerce since the establishment of the original English colony in 1629 and are still occupied by the descendants of the original settlement to this day. Puritan venture capitalists financed the primary colonization of Old Providence and Santa Catalina—whose founding members arrived via the Seaflower, sister ship to the Mayflower—one year after the founding of the Massachusetts Bay Colony in what was to become the United States. From 1629-1630, colonists, under the direction of the Providence Island Company,

constructed a town, New Westminster, and several forts; the largest, Fort Warwick, located on Santa Catalina Island. Around 1836, it became clear that the Islands would not have enough agricultural productivity to sustain the population, much less produce surplus. Thus, as an economic supplement, the London-based directors of the Providence Island Company approved the conduct of piracy against Spanish ships and mainland settlements.

Since 1629, the Islands have been episodically under the administration of England, Spain, and Colombia (est. 1929); and served time as a base for the pirate William Henry Morgan in the late 1600s and early 1700s and as a secret hideout of Pablo Escobar in the 1980s. In addition to a colorful colonial and modern history, the Islands have had an uncommon contemporary history, compared with the bulk of the Americas. An airport, paved roads, and electricity did not arrive on the Islands until the 1980s, when the population was around 800 individuals. In a mere 30 years, the population has risen to around 5,500 and most food and other materials are imported. The Islands have changed substantially in the very recent past not only spatially and materially, but also socially, linguistically, and economically.

The original (1629) settlements on the Islands –and subsequent population movement between the flat coastal areas and the mountainous interior over the past 390 years– is completely unknown archaeologically, though extensive oral and documentary records exist. **A major goal of the Project is to locate the original town of New Westminster**, which is known to have had at least two brick buildings. Data collected during the 2019 field season have given us tantalizing clues to the location of these structures, but their **exact positions remains unknown**. The paucity of archaeological research means that new information about the material culture, settlement patterns, and the multicultural interactions on Old Providence and Santa Catalina will provide exciting fresh dimensions to understanding colonial-era lifeways on the Islands in the seventeenth, eighteenth, and early nineteenth centuries.

In tandem with gaining a better understanding what the past means to the Raizal people who currently inhabit this particular landscape through ethnographic interviews and direct participant observation, the program’s research centers on archaeological and spatial data collection on Old Providence and Santa Catalina Islands with the goal of investigating the material, temporal, historical, linguistic, and spatial aspects of interactions, over time, on these small, yet highly multicultural, western Caribbean islands.

Archaeological and survey/mapping tasks will focus on gaining a better understanding of the early years of the colony (17th to 19th centuries) and looking for behavioral continuity and/or discontinuity, over time. Ethnography will center on documenting Native stories, art, & culture; cataloging familial connections; detailing built and natural landscapes from emic perspectives; and recording the English Kriol language unique to the Archipelago of San Andrés.

Many people from the local community have been and will remain directly engaged in our research and teaching efforts. The program has engaged a Native steering committee –“**Re-Discovering New Westminster**”–, which includes, government officials, teachers, scientists, artists, bush medicine specialists, and business owners. The committee was (and will continue to be) consulted on the program and assisted in developing our problem orientation, research questions, and research design. Our central contact on the Islands has extensive connections and we expect to involve local people, including students, in all types of fieldwork, ethnography, and targeted lecture/instruction. Of note, the Islands are located within a **UNESCO biosphere**, so the program works closely with both Native and international UNESCO representatives because culture-historical and environmental conservation and sustainability go hand in hand.

Archaeological intervention is necessary and over the next few years, will become even more so. The efforts outlined here represent the first steps towards protecting and salvaging one of the few –and of those few, one of the earliest– colonial-era, English settlements in the Western Caribbean.

PREREQUISITES

This field school has no prerequisites for participation. This is a hands-on learning experience. Students will study on-site how to conduct archaeological and ethnographic research. Archaeology involves physical work and exposure to the elements and thus requires a measure of understanding that this will not be the typical university learning environment. You will have to work outdoors and will get sweaty and tired. Students are required to come equipped with sufficient excitement and adequate understanding that archaeology requires real, hard work, in the sun and wind, on your feet, and with your trowel. The work requires patience, discipline, and attention to detail.

ACADEMIC CREDIT UNITS & TRANSCRIPTS

Credit Units: Attending students will be awarded 8 semester credit units (equivalent to 12 quarter credit units) through our academic partner, Connecticut College. Connecticut College is a private, highly ranked liberal arts institution with a deep commitment to undergraduate education. Students will receive a letter grade for attending this field school (see grading assessment and matrix). This field school provides a minimum of 160 direct instructional hours. Students are encouraged to discuss the transferability of credit units with faculty and registrars at their home institution prior to attending this field school.

Transcripts: An official copy of transcripts will be mailed to the permanent address listed by students on their online application. One more transcript may be sent to the student home institution at no cost. Additional transcripts may be ordered at any time through the National Student Clearinghouse: <http://bit.ly/2hvurkl>.

PROJECT ETIQUETTE & PERSONAL RESPONSIBILITY

Students are expected to attend all scheduled activities mentioned on the syllabus and to follow the guidelines and policies of the field school. As representatives of the international archaeological community, students will follow all Colombian laws, show respect for the local community, and conduct themselves in a civil and professional manner at all times. As adults, we expect you to be responsible for your actions while on the Islands. **Program staff will assist you in any way possible, but you must understand your obligations to the program's personnel, the fragile archaeological remains being investigated, the local community, and the Island's natural environment.**

In particular, **students must stay within the scale and scope of our research permit and only collect the types of data approved by the Colombian government and other entities beforehand.** Although the Islands' pirate history is well known, Natives have had issues with treasure hunters in the past and can be skeptical of academic research because of these past, negative, experiences. Students must not interview people or look for sites on private property on their own; and should be cognizant that their actions are constantly observed, even when they might not be aware. We are all guests on the Islands and we hope to

continue this research for several years. We would not like to see anyone compromise our future research or our efforts to return to the Island because of his or her actions.

This program offers students a wonderful opportunity to engage in important archaeological research and to learn about another culture and its people. Adherence to our guidelines and policies will ensure that you get the most out of your participation and have a rewarding educational experience. If you participate with the right frame of mind, you will have experiences you will remember for the rest of your life.

DISCLAIMER – PLEASE READ CAREFULLY

Our primary concern is with education. Traveling and conducting field research involve risk. Students interested in participating in IFR programs must weigh whether the potential risk is worth the value of education provided. While risk is inherent in everything we do, we do not take risk lightly. The IFR engages in intensive review of each field school location and programming prior to approval. Once a program is accepted, the IFR reviews each program annually to make sure it still complies with all our standards and policies, including those pertaining to student safety.

The IFR does not provide trip or travel cancellation insurance. We encourage students to explore such insurance on their own as it may be purchased at affordable prices. insuremytrip.com or Travelguard.com are possible sites where field school participants may explore travel cancellation insurance quotes and policies. If you do purchase such insurance, make sure the policy covers the cost of both airfare and tuition. See this [Wall Street Journal article about travel insurance](#) that may help you decide whether to purchase such insurance.

We do our best to follow a schedule of activities, methods training, and programming as outlined in this syllabus. However, this schedule can be easily disrupted by any number of unforeseen circumstances, including revised decisions by local permitting agencies, political unrest, and changes in the weather. While this schedule represents the best of the director(s) intentions, **students need to be adaptable and tolerant of necessary alterations**. This adaptability is an intrinsic part of all field research.

