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International Service Learning: Cultural Engagement and Archaeological Field Schools

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Introduction

In the relatively new field of international service learning, there are still many unknowns. What impact can ISL have on student participants? What impact could it have on the communities served? Are there ways we can make both sides' experience better? There are many scholars holding different opinions about what service is and how it should be performed, and the field is evolving constantly to accommodate better practices. Yet, the field today is transforming student learners and impacting communities around the world. Therefore, it has become important to begin analyzing the discipline of service learning, assessing the benefits and consequences for the betterment of the communities being served and those serving them.

The following thesis addresses the field of International Service Learning (ISL) and its implementation in university level programs. The first part of this thesis will review current literature on the goals, consequences, and validity of service learning as a field and. outline best practices for starting and implementing an ISL program (Chapter 1). The second chapter will investigate ISL programs in the Southeast Regional Conference as a way of contextualizing ISL practices at the University of Tennessee and evaluating how ISL is implemented in the community of universities of which UTK is a part. The third chapter will focus on the similarities in merits and pitfalls between ISL programs and archaeological field schools. The chapter argues that archaeological field schools should be recognized as a type of service learning and, therefore, must incorporate pedagogical and ethical issues from ISL into their field school curricula. Chapter four then discusses the 'Ayn Gharandal Archaeological Project and Dig Jordan Study Abroad programs, including curricular improvements that will enhance the

orientation and reflection components of the program and which could be applied to other ISL programs as well. In sum, this thesis addresses the working components of International Service Learning (ISL), how they have the potential to be helpful and harmful within a community, how ISL is currently treated at universities in the Southeast Conference, and the ways ISL can be incorporated by the Dig Jordan program as well as other ISL programs at the university level.

Chapter One:

Service Learning: The Good, the Bad, and the Ugly

Introduction to Service Learning

Service Learning is a relatively new field in academia; the oldest programs in the country have only existed for three decades. Therefore, it is necessary to explain what service learning is and demonstrate its importance. The phrase seems fairly simple to understand: students do service to learn more about their community and the world. However, it is only simple at the surface level. It is particularly complicated when the idea of service is applied to an international setting, which is what this thesis aims to do. What are the goals of service learning? Is it more for the community being served or for the students learning? What are the best practices associated with International Service Learning?[1] These questions are answered differently by different scholars.

International Service Learning vs. Voluntourism

Voluntourism, or volunteer tourism, is a fast growing alternative to everyday travel. Americans are flocking to "underserved" communities around the world in order to perform altruistic work in an exotic location.[2] These programs are infamous for being opportunities in which wealthy Americans can feel good about themselves without taking power dynamics, economic infrastructure, and culture into consideration. Essentially, tourists can go into a community, take

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[1] International Service Learning will now be referred to as ISL.

[2] Hammersley, Laura Ann. (2014). Volunteer Tourism: Building Effective Relationships of Understanding. *Journal of Sustainable Tourism.* Vol. 22, No. 6, 855-873.

a few photos "helping" the natives, and go back to their nice hotel without considering the consequences of their actions. Blaire Bennett and Daniela Papi argue that though that these travelers often have good intentions these intentions rarely yield positive results.[3] With Volunteer travel becoming a bustling business, it is increasingly necessary to weigh the results of this brand of travel to determine how altruistic it really is.

While it is the viewpoint of the author that service learning is a unique resource for the university community that should be utilized when possible, it is important to recognize that ISL has the same potential for harm as voluntourism. For example, Mathew Johnson believes that service learning holds the potential for both liberation and continued oppression. Robbin Crabtree agrees, stating that regardless of intentions, ISL has the prospect of reinforcing stereotypes that students have about developing countries or that community members have about Americans.[4] While the transformative goal of an ISL program is different than the altruistic intentions of volunteer travelers, if not handled with the proper programming and reflection, ISL students and administrators can cause similar harm as that of voluntourists.