This is not a typical university course because archaeology involves physical work and exposure to the elements. Archaeology is hands-on education. You will work outdoors and get sweaty and tired. You should come equipped with sufficient excitement, enthusiasm, and an adequate understanding that archaeological field research requires hard but exciting work. You will be outside with trowel in hand unearthing artifacts not touched since the early 17th century.

Archaeological fieldwork involves physical work in the outdoors. You should be aware that conditions in the field are different than those you experience in your home, dorms, or college town. This program operates in a typical tropical Caribbean environment. During the day, temperatures in the shade fluctuate between 75°-80° F. However, under the sun they may reach 80°-90° with high humidity. You should plan to dress accordingly and wear sunscreen of at least 50 SPF. If you have any medical concerns, please consult your doctor. For all other concerns, please consult the project director as appropriate. We will do everything possible to ensure your safety during the field school.

If you have any medical concerns, please consult with your doctor. For all other concerns, please consult with the project director.

RECOMMENDED PREPARATION

It is suggested that students do some background research about the Islands as well as skim over the required and recommended readings before arriving in the field. Student should also come prepared with general knowledge about anthropological archaeology, applied anthropology/archaeology, archaeological & ethnographic methods, and community oriented research.

INVESTIGATION AREAS

Compared with the plethora of colonial-era, Spanish-controlled sites in the Western Caribbean, far fewer English settlements were established in the region. The Providence Island Company Colony is one of only a handful of English settlements that dotted the (Miskito) coast, south of the Yucatán, of which an even fewer number have been investigated archaeologically or ethnographically. Of note, there is (currently) little evidence of pre-European settlements on the Island, other than oral histories of Miskito Indians visiting the Island to fish and hunt turtles.

Broadly, the 2021 field season, the 2nd field season on the Islands, is focused on adding to the body of Western-Caribbean, English colonial-period data through archaeological investigations of a variety of locations throughout the Islands; in tandem with gaining a better understanding what the past means to the Native people who currently inhabit this space through ethnographic interviews and direct participant observation.

A major goal of archaeological and ethnographic data collection is centered on locating the original town of New Westminster, which is currently unknown, and gaining a better understanding of how people and activities were organized in the past. The small size of the island (39 km²) suggests that intercultural contacts and exchanges were frequent. The rivalries on the Islands were intense, and historical records indicate that English indentured servants frequently found common cause with enslaved Africans, often to the point of running away with them. Several other alliances are also mentioned in the extant historical documents, but the material and spatial dimensions of these connections is currently unknown.

Another important question involves the construction styles of the houses on the Island. Providence Island was 10,500km from England, and the Island's natural environment, being tropical, was far different from that of temperate England. The divergence between the English homeland and the Caribbean colony raises interesting questions about how—and how well—the English adapted to the unfamiliar biodiversity on the Island. History indicates that the Governor's house was the only structure on the Island made entirely of brick. This means that the other houses were likely earth fast, wooden structures commonly built at seventeenth-century English colonial settlements, but this will need to be archaeologically verified.

In addition to locating historical built environments and structures, the program has been tasked by our Native steering committee to begin mapping the Islands' gullies. The many gullies (originating in the mountains and ending at the sea) are not only a source of fresh water (an attractive trait in any era), the gullies were used as the main travel routes around the Islands until the main road was built in the 1980s...a mere 40 years ago. Mapping these routes (GPS) will give us vital clues to the movement of people, information, and materials on the Islands, over time. And, will likely lead to the discovery of currently unknown settlement sites, based on prime locations at the intersections of these 'roads'.

Lastly, the program seeks to understand what the past means to the extant Native population and how the geographic location and unique environmental biome shapes lifeways, now and in the past – what practices survive (or not) and why? We will be working directly with the community in a variety of ways, so

the students will not only be able to handle archaeological materials, but will also be able to interact with the living descendants of the past we are studying. Moving between these 'worlds' is key to modern-world archaeology because we cannot understand the past properly without having an understanding of the current stakeholders (true inheritors) of that past.

The Project's problem orientation centers on gaining a better understanding of practices and behaviors (spatial and material) and connections/points of interactions (internal and external), over time on Old Providence and Santa Catalina Islands. To this end the Project will explore the following questions:

- 1) *Where is the original (1929) Town of New Westminster? Did the boundaries of what was considered "New Westminster" change over time; if so, what are the impacts of changing spatial semantics to the documentary, oral, and materials records?*
- 2) *Does the colonial-period material culture, including house construction and layout along with associated artifacts, represent homeland British lifeways and to what degree is the influence of contemporaneous Dutch, Spanish, Portuguese, African, and Amerindian cultures represented in day-to-day practices, behaviors, and performances?*
- 3) *How do recovered colonial-period materials compare with contemporaneous assemblages from the Eastern Caribbean, Western Caribbean, and Southern/Eastern United States, over time?*
- 4) *How do the colonial-era material and spatial records compare with known oral and documentary histories?*
- 5) *What are the material and spatial differences, over time, between groups and individuals living in the Town of New Westminster as compared to other sites on the Islands? What can these differences tell us about who was living there and at what time, during the Islands' history? Did these patterns change with variable leadership and do they persist into modern times?*
- 6) *How do colonial-era material remains measure up to current Raizal culture, space, materials, and lifeways? To what degree does the natural environment in tandem with ease of access to external influence and materials, inform lifeways on the Islands; and how has that changed or stayed the same over time?*

To this end, research and data collection will be organized under five subject areas of investigation:

1. full survey and excavations will be conducted at sites that may hold remains from the original town of New Westminster [1629] in tandem with "Re-Discovering New Westminster", a Native culture history organization...the settlement is known to have been present on the Island and a general idea of its location is known from the documentary and oral records, although the exact locations and material contexts have yet to be recovered;
2. exploratory survey and rapid/reconnaissance excavations and shovel test pitting will be undertaken at various sites on Old Providence and Santa Catalina Islands as local landowners give us access to their properties for survey. We already have access to three new sites and will likely add at least three more over the 2021 field season. These surveys will inform ongoing research strategies, add future sites for excavation, and add to what is currently a very small archaeological and spatial data set;
3. GPS route marking and object/feature geotagging of the Islands' gully system and other sites/features of note (e.g. gravesites, excavation units, features, artifact scatter, etc.). This particular type of data collection, entitled "Graves and Gullies", seeks to
 - a. map the Islands' gully systems in order to get a better idea about how materials and information moved around the Islands before the 1980s when roads and electricity were installed;

- b. locate and create data points for individual or family graves interred before public cemeteries became the standard in 1961;
- 4. ethnographic interviews - focused on life over time on Old Providence and Santa Catalina and recordation of the unique art, cuisine, language, and dance of the current Native population for posterity;
- 5. working directly with local middle and high school students, doing (and teaching!) archaeology on school properties (3-5 days), under the direction of school leadership and faculty. By doing this each year, the program hope to inspire young people to pursue an education in archaeology so that down the road there will be Native archaeologists leading full time excavations, year-round, who our program can assist during ongoing summer field-research and student training.

COURSE OBJECTIVES

The objectives of the program center, broadly, on enabling enable students to understand how historical archaeology and ethnography are practiced in the field, exploring the diverse lifestyles of people in both the past and present, and gaining a basic understanding of European colonialism and multicultural contact and interactions, over time, in an increasingly globalized world.

The 2021 field season will give students the opportunity to critically and holistically engage with variable data types, learn to develop research questions and integrate/interpret independent lines of evidence, work side-by-side with local community members, and gain field and laboratory skills.

The course includes a heavy focus on **theory and method** and **professionalism and ethics**; and will **cumulate in the real-world application of the anthropological/archaeological toolkit to produce an original research design.**

To achieve these objectives, the program has five primary learning & experiential objectives:

- (1) to **provide students with a practical working knowledge of archaeological and ethnographic field methods**, including excavation, survey, laboratory analysis, colonial-era artifact identification, and ethnographic interviewing and coding;
- (2) to **familiarize students with how the work of archaeology and ethnography gets done** administratively and operationally, & depending on cultural, socioeconomic, historical, and political characteristics of a given site;
- (3) to **introduce students to the intellectual AND practical challenges presented by archaeological and ethnographic research**, including producing a research design, interpreting multiple lines of evidence/variable data sources, integrating historical and oral records with archaeological information, data problematics, working with local populations, and the need to think creatively and flexibly as new information is recovered during research;
- (4) to **directly assist the Native community by gathering data to be used to promote sustainable environmental, cultural, and economic practices** (e.g. tourism, fishing, agriculture/cuisine) that allow the community to leverage their past in order to preserve their unique heritage and at the same time, encourage economic growth to provide employment and education for Native Islanders now and in the future; and
- (5) to **directly assist the Native community with material, spatial, historical, linguistic, and cultural conservation**, to include teaching partnerships with Native middle and high schools and museums (brick and mortar and virtual). Electricity and roads were not introduced to the Islands until the 1980s, which has impacted the rate of change in the lifeways of the Native community(ies). Most

food is now imported, lighting and the ability to be out at night has changed cultural and social norms, and the English Kriol, unique to the Islands sounds very little like it did 20 years ago. Part of our charge is to document the current culture, talk to older people about the recent past, and prepare these data for a virtual museum where Natives (and the public, generally) can experience what life was like in the past and start the ongoing collection of contemporary data for future generations to access.

Students will be directly engaged in archaeological research, ethnographic interviews, excavations, and survey; and will work alongside the staff and faculty during the entirety of the field season. Prior experience indicates that individual students, given their own excavation units, survey areas, and mapping/drawing objects and features (cultural and natural), can successfully learn the basic methods of excavation, mapping, and recording, as well as develop a sense of personal accomplishment in the process.

Strict protocols for the way data are handled in the field, which include order of operations, standard forms, journal entries, etc., will teach students the significance of the finds and impress upon them the care that archaeologists must take in the field in order to maintain viable contexts for interpretation. The careful recording procedures followed in the field and laboratory will show students that archaeology is more than excavation and artifact recovery. The process will demonstrate that the careful recording of information during research is every bit as important as the discovery of artifacts and other data.

Students will receive lectures and instruction in **archaeological and ethnographic theory and methods** and participate in the following research activities:

- **Excavation:** *Students will participate in guided excavations at various archaeological sites on the Islands, beginning the first week at Posada Enilda, where we will be housed during the field season.*
- **Survey:** *Students will participate in surveys at various sites - to include foot survey, shovel test-pit survey, metal detector survey, and photographic survey. The data gathered from the 2020 surveys will help guide future excavations on the Island.*
- **Recordation:** *Students will participate in filling out excavation forms, mapping, and recording stratigraphic and spatial information.*
- **Ethnography:** *Students will have the opportunity to participate in ethnographic/participant observation research and interviews, which includes audio/visual recordation and note taking, attending local events, instruction from Native teachers and speakers, tours, and sampling of unique products and cuisine.*
- **Laboratory:** *Scheduled lab tasks will include washing, sorting, identifying, and cataloging archaeological object recovered during excavations and surface collection.*
- **Administration and Operations:** *Students will receive instruction and participate in seminar style discussions about the realities of organizing and managing a field school and doing field research in order to better understand archaeology from a career standpoint.*
- **Research Design:** *Students will develop their own research design for an archaeological, anthropological, or ethnographic project. While the proposed student project does not need to be carried out, students will learn how to develop research questions, choose methods with which to gather data to answer, and understand the methodology and theory driving their problem orientation and data collection methods (including the problems inherent with any line of evidence and how to mitigate those issues).*

An introductory lecture on the morning of the first day of the course will provide a brief history of the Island and explain the significance of the students' invaluable role in the archaeological and ethnographic fieldwork. Subsequent evening lectures by the Director will cover topics such as the history, methods, and theory of historical archaeology, food and consumption/zooarchaeology, utilizing documentary and oral

records, colonialism/globalism, significance of the Providence Island Company in 17th-century English history, and other related topics. Island residents and guest scholars will also give lectures and seminars during the course of the field school, including Native artists, environmentalists, historians, and bush medicine specialists.

LEARNING OUTCOMES

Upon the successful completion of the field school, students will be able to:

- Articulate basic history, theories, methods, and aims of modern archaeology and ethnography and be able to apply the anthropological to solve real-world problems.
- Learn how to make original anthropologically-based arguments about the past and present, supported by scholarly and material evidence.
- Understand the different elements of an archaeological and ethnographic field project and the relationships between these elements.
- Apply standard theory and methods to archaeological and ethnographic contexts and discovery.
- Use standard recording techniques to document and code/categorize variable forms of data.
- Undertake preliminary processing, identification, and analysis of archaeological artifacts and zooarchaeological specimens.
- Produce an anthropological research design.
- Utilize multiple lines of evidence, including both quantitative and qualitative data.
- Have an awareness of and appreciation for the day-to-day realities of coordinating the work of archaeology and ethnography in the field.

ASSESSMENT

10% Pre-travel Orientation and Training: attendance and participation

10% Field Season: attend and participate each scheduled day, including fieldwork, seminars, lectures, daily morning briefings, afternoon field wrap-up meetings, and laboratory work.

10% Field notebook midterm evaluation

10% Research Design Worksheet submission & Peer Review Session

20% Quality and timeliness of paperwork and form submissions; following correct field and laboratory protocols.

20% Field notebook submitted and evaluated at the end of the course (it is recommended that you take photos of each page of your journal for your personal records)

20% Research Design, Oral Presentation

DESCRIPTION AND ASSESSMENT OF TASKS AND ASSIGNMENTS

The 2021 field season will give students the opportunity to critically and holistically engage with variable data types, learn to develop research questions and integrate/interpret independent lines of evidence, work side-by-side with local community members, gain archaeological field and laboratory skills, and be exposed to ethnographic methods.

Students will participate in ethnographic interviews; including audio/visual recordation and coding, in addition to learning a variety of archaeological survey, sampling, and mapping techniques. Along with methods, students will learn how the survey, sampling, and interviewing protocols were designed, gain knowledge into how to interpret results, and learn more about how the results of our work will impact upcoming excavation and ethnographic strategies. Survey methods and methodologies will include, foot survey, shovel test-pit survey, metal detector survey, and photographic survey. Additionally, students will be trained in variable mapping techniques, at different scales of analysis (site level to profile and plan drawings of individual archaeological units). We will also use the surveys to show students the differences in how professional archaeologists, as opposed to looters, use metal detectors.