Goals of International Service Learning

There are many goals within ISL; some are more professional in nature, while others focus on giving the student the ability to think about the social issues that affect the world. Amanda Espenschied Reilly and Susan V. Iverson discuss the various "levels" on which student should be operating. Students will begin working on the micro level, coming into the host community to

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[3] Bennett, Claire; Papi, Daniela. (2014). From Service Learning to Learning Service. *Stanford Social Innovation Review.*

[4] Johnson, Mathew, Ed. (2014). Introduction. *Crossing Boundaries: Tension and Transformation in International Service-Learning.* Sterling, VA; Stylus Publishing; Crabtree, Robbin. (2013). The Intended and Unintended Consequences of International Service-Learning. *Journal of Higher Education Outreach and Engagement.* Vol. 17 No. 2. 43-65.

perform their form of service. The reflection process that should occur in a program allows students to work on the macro level as well. They can spend time submerged in a community while analyzing the host culture's place and their culture's place within the global scheme. Rachel Reilly and Susan Iverson additionally report that the student's development can be in multiple domains; they can grow in the professional, personal, and civic domains.[5]

Accordingly, the scholars within the edited volume, *Crossing Boundaries: Tension and Transformation in International Service Learning*, consider the main goal of ISL: transformation.[6] Paula Mellom and Socorro Herrara assert that the mindset of a student within an ISL program should shift from romantic ethnocentrism to reflexive social justice.[7] This transformation comes with first recognizing the position of power and privilege a university student from the United States possesses and then constantly reflecting on the social and cultural reasons for that position. By shedding stereotypes and presumed superiority, students should be able to achieve a higher understanding of the culture of the host community and American culture.

However transformative the process may be, some are highly critical of service learning due to its student-centric design. Y.W. Guo once defined service learning as "allowing relatively well-off people in this world to travel to experience other people's misery for a life enriching

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[5] Espenschied Reilly, Rachel; Iverson, Susan V. (2014). Decentering the United States in International Service-Learning: A Comparative Perspective. *Crossing Boundaries: Tension and Transformation in International Service-Learning.* Sterling, VA; Stylus Publishing, 33-41.

[6] Green, Patrick M.; Johnson, Mathew, Ed. (2014*). Crossing Boundaries: Tension and Transformation in International Service-Learning.* Sterling, VA; Stylus Publishing.

[7] Herrera, Socorro; Mellom, Paula. (2014). Power Relations, North and South: Negotiating Meaningful "Service" in the Context of Imperial History. *Crossing Boundaries: Tension and Transformation in International Service-Learning.* Sterling, VA; Stylus Publishing, 12-28.

experience."[8] A large amount of criticism of the field of service learning is based on this design. As described above, many scholars focus on the service to the host community as a tool for students to build skills, yet little is said about the transformation that could occur to the host community. Claire Bennett and Daniela Papi believes the current model of service learning is flawed in that it disproportionately benefits the students, reinforcing their power and privilege. These scholars argue that ISL programs should take seriously the impact that they have on the community, ideally making a positive contribution, but, at a minimum, causing no harm.[9]

Camille George, Ashley Shams, and Florence Dunkel argue that a main goal of ISL should be empowerment of community members. They propose a model that works bottom up. Essentially the focus of the program becomes allowing the community to develop ways to help itself with the aid of university resources. This model would solve some the issues of power dynamics; communities can be their own saviors, with a more sustainable, culturally aware outcome.[10]

A model such as the one George, Shams, and Dunkel propose is based mostly on economics. Often, foreign aid pours into developing nations with little sustainable infrastructure. Within the context of ISL, this can be seen in short term projects such as the building of a school in a developing nation. While ostensibly education is a worthy cause, a group of students building a school within a few weeks and leaving it behind without the infrastructure of teachers,

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[8] Guo, Y.W. (1989). The Overseas Development Network. In S.W. Showalter (Ed.). *The Role of Service-learning in International Education.* Goshen, IN: Goshen College, 105-111.

[9] Bennett and Papi 2014 .

[10] George, Camille; Shams, Ashley N.; Dunkel, Florence V. (2011). Lessons Learned in an International Service-Learning Collaborative. *North American Colleges and Teachers of Agriculture.* Vol. 55. No. 2. 71-77; Mortenson, G.; Relin, D.O. (2006). *Three Cups of Tea: one man's mission to promote peace…one school at a time.* New York, NY: Viking.; Yunus, M. (2003). *Banker to the Poor: Micro-lending and the battle against world poverty.* New York, NY: Public Affairs.; Pralahad, C.K. (2006). *The fortune at the bottom of the pyramid: Eradicating poverty through profits.* Upper Saddle River, NJ: Wharton School of Publishing.

administrators, and educational resources does a community little good in the long run. Thus, two of the central questions in ISL course development become (1) whether to focus on student or community impact and (2) if these two goals can be integrated.

Ethics of International Service Learning

Generally, a service learning program is an academic-based program in which students work with a community on a project with which the community needs assistance, while simultaneously learning real world experience from the community and project. This can take the form of a group of engineering students using their skills to build a school in an underserved community, or perhaps nursing students going to a Mexican hospital to treat patients in an understaffed facility. In an ideal world these projects sound altruistic. Yet, there are power dynamics at play that can dampen the altruistic nature from these programs. Did the engineers ask the community what they wanted the school to look like or if they wanted it at all? Did they ask the community if they had the resources to hire teachers for this school? Would it not have been better to hire local builders in order to boost employment? Do those nursing students speak Spanish? If not, how do they plan on treating patients with whom they cannot communicate? The complications build quickly.

Because service learning is a multidisciplinary field, there are some programs that may not encourage critical thinking about these factors. At the time of this publication, there is little standardized way in which a program is designed or carried out, and there is no standard of ethics within the field.[11] Engineering faculty and Anthropology faculty may both be running service learning programs with completely different ethical standards and designs (see Chapter 2

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[11] Reisch, Rebecca. (2011). International Service Learning Programs: Ethical Issues and Recommendations. *Developing World Bioethics*. Vol. 11, No. 2, 93-99.

for more on this problem). It is important to take this into consideration when evaluating a program's effectiveness.

These particular complications become visible in the power dynamics between those serving and those being served. The former is thought to be on superior footing, as the more fortunate, while the latter is thought to be in need of aid from those with more resources. This dynamic is magnified in an international setting. Students often place their own cultural framework onto the host community because they assume a community is lacking through their own fault.[12] "If only this community practiced American values, surely they would flourish?" This is cultural superiority in action, and for an ISL project to be successful, this power dynamic has to be acknowledged, analyzed, and overcome. Students must confront their own ethnocentrism in order to be of any assistance to the community and to truly learn from their experience. For this reason, Mellom and Herrera suggest that goal for any ISL project should be for students to move from a mindset of ethnocentric charity to a reflexive, social justice one.[13]

Nevertheless, because the field has no unified standard of ethics, this results in program directors using their own framework. As suggested above, some scholars argue that the field can be ethnocentric with little benefit to the host community and in some cases causing harm to the host.[14] Bennett and Papi suggest service learning as it currently exists is irredeemable;[15] however, I disagree. Based on this research, if a service learning program is well thought-out, culturally aware, and based on community needs and knowledge, I believe it can have a positive effect on both the students and the host community.

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[12] Green and Johnson 2014.
[13] Herrera and Mellom.2014.
[14] Bennett and Papi. 2014.
[15] Ibid.

Overcoming Obstacles through Careful Programming

The previous passages have discussed the merits and pitfalls of ISL. This section will discuss how a program can highlight the best aspects of ISL, while simultaneously avoiding harm to the community. The process is twofold. The first step must begin long before the students are in the field, in thorough orientation sessions. The second step must be continuous and in-depth reflection, on one's self, the host culture, and the home culture.