Students will participate in laboratory work of some kind, daily. Tasks include washing, photographing, logging, identification, drawing artifacts, and readying materials for storage. Students will directly experience artifact processing from the field, to the laboratory, to storage; and train in artifact and faunal identification in the process. The care exhibited in the field, in addition to teaching a general respect for archeological remains, will specifically demonstrate the significance of this project itself. The Islands were (and continue to be) an historically significant and strategic location in the New World colonial-industrial complex and students will be taught to appreciate their direct contribution to making significant new findings about the Island's colonial-period history.

Students will demonstrate their grasp of basic archaeological and ethnographic methods through the quality of, and improvement in, their fieldwork and field notes throughout the session. Students will be mentored and shown through example. Students will also be informally quizzed in the field about their activities and asked to offer their interpretations. **Additionally, faculty will meet weekly with each individual student in order to create a space for both academic dialogue and a platform for students to bring up any questions or concerns they have in a private setting without having to make a special appointment to do so.**

Student performance will be evaluated in the field through observation and interaction, and from the completion of assignments and daily participation in all activities. Students will demonstrate their knowledge of the readings and field learning through their questions and interpretations during seminars, ad-hoc briefings, and lectures, student field notebooks/journals will be regularly reviewed and a mid-term assessment will be issued on the quality of their field notebook data and recordation of detail. Student field notebooks will be turned in at the end of the season for a final grade based on completeness (are dates, times, and people you worked with on a particular noted? Did you make any of your own assessments based on the data at hand? Were you applying the themes, theories, methodologies, and other course topics to the day's observations?)

Students will produce a research design during the field season, for which a topic/problem orientation is due early in Week 3. Students will meet one-on-one with the Director about their research design and counseled on ways to better organize their work, construct viable research questions, and bolster their data. While students are only required do a one-off research design during the course, they may also pursue on-site lines of evidence that can be used later for further, more in-depth research.

Contact with interested students will be maintained after the field season to ensure that those interested in pursuing further research can do so, including, but not limited to returning to the Island during future field seasons to gather data and do targeted research. Research designs will address the concepts, theoretical foundations, and methods/methodology taught throughout the field season that they would utilize (and why) to investigate targeted research questions and data collection. Students will be given a research design template with sections to complete (which will include detailed instructions and questions to answer about their specific lines of enquiry) during the first week of the season.

Areas that can be pursued away from the Islands include studies of specific artifact types (e.g., tin-glazed earthenware, German stoneware, clay smoking pipes) and work with historical sources. For example, the entire body of English records from the Providence Island Company is available on microfilm and can be accessed through interlibrary loan. And, data collected during the field season will also be available to the students for use in further analyses.

TRAVEL, ROOM & BOARD, & SAFETY LOGISTICS

Disclaimer for 2021 Season: The logistics outlined below for this IFR field school were written according to the most current and accurate information available to IFR. We recognize that the best practices for preventing the transmission of the coronavirus may change in the coming months. The IFR will be revisiting program-specific plans periodically throughout the enrollment period and will update program details according to new developments, such as the presence and availability of a vaccine, new travel protocols, and updated local policies.

An IFR field school is designed to provide positive, constructive experiences for communities, students, and researchers. Amid the COVID-19 pandemic, the following protocols have been developed based on the assumption that any participant in an IFR field school may be an asymptomatic carrier of SARS COVID-19. Our goal, with these protocols, is to reduce the possibility for COVID-19 transmission among participants, staff, and local community members. IFR depends on the complete and sustained commitment of all students to stay healthy and to help others stay healthy. On enrollment, students commit to comply with all aspects of the IFR COVID-19 avoidance policy as well as any/all policies specific to their respective IFR field school.

PRIOR TO TRAVEL

Students must arrange a test for current infection for COVID-19 through a RT-PCR test for themselves in their home location within 72 hours prior to arrival at the destination and upload proof of negative result to their IFR application portal. Students should carry this proof and have ready for presentation upon arrival.

After demonstrating they tested negative, students must take all precautions possible to ensure they remain COVID-19 free prior to and during travel to the field school. Students should plan to travel in the safest manner that they are able (e.g., avoid flights with long layovers and multiple connections). In addition, we require the following from all students: use of a face mask during travel to, from, and on airlines, ferries, trains, busses, and the like; regular washing of hands; and, in so far as possible, maintain social distancing of 6 feet / 2 meters in airports and other spaces.

VISA REQUIREMENTS

All U.S. citizens who do not also hold Colombian citizenship must present a valid U.S. passport to enter and depart Colombia. U.S. citizens traveling to Colombia do not need a Colombian visa for a tourist stay of 90 days or less. Travelers entering Colombia are sometimes asked to present evidence of return or onward travel, usually in the form of a plane ticket. The length of stay granted to travelers is determined by the Colombian immigration officer at the point of entry and will be stamped in your passport. Before the visa expires, travelers may request an extension of up to 90 days.

All persons entering Colombia are assessed a fee of USD \$40 or its equivalent in Colombian Pesos (COP) in addition to the airfare or boat fare. Where this fee is collected may vary based on the students' point of entry into the country. Students are not assessed this fee when leaving Providence Island.

Citizens of countries other than the United States are asked to check the embassy website page at their home country for specific visa requirements.

TRAVEL & MEETING POINT

We suggest you hold off purchasing your airline ticket until six (6) weeks prior to the departure date. Natural disasters, political changes, weather conditions and various other factors may force the cancellation of a field school. The IFR monitors local conditions 6-7 weeks prior to the beginning of each program and makes a decision accordingly. This approach allows sufficient time to still purchase deeply discounted airline tickets.

Students can fly through Bogotá, Colombia; Belize City, Belize; or Panama City, Panama. We recommend Panama City because the flights are generally less expensive than going to Bogotá and more frequent than going through Belize City. The Panama City Airport is a modern, well-appointed facility and the hub for Copa Airlines.

From either Bogotá, Belize City, or Panama City students will need to fly to San Andrés Island (Gustavo Rojas Pinilla International Airport - ADZ) in Colombia.

Getting to this point is very straightforward and can be booked through any of the major travel websites.

Students can then either fly to El Embujo Airport (PVA) or take a boat from San Andrés Island to Providence Island. SATENA (www.satena.com), San Germán Express (<http://www.gruposangerman.com>) and Decameron (www.decameron.com) airlines fly twice daily and the flight takes 20 minutes. Alternatively, a catamaran service by Conocemos Navegando (<https://en.conocemosnavegando.com/home>) sails early in the morning from San Andrés five times a week: Mon, Wed, Thurs, Fri and Sun. The catamaran departs San Andrés at 8:00am and travel time is 3.5 hours; return trips to San Andrés depart at 2:30pm. If students need to spend the night in San Andrés, which is a modern tourist resort, we recommend the Hotel Casablanca (www.hotelcasablancasanandres.com), which is located on the beach.

Project staff will meet students either at the Old Providence Island airport or catamaran seaport.

If you missed your connection or your flight is delayed, please call, text or email project director immediately. A local emergency cell phone number will be provided to all enrolled students.

LOCAL PROTOCOLS, REGULATIONS, & EXPECTATIONS

While there is not currently a quarantine and/or COVID-19 RT-PCR (or other test) requirement after arrival at Old Providence and Santa Catalina Islands, this may change. As we get closer to the date, we will let you know if anything has changed and what the protocols will be. If we need to quarantine, we will be able to do so at Posada Enilda Bed and Breakfast, where we are housed for the field school. If there is a multi-day quarantine requirement, we can start training and laboratory work on the Posada campus while we wait for clearance.

Whether or not there is an in-country COVID test and/or quarantine requirement, **all field school participants must practice proper hand-washing protocol, wear face coverings (see below), and practice social distancing; at all times.** We will set up workstations (field and laboratory) in ways that limit contact and allow for good air flow. Most of our work will take place outside, including our laboratory set up.

The field school will follow all local protocols for contact and while we will have contact with the local community because the Project works in tandem with local residents (e.g. invited speakers, teaching at the local schools, environmental and cultural oversight, etc.), interaction with the local community must be limited to situations where everyone can maintain the required 6-foot/2-meter physical distance, wear masks, and ideally be outside. Daily cleaning protocols will be in place for all shared spaces and resources; which will be outlined during on-site orientation.

If there is an active breakout of COVID-19 while we are in the field we will quarantine at the Posada and can separate into single rooms, if needed. There are medical facilities on the Islands and field school participants can be evacuated to the larger hospital with an ICU on San Andres Island, via a 15-minute flight.

FACE MASKS / FACE COVERINGS

All students, faculty and staff are expected to wear face coverings. Face masks, along with social distancing, are among the most effective ways of minimizing the spread of the coronavirus.

The objective of wearing a mask is to capture potentially infectious droplets from the wearer. Therefore:

1. Masks or respirators that are equipped with an "exhalation valve" are not permitted.
2. Neck fleeces (gaiter masks) are considered the least effective form of face masks, and are not permitted. (The material found in gaiters tend to break down larger droplets into smaller particles that are more easily carried away in the air.)
3. Folded bandanas and knitted masks are ineffective and are not permitted.
4. Masks must be worn so as to cover both the mouth and nose. If your mask becomes loose, it can be tightened by twisting the ear loops.

TRANSPORTATION

Once arriving on Old Providence Island, all local transportation to and from sites or field school related activities will be provided. On the Island, a local bus driver/or taxi drivers will transport the students as a group to and from the Posada to the research sites. Only one major road, encircling the island, exists on Old Providence. During leisure, students can rent various types of transportation from taxis, to bikes, to motorized vehicles. Students are also given opportunities to go into town with faculty or staff running errands, so they can shop and/or pick up supplies, etc.

LANGUAGE

Three languages are spoken on the Islands: English, Spanish, and English Criol. While having some knowledge of Spanish is useful because there are Natives who mostly speak only Spanish, you will be able to communicate easily with anyone on-site using English only.

USING CREDIT AND DEBIT CARDS

While not all establishments on Providence Island take credit or debit cards, most do, including Posada Enilda where we will be staying. Credit cards and debit cards need to have a chip, but other than the chip

requirement, you should have no issues paying for purchases or getting cash out of an ATM. Make sure to let your bank or credit card company that you will be traveling to Colombia before you leave.

LODGING AND MEALS

Students and faculty will be housed at Posada Enilda Bed and Breakfast (www.hotelposadaenilda.com) located in the south of the Island in an area called Bottom House. **Students do not need to reserve their own rooms, this will already be taken care of before they arrive.** This posada is a fully modern facility with comfortable outdoor seating areas, shared dining room, and other amenities, such as air-conditioning, in-room safes, and personal refrigerators, and is extremely comfortable. The husband and wife owners are excited about hosting the students and we have enjoyed our stays in past years, immensely. Security cameras monitor the grounds and the main gate is locked at night. Providence is a safe island, with little serious crime.

*PLEASE NOTE: Rooms are assigned upon your arrival, and you will be randomly assigned one roommate; you may switch roommates, if needed. You will want to be in a room with someone who has similar sleep/wake patterns and downtime activities (do you like to nap or read, or do you like to talk/listen to music/hang out, etc?) Take the first day to get to know your colleagues, and then work out room groupings that will best suit your individual (and thus, the group's) needs. **However, given the circumstances of COVID, these decisions will need to be made the very first day. Thereafter, roommates will form "pods", or two-person groupings that limit their non-distanced social contact to one another for the duration of the field program.***

The owners of Posada Enilda will provide breakfast, every day, and lunch, Monday through Saturday, which will be served in the field or in the dining area at Posada Enilda. ***Dinners (and lunches on Sundays) will not be provided by the Project,*** but Posada Enilda will offer a \$5.00 (USD) dinner option (every evening – meat and meatless choices) that students can order at breakfast. Additionally Posada Enilda serves large, economical dinners on their regular menu, and restaurants and grocery stores are available on the Island where students can purchase meals. In past years, students have gone in together to buy a crock pot and took turns making dinners, as well. Food borne illness will be minimized by drinking only bottled water, which will be provided at the Posada so students can fill their bottles, multiple times every day. The owners of the Posada can meet most dietary needs (vegetarians, vegans, and lactose intolerant), other than Kosher, although if given enough advance time to order supplies and with specific instructions/consultation, the Posada may be able to meet Kosher needs as well, so please contact the Director if this is of interest to you. Laundry services are also offered at the Posada; which you can request when you check in after arriving on site.

Meals at the Posada will be served in the outside dining room and veranda, which is well ventilated. As an extra precaution, students should eat alone or within their room pod at separate tables. Meals are served by the Posada staff and brought directly to your table.

Rooms are cleaned by the Posada staff every other day, but students are required to take steps to ensure proper daily cleaning such as wiping down shared areas (e.g. bathroom, desks, door handles, etc.) multiple times a day and depositing trash in the outside receptacles each time you leave your room. Students should either bring disinfecting products or plan on buying materials needed soon after arriving.

There is an outside, laundry facility onsite where you can do your own laundry for free. If you would like laundry services (pick-up and delivery outside your room), you can request and pay for that service at check

in; there is a one-time payment of around \$40.00, which will cover laundry services for the entirety of the field season.

COURSE SCHEDULE

All IFR field schools begin with safety orientation. This orientation includes proper behavior at the field area, proper clothing, local cultural sensitivities and sensibilities, potential fauna and flora hazards, review IFR harassment and discrimination policies and review of the student Code of Conduct. *You will be required to sign a form that acknowledges you received this orientation at the end of the orientation meeting and again at the end of the field season.*

We do our best to follow schedule and activities as outlined in this syllabus. Yet local permitting agencies, political issues, environmental barriers, availability of speakers, personal or weather conditions, etc. may force changes. **This schedule, therefore, is only a general outline. Students should allow flexibility and adaptability as research work is frequently subject to change.**

WEEK 1 (May 24-May 30)