Several scholars believe that orientation prepares students to be successful in their placements.[16] By having students aware of the factors that affect the social issues they were sent to address, the students can be knowledgeable enough to discern possible solutions. Furthermore, it is important to have orientation sessions at home before the students enter the host community and again when they arrive on site. This allows the student to have two levels of reception: 1) They will have the opportunity to tackle any stereotypes or cultural concerns they may have before their program; 2) once in country they have the opportunity to hear about any social issues or concerns community members themselves may want to express. This process allows students and administrators to avoid what Sara Grusky calls a recreation of "historic cultural misunderstandings and simplistic stereotypes."[17] Mathew Johnson suggests that contextualization of a program's partnership with the community is the necessary component to orientation.[18] Students need to be familiarized with the historical, economical, and cultural context of the host community.[19] These factors will affect the students' relationship with the community and culture. A thoughtfully planned orientation can help create a reflective

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[16] Crabtree. 2013; George, Shames, and Dunkel 2011; Grusky 2000.
[17] Grusky 2000.
[18] Green and Johnson 2014.
[19] Crabtree 2013.

environment in which students can process these complications. In sum, cultural orientation should consist of multiple sessions pre-departure encompassing significant amounts of cultural content.

Reflection is also a pivotal step in the service learning process; what truly sets service learning apart from voluntourism is the academic reflection that occurs in service pedagogy. Part of the reason that voluntourism can be so harmful is its shallowness. If students do not take the time to assess not only the impact the community is having on them but also the impact they have on the community, the interaction could be wasted. Furthermore, they should discuss the factors behind this impact. This reflection should happen at three distinct points: pre-departure, during the program, and post-program.[20] Pre-departure the students should consider what cultural bias they may already hold towards the host community. Cultural arrogance, racism, privilege, and socio-economic disparities must all be ever present in both the orientation process and the student's reflections.[21]

Conclusion

In sum, service learning is a new field that has the potential to help students build critical skills and cultural competency, while providing international communities with university resources. However, service learning programs must take significant measures to ensure they are setting themselves apart from the often harmful world of voluntourism. These measures include careful, thought out orientation that provides students with cultural and historical context for the work they are performing, as well as thorough reflection by the student, happening continuously

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[20] Green, Patrick M.; Johnson, Mathew, Ed. (2014). Conclusion. *Crossing Boundaries: Tension and Transformation in International Service-Learning*. Sterling, VA; Stylus Publishing.
[21] Grusky 2000.

throughout the project. Furthermore, while the multidisciplinary aspect of service learning benefits the field, it also means that service learning offices should be communicating across fields to ensure that proper consideration is being given to ethics and cultural awareness. If done with due consideration, international service learning has the ability to transform students and the way in which they think about the world and its inhabitants.

Chapter Two:

An Analysis of Service Learning Programs in the
Southeastern Conference

While the field of service learning is relatively new, it has made its way into many of the

country's universities. The data below is compiled from the websites of the universities of the

Southeastern Conference,[22]of which the University of Tennessee is a part. I chose to collect data

within this range to provide a view of the world of service learning in a comparable way to that

of the university where the 'Ayn Gharandal Archaeological Project (see below) is based. Most of

these universities are public schools with the exception of Vanderbilt University. The following

will be an analysis of the data collected from the SEC universities.

Before looking at the actual numbers, it is important to discuss how the data was obtained

and how that may affect the numbers and analysis. This data was retrieved from the fourteen

SEC school's websites. Some of these websites were well designed and easy to understand. The

University of Arkansas' website gave a clear list of exactly which courses were considered

service learning and what that designation meant to the university.[23] As is demonstrated by the

great number of SL courses, service learning has been made a priority at that university with

over 30 disciplines represented in their course list.

On the other end of the spectrum we find Auburn University. Although the university

states that they engage in service learning, it was impossible for me to find any curriculum or

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[22] From this point the Southeastern Conference will be referred to as the SEC.
[23] http://servicelearning.uark.edu/Courses/index.php. Retrieved August 1, 2017.

class information. They appear to include service learning within the umbrella of community service without consideration of the significant differences.[24] Service learning adds critical thinking and academic rigor to the idea of service; if universities do not differentiate between service learning and community service, it leads the observer to believe that they are not adding critical thinking and academics metrics to what they call service learning.

There is also the problem of working with data that has not been updated in quite some time. I know from interactions with the service learning department at the University of Tennessee that they have several new programs and courses, yet the pages with profiles of service learning courses have not been updated since 2014.[25] This may point to a lack of importance placed on service learning within the university system.

Another important difficulty comes with differentiating between service learning and international service learning. From the SEC websites, it seems that most service learning departments focus on the domestic programs, while ISL programs are managed by the programs abroad offices. In the case of the University of Tennessee, I know of several ISL programs that up until Fall 2017 were not involved with the service learning office, which is why the data in Table 1 displays a zero for UT. Unfortunately, this means that cultural concepts may not be applied to domestic programs and service pedagogy may not be applied to international programs.

Many cultural lines are crossed in any form of service; in local projects that most prevalent may be that of socioeconomic lines. However, even in domestic service learning the relationship between the server and those being served needs to be reflected upon. In the case of

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[24] https://auburnserves.com/. Retrieved August 1, 2017.
[25] http://servicelearning.utk.edu/faculty-resources/service-learning-profiles/. Retrieved August 1, 2017.

study abroad programs, more could be done to orient students in power dynamics and what it means to be an American in a foreign setting. Thus, keeping domestic and international service learning courses in separate locations has the potential to harm the student experiences and target community welfare in both types of courses.

University	Domestic SL Courses	ISL Courses	Total SL Courses	SL Course Designation
Auburn Univ.	N/A	N/A	N/A	No
Louisiana State Univ.	29	0	29	Yes
Mississippi State Univ.	22	0	22	Yes
Texas A&M	N/A		1	1	No
Univ. of Alabama	8	1	9	Yes
Univ. of Arkansas	112	14	116	Yes
Univ. of Florida	N/A		2	2	Yes
Univ. of Georgia	158	19	177	Yes
Univ. of Kentucky	N/A	N/A	N/A	No
Univ. of Mississippi	13	1	14	No
Univ. of Missouri	4	7	11	Yes
Univ. of South Carolina	21	0	21	No
Univ. of Tennessee	9	0		Yes
Vanderbilt Univ.	N/A	N/A	N/A	No

Table 1: Comparison of Domestic and International Service Learning Courses at SEC Schools.

The data in Table 1[26] shows drastic differences in resources and importance being placed on service learning and particularly international service learning in the Southeast. Even universities that have given significant attention to service learning, such as University of Georgia and University of Arkansas, have drastically fewer ISL programs than domestic ones. This chart may be skewed due to this data being gathered exclusively from service learning webpages. As previously stated some ISL programs are handled completely by programs abroad offices and therefore would not appear in this table. Another consideration is that ISL programs tend to occur in the summer session when students can travel, while domestic service learning

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[26] http://servicelearning.uark.edu/Courses/index.php;
http://slpro.ua.edu/index.cfm?fuseaction=content.view&section=1&page=9;
http://servicelearning.utk.edu/faculty-resources/service-learning-profiles/;
http://www.servicelearning.msstate.edu/courses/project-highlights/;
http://lsu.edu/academicaffairs/ccell/service_learning_courses.php;
https://auburnserves.com/; https://servicelearning.missouri.edu/global; https://mclean.olemiss.edu/get-involved/;
https://housing.sc.edu/servicelearning/faculty.html; Retrieved August 1, 2017.

can occur in both the fall and spring semester, allowing for more individual courses. Nevertheless, if they exist, ISL courses should be listed alongside domestic service learning wherever possible.