Mon.	Meet students at airport or boat slip on Old Providence Island <i>Settle into housing (will have a chance to switch rooms/roommates tomorrow)</i>
12:30-2:30	Lunch (at Posada Enilda) **NOTE: We ask that students do not seek out meetings with faculty or field school staff during lunch/afternoon breaks during the field season, so that leadership can get caught up on logistics, take a break, etc. Of course, please notify us of any emergencies! ...but for things that can wait until later, please do so.**
5:00-6:30	Orientation (evening) meeting to go over protocols & assignments, pass out forms, etc.
7:00	Dinner (on own)
Tues.	
7:00-8:15	Breakfast, Daily Agenda Briefing, & Task Assignments <i>Relax and settle into housing, decide on roommates, switch if needed (room assignments are random, so please feel free to move around so you have a roommate with a similar sleep/wake pattern, etc.)</i>
12:00-1:30	Lunch (at Posada Enilda)
1:30-3:30	Unpack field equipment and set up laboratory; do introductory laboratory training
4:30-6:00	LECTURE 1 (see lecture section below for required readings)/MEETING/PRESENTATION & SEMINAR STYLE DISCUSSIONS
7:00	Dinner (on own)
Wed.	
7:00-8:15	Breakfast, Daily Agenda Briefing, & Task Assignments
9:00-12:30	Tour of Island via boat (YOU WILL GET WET , so dress accordingly)
12:30-2:30	Lunch (at Posada Enilda)
2:30-5:30	Visit Site and Prep for fieldwork tomorrow
7:00	Group dinner at Posada Enilda (<u>provided by the Project</u>) with local collaborators
Thur.	
7:00-8:15	Breakfast, Daily Agenda Briefing, & Task Assignments
8:15-8:30	Travel to current research site/s

8:30-12:30 Research activities at the current site/s
 12:45-2:45 Lunch break (at the current site or at Posada Enilda)
 2:45-5:30 Laboratory/data management activities/fieldwork and/or field trip
 5:30-6:45 LECTURE 2 (see lecture section below for required readings)/MEETING/PRESENTATION & SEMINAR STYLE DISCUSSIONS
 7:00 Dinner (on own)

Fri. - Off, work on research design, updating/editing field journals, and reading along with exploring cultural and leisure activities on the Island.

Sat.

7:00-8:15 Breakfast, Daily Agenda Briefing, & Task Assignments
OFF UNTIL LUNCH
 12:30-2:00 Lunch break (at Posada Enilda)
 2:00-6:00 Laboratory/data management activities/fieldwork and/or field trip
 7:00 Dinner (on own)

Sun.

7:00-8:15 Breakfast, Daily Agenda Briefing, & Task Assignments
OFF UNTIL LUNCH
 12:30-2:00 Lunch break (at Posada Enilda)
 2:00-5:30 Laboratory/data management activities/fieldwork and/or field trip
 5:30-6:45 LECTURE 3 (see lecture section below for required readings)/MEETING/PRESENTATION & SEMINAR STYLE DISCUSSIONS
 7:00 Dinner (on own)

WEEK 2 (May 31-June 6)

Mon., Tues., Wed., Thur.

7:00-8:15 Breakfast, Daily Agenda Briefing, & Task Assignments
 8:15-8:30 Travel to current research site/s
 8:30-12:30 Research activities at the current site/s
 12:45-2:45 Lunch break (at the current site or at Posada Enilda)
 2:45-5:30 Laboratory/data management activities/fieldwork and/or field trip
 5:30-6:45 LECTURES 4, 5, 6, & 7 (see lecture section below for required readings)/MEETING/PRESENTATION & SEMINAR STYLE DISCUSSIONS
 7:00 Dinner (on own)

Fri. - Off, work on research design, updating/editing field journals, and reading along with exploring cultural and leisure activities on the Island. ****TURN IN FIELD JOURNALS FOR REVIEW BY FACULTY BY DINNER TIME****

Sat.

7:00-8:15 Breakfast, Daily Agenda Briefing, & Task Assignments
OFF UNTIL LUNCH
 12:30-2:00 Lunch break (at Posada Enilda)
 2:00-6:00 Laboratory/data management activities/fieldwork and/or field trip
 7:00 Dinner (on own)

Sun.

- 7:00-8:15 Breakfast, Daily Agenda Briefing, & Task Assignments
OFF UNTIL LUNCH
- 12:30-2:00 Lunch break (at Posada Enilda)
- 2:00-4:00 Laboratory/data management activities/fieldwork and/or field trip
- 4:00-6:30 ****RESEARCH DESIGN WORKSHEET – PEER REVIEW****
- 7:00 Dinner (on own)

WEEK 3 (June 7-June 13)

Mon., Tues., Wed., Thur.

- 7:00-8:15 Breakfast, Daily Agenda Briefing, & Task Assignments
- 8:15-8:30 Travel to current research site/s
- 8:30-12:30 Research activities at the current site/s
- 12:45-2:45 Lunch break (at the current site or at Posada Enilda)
- 2:45-5:30 Laboratory/data management activities/fieldwork and/or field trip
- 5:30-6:45 LECTURE 8 (see lecture section below for required readings)/MEETING/PRESENTATION & SEMINAR STYLE DISCUSSIONS
- 7:00 Dinner (on own)

Fri. - Off, work on research design, updating/editing field journals, and reading along with exploring cultural and leisure activities on the Island.

Sat.

- 7:00-8:15 Breakfast, Daily Agenda Briefing, & Task Assignments
OFF UNTIL LUNCH
- 12:30-2:00 Lunch break (at Posada Enilda)
- 2:00-6:00 Laboratory/data management activities/fieldwork and/or field trip
- 7:00 Dinner (on own)

Sun.

- 7:00-8:15 Breakfast, Daily Agenda Briefing, & Task Assignments
OFF UNTIL LUNCH
- 12:30-2:00 Lunch break (at Posada Enilda)
- 2:00-5:30 Laboratory/data management activities/fieldwork and/or field trip
- 5:30-6:45 LECTURE/MEETING/PRESENTATION & SEMINAR STYLE DISCUSSIONS
- 7:00 Dinner (on own)

****ALL FIELD JOURNALS, including from those not taking the course for credit, are DUE BY DINNER TIME, take photos so you have a personal copy****

WEEK 4 (June 14-17)

Mon.

- 7:00-8:15 Breakfast, Daily Agenda Briefing, & Task Assignments
- 8:15-8:30 Travel to current research site/s
- 8:30-12:30 Research activities at the current site/s

12:45-2:45 Lunch break (at Posada Enilda)
OFF UNTIL GROUP DINNER
6:30 End of the Season Dinner (provided by the Project) with local contributors

Tues.

7:00-8:15 Breakfast, Daily Agenda Briefing, & Task Assignments
8:30-11:30 *RESEARCH DESIGN ORAL PRESENTATIONS*****
12:30-2:00 Lunch break (at Posada Enilda)
2:00-6:30 Finish all lab work, take supply inventory, clean and store all field and lab supplies
7:00 Dinner (on own)

Wed.

7:00-8:00 Breakfast, Daily Agenda Briefing, & Task Assignments
8:30-12:30 Finish up any work that needs to be done (variable activities) & fill out evaluations
12:30-2:00 Lunch break (at Posada Enilda)
OFF REST OF DAY for personal cleaning and packing
*****MAKE SURE TO PAY ANY OUTSTANDING PERSONAL BALANCES AT THE POSADA*****

THURSDAY JUNE 17 STUDENTS DEPART COLOMBIA

LECTURE TOPICS

May be additions and/or substitutions. See course schedule for reading due dates; which are subject to change, depending on current events or tasks.

- LECTURE 1 - The History of Old Providence and Santa Catalina Islands
 - Tracie Mayfield
 - READINGS: Collett (1837); Games (1998); Kupperman (1988); Kupperman (1993); Rowland (1935)
- LECTURE 2 - Old Providence and Santa Catalina Islands Archaeology and Ethnography Project
 - Tracie Mayfield
 - READINGS: project information from the course syllabus
- LECTURE 3 - What is Historical Archaeology? History, Theory, and Methods
 - Tracie Mayfield
 - READINGS: Helms (1969); Orser (2010)
- LECTURE 4 - How to Develop a Professional Research Design
 - Tracie Mayfield
- LECTURE 5 - Field Archaeology: Theory, Methods, and Methodology
 - Tracie Mayfield
 - READINGS: Wilk and Rathje (1982)
- LECTURE 6 - Archaeological Features, Objects, and Materials: Working with the Archaeological Record
 - Tracie Mayfield
 - READINGS: Voss (2008); White and Beaudry (2009)
- LECTURE 7 - Food and Foodways: Ceramics Analysis and Zooarchaeology (Case Study, Colonial-era Lamanai & San Pedro, Belize)
 - Tracie Mayfield
 - READINGS: Mintz and DuBois (2002)

- LECTURE 8 - Ethnohistory and Ethnography: Working with the Documentary and Oral Records
 - Tracie Mayfield
 - READINGS: Sahlins (1983)
- LECTURE 9 - Applied Anthropological Archaeology: How the Present Can Inform Studies of the Past
 - Tracie Mayfield
 - READINGS: Brighton (2011); Hauser et. al. (2018)
- Caribbean Cultural Expressions
 - Jen Hasso
- The History, Environment, and Culture of Old Providence and Santa Catalina Islands
 - Javier Archbald (resident, historian, and cultural officer)
- Bush Medicine on Providence Island
 - Delia Eden-McLean & Dionicia Gomez-Davis (residents, bush medicine and folklore specialists, authors)
- Food, Culture, Farming: The Crux of Cultural and Environmental Sustainability on Old Providence and Santa Catalina Islands
 - Marcela Ampudia (resident and environmental scientist)
- Painting the Islands
 - Luis Howard (resident, painter)

FIELD TRIPS

We will be visiting a 17th-century fort site (Ft. Warwick), Morgan's Head (a large rock outcrop said to resemble the famous pirate who was on the Island briefly), the Virginia Archbold Museum, taking a driving/land tour of Providence, and taking a boat trip around Providence Island & Santa Catalina Island (a small island north of the main island) to see the cannon, historic sites, and other fort locations.

****A NOTE ABOUT COMMUNITY-LED ARCHAEOLOGY AT A LOCATION NEW TO ARCHAEOLOGICAL RESEARCH****

Archaeology and ethnography are new to Old Providence and Santa Catalina and we are yet in the early stages of 1) locating archaeological sites and 2) building connections and trust with the Native community.

This makes our work extremely interesting and exciting, but community led archaeology at a new site has its professional and practical frustrations as well. For one, we are (for the most part) looking for archaeological sites...not excavating known sites, although the Islands themselves are archaeological sites (as a whole) so all excavations and survey produce artifacts and data as we zero in on historical sites and features. Additionally, all the property on Old Providence and Santa Catalina is privately owned so while we already have permission to enter, survey, and excavate at 6 sites, new sites will be added as individual proper owners allow us access to their lands as we gain the confidence and trust of the local community. This is an important aspect of the long-term goals of the Project, of which you are a vital part because you are helping lay the groundwork (both with data collection and your professional conduct) for what we hope to be many years of continued research and collaboration; and ongoing opportunities for students like you to experience archaeology and ethnography in an historically rich, culturally vibrant, and environmentally stunning location. *We want to show the Native public the kind of work we do (and how we do it) so that they invite us onto their land and into their homes in order to do research of interest to us that also benefits the Native community, on their terms and in their own time.*

EQUIPMENT LIST (required)

- personal PPE
 - face masks (4-5 so that you can wash and air dry each after daily use); see pp.11-12 for acceptable types of face masks
 - hand sanitizer (enough to personal use during the field season)
 - face shields (1-2 for travel or close contact situations)
 - disinfectant spray & wipes (for wiping down your personal living spaces; the rooms will be cleaned every other day by staff, but it is vital to stay vigilant and give everything a wipe down every day)
- personal medication/s
- hiking shoes or boots
- wet shoes (can be worn in damp and beach environments/also for hiking)
- hat with brim (for rain and sun)
- sunglasses
- long-sleeved shirt (loose fitting)
- swim wear & beach towel (& snorkel gear if you would like!)
- work gloves
- water bottle (bring a large water bottle, preferably 2...or buy a few on site to use in the field – we will have water to fill up with at the Posada, but we will not be bringing the 5 gallon jugs into the field – you will need enough water for about 5 hours outside on any given day)
- Marshalltown pointing trowel (4" or 5") **(you will not be able to get a trowel on the Islands, please purchase prior to arriving on site.)**
- tape measure (METRIC)
- roll of duct tape (a smaller roll to have whenever you have your backpack with you, which can be used in a variety of situations – you will be glad you have it!)
- sun protection
- insect repellent
- flashlight
- compass (preferably with adjustable declination)
- calculator (stand alone or phone app)
- mechanical pencils & extra lead
- field backpack (to store your stuff while in the field)
- backpack cover (a garbage bag will do)
- extra money for incidentals (note that you cannot use United States currency on Providence and it is difficult to find someone/somewhere to exchange it for you – plan on getting cash out of a local ATM soon after you arrive).

FIELD EQUIPMENT LIST (suggested)

- ice tray for in-room refrigerator (not a necessity, but you will be glad you have it)
- ‘camp’ toilet paper (we will have access to public bathrooms while in the field, but most of them do not stock toilet paper)
- feminine products (tampons are especially difficult to locate on the Island)
- drink/electrolyte mix to add to your water bottle for fieldwork

REQUIRED READINGS (will be available via the field school shared Dropbox)

PDF files of all mandatory readings will be provided to enrolled students via a shared Dropbox folder.

NOTE: Students will be expected to have read all the required readings before arriving on site, even those not taking the course for credit. Readings will be incorporated into lectures and instruction, along with active learning/reference in the field and during seminar style discussion.

- Brighton, S – 2011. Applied Archaeology and Community Collaboration: Uncovering the Past and Empowering the Present. *Human Organization*, 70(4), 344-354.
- Collett, C. F. – 1837. On the Island of Old Providence. *Royal Geographical Society of London* 7:203-210.
- Games, A. – 1998. “The Sanctuary of Our Rebell Negroes”: The Atlantic Context of Local Resistance on Providence Island, 1630-41. *Slavery and Abolition* 19:1-21.
- Hauser, Mark, Whitney Battle-Baptiste, Koji Lau-Ozawa, Barbara L. Voss, Reinhard Bernbeck, Susan Pollock, Randall H. McGuire, Uzma Z. Rizbi, Christopher Hernandez, and Sonya Atalay – 2018. Archaeology as Bearing Witness. *American Anthropologist*, 120(3):535-548.
- Helms, M. W. – 1969. The Cultural Ecology of a Colonial Tribe. *Ethnology* 8:76-84.
- Kupperman, K. O. – 1993. A Puritan Colony in the Tropics: Providence Island, 1630-1641. In *Settlements in the Americas: Cross-Cultural Perspectives*, R. Bennett, ed., pp. 238-251. University of Delaware Press, Newark.
- Kupperman, K. O. – 1988. Errand to the Indies: Puritan Colonization from Providence Island through the Western Design. *William and Mary Quarterly* 45:70-99.
- Mintz, Sidney W. and Christine M. DuBois – 2002. The Anthropology of Food and Eating. *Annual Review of Anthropology* 31:99-119
- Orser, Charles E., Jr. – 2010. Twenty-First-Century Historical Archaeology. *Journal of Archaeological Research* 18:111–150.
- Rowland, D. – 1935. Spanish Occupation of the Island of Old Providence, or Santa Catalina, 1641-1670. *Hispanic American Historical Review* 15:298-312.
- Sahlins, Marshall D. – 1983. Other Times, Other Customs: The Anthropology of History. *American Anthropologist*. 85:517-544.
- Voss, Barbara L. – 2008. *Image, Text, Object: Interpreting Documents and Artifacts as ‘Labors of Representation’*. *Historical Archaeology* 41(4):147-171.

- White, Carolyn L. and Mary C. Beaudry – 2009. Artifacts and Personal Identity. In *International Handbook of Historical Archaeology*, edited by Teresita Majewski and David R.M. Gaimster, pp. 209-255. Springer, New York.
- Wilk, Richard R. and William L. Rathje – 1982. Household Archaeology. *The American Behavioral Scientist* 25(6):617–639.

RECOMMENDED READINGS

- Anderson, Sid. – 2006. *Adventures in Marine Biology: A Tribute to Old Providence Island*. Xlibris, Bloomington, IN.
- Bloch, Marc – 1943. *The Historian's Craft: Reflections on the Nature and Uses of History and the Techniques and Methods of Those Who Write It*. New York: Vintage Books.
- Connerton, Paul – 1989. *How Societies Remember*. Cambridge: Cambridge University Press.
- Cuming, Sam – 2017. *Providence, Santa Catalina and San Andres (1629-1901): The Butler Diary and Other Curiosities*. Bottom House Publishing, Providence Island, Colombia.
- Cuming, Sam – 2015. *A Short History of Providence and San Andres (1629-1901)*. Ejecutivos Gráficos, Bogotá.
- Feiling, Tom – 2017. *The Island that Disappeared: Old Providence and the Making of the Western World*. Explore Books publishing.
- Knapp, A. Bernard (ed) – 1992. *Archaeology, Annales, and Ethnohistory*. Cambridge University Press, New York and Cambridge.
- Kupperman, K.O. – 1993. *Providence Island 1630-1641: The Other Puritan Colony*. Cambridge University Press, Cambridge, Massachusetts.
- Newton, A. P. – 1914. *The Colonising Activities of the English Puritans: The Last Phase of the Elizabethan Struggle with Spain*. Yale University Press, New Haven.
- LeFebvre, Henri – 1992. *Elements of Rhythmanalysis: An Introduction to the Understanding of Rhythms*, Translated by Eleonore Kofman, Elizabeth Lebas, and Imogen Forster. Introduction by Stuart Elden. Continuum, New York.
- Little, Barbara – 2007. *Historical Archaeology: Why the Past Matters*. Walnut Creek, California: Left Coast Press.
- Mintz, Sidney W. – 1985. *Sweetness and Power*. Penguin Group, New York.
- Orser, Charles E., Jr. – 2014. *A Primer on Modern-World Archaeology*. Eliot Werner Publications, Inc. Clinton Corners, New York.
- Orser, Charles E., Jr. – 2008. The Global and the Local in Modern-World Archaeology. In *Constructing Post Medieval Archaeology in Italy: A New Agenda*, edited by S. Gelichi, and M. Librenti, Edizioni all'Insegna de Giglio, Florence, Italy, pp. 25-44.
- Orser, C. E., Jr. – 2004. *Historical Archaeology*. 2nd ed. Pearson, Saddle River, New Jersey.
- Parsons, J. J. – 1956. *San Andrés and Providencia: English-Speaking Islands in the Western Caribbean*. University of California Press, Berkeley.

Shackel, Paul A. and Erve J. Chambers (eds.) – 2004. *Places in Mind: Public Archaeology as Applied Anthropology*. New York: Routledge.

Trouillot, Michel-Rolph – 1995. *Silencing the Past: Power and the Production of History*. Boston: Beacon Press.

Wilk, Richard R. and Robert Netting – 1984. Households: Changing Forms and Functions. In *Households: Comparative and Historical Studies of the Domestic Group*, edited by Robert Netting, Richard Wilk, and Eric Arn, pp. 1–28. University of California Press, Berkeley and Los Angeles.

Yanagisako, Sylvia Junko – 1979. Family and Household: The Analysis of Domestic Groups. *Annual Review of Anthropology*, 8(1979):161–205.

STATEMENT ON PROFESSIONAL CONDUCT

Archaeologists are deeply embedded within local communities. Field schools strongly rely on local communities and government authorities for the ability to conduct research and be awarded both official permits and community consent to work in a particular area. Student behavior that will endanger the reputation of the project may impact this balance, will not be tolerated, and may be cause for immediate removal from the Islands.

Any behavior that endangers staff members, members of the local community, or other students – is reason for immediate removal from the field school. Individuals in violation of the code of conduct will be expelled from the program at the instructor’s discretion.

Participants are subject to disciplinary action or full program dismissal for several types of misconduct or attempted misconduct, including but not limited to:

- 1) Disruption of teaching, research, administration, or other program related activities;
- 2) Physical abuse, threats of violence, rape or other forms of sexual assault, or conduct that threatens the health or safety of any person in connection with program functions, including those activities taking place during fieldwork or leisure time;
- 3) Disorderly or lawless conduct, disturbing the peace, or failure to comply with the directions of local government and law enforcement, immigration officials, program staff, or any local individual acting in official capacity of the program;
- 4) Archaeological heritage is the property of the people and nation in which students are working. Sites, artifacts, and ecofacts are private property and you may not enter any properties or collect any materials without written permission/s and without being accompanied by a member of the program staff. Trading, selling or otherwise removing material culture from sites without authorization from project director is violation of the law. In many parts of the world, trading in antiquities is considered criminal offence, subject to prosecution and jail time. Do not engage in any trading, exchanging, selling or buying of archaeological artifacts at any time;
- 5) Archaeology is a destructive science. Uncontrolled excavation is considered looting and may be subject to prosecution. Follow the program’s data collection, excavation and/or survey instructions carefully and do not initiate excavations or any other type of removal of archaeological artifacts, features or ecofacts on your own.
- 6) Ethnographic interviews will not be conducted without consent of the program director and under strict protocols; including, but not limited to, having at least two researchers present and release/permission forms signed by the interviewee/s. *While having conversations with members of the local public (e.g. what the program is doing and getting advice, ideas about excavation sites, or historical tidbits) is normal and encouraged, students must recognize the point at which a casual*

conversation turns into an interview where specific intellectual property is being shared, at which case the individual/s should be informed that the data/information may be used for research and publication purposes; to this end, you should ask if we could set up an appointment (day, time, location of their choice) for a formal interview. Explain that their voice is important and the program wishes to make sure that their ideas are properly attributed to them and care is taken in recording their stories properly;

- 7) Dishonesty, such as cheating, multiple submission, plagiarism, or knowingly furnishing false information to the program;
- 8) Forgery, alteration, or misuse of program documents, data, or identification;
- 9) Theft of, damage to, or destruction of any property of the program or property of others;
- 10) Failure to pay bills for extra services or incidentals; and
- 11) Unauthorized entry to or use of program properties, equipment, or resources or imagery.