The last column on Table 1 shows whether the university has a service learning course designation. This translates to an indication on the students' official transcript that they completed a service learning program. Professors have to provide curriculum information and participate in an approval process in order to have their classes officially considered service learning. The designation process is an increasing trend in service learning offices. This denotes that experiential and service learning are becoming more important to those that may want to see a students' transcript, such as employers or graduate admissions.
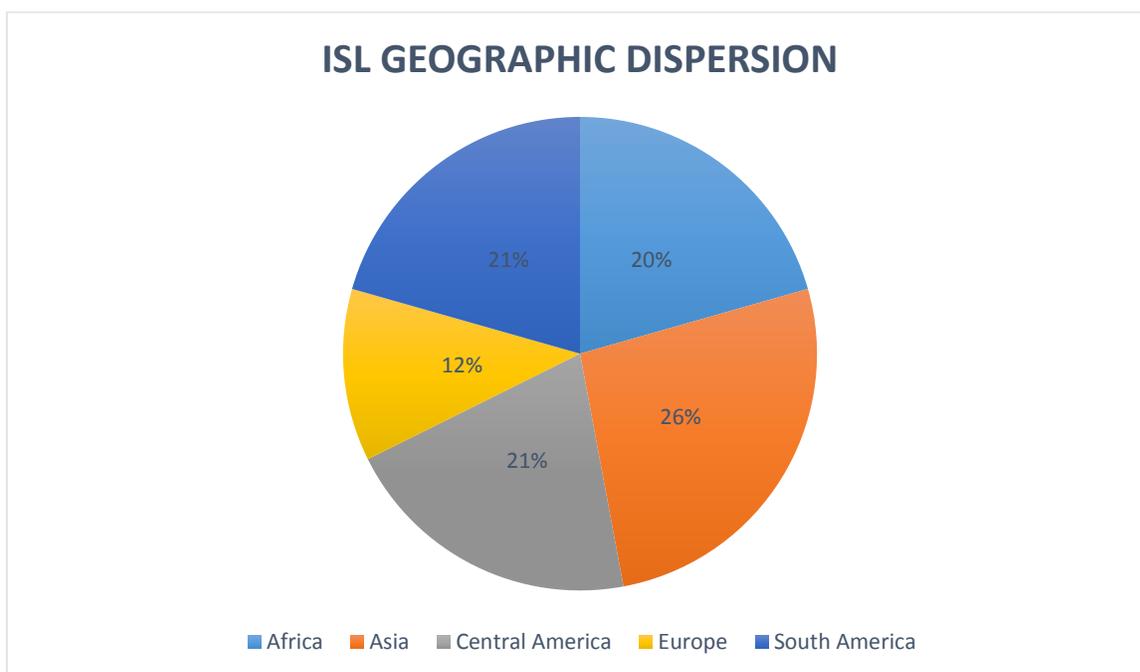

Figure 1: Target Regions for ISL Programs in the Southeast

Another trend in ISL is that communities being served are almost always in the global south. South America, Central America, and Africa are the most popular. The draw for students

to South and Central appears to be language; a number of the programs offered students the chance to practice their Spanish in a local community while providing some form of service. Africa has historically been popular among missionaries and servers as a place considered war-torn and economically disadvantaged. Figure 1[27] shows geographic dispersion of ISL programs across the SEC. It shows that 82.4 percent of the ISL programs advertised by SEC universities are held in the global south, while 17.6 percent are not.[28]

This data clearly demonstrates that there is no consistency in how service learning offices in the Southeast administrate and promote their programs. Some universities are currently trying to build their programs to accommodate the growing need for service oriented and experiential programs. Moreover, some of the SEC schools are taking greater measures to orient their students before service learning projects are undertaken. The University of Missouri (MU) actually requires students to take an orientation course the semester before participating in service to ensure the students are prepared for the work they will be doing and the environment in which they will being doing it.[29] MU also has an entire course dedicated to service with its own specific curriculum. This is unusual in that most schools build service into other courses the student is taking; the MU method makes service the entire academic experience. This could be the future of service learning coursework.

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[27] http://servicelearning.uark.edu/Courses/index.php;
http://slpro.ua.edu/index.cfm?fuseaction=content.view&section=1&page=9;
http://servicelearning.utk.edu/faculty-resources/service-learning-profiles/;
http://www.servicelearning.msstate.edu/courses/project-highlights/;
http://lsu.edu/academicaffairs/ccell/service_learning_courses.php;
https://auburnserves.com/; https://servicelearning.missouri.edu/global; https://mclean.olemiss.edu/get-involved/;
https://housing.sc.edu/servicelearning/faculty.html; Retrieved August 1, 2017.
[28] This numbers come from ISL programs directly advertised on each institution's service learning website, not ISL programs solely administered by the programs abroad office.
[29] https://servicelearning.missouri.edu/global. Retrieved August 3, 2017.

Conclusion

For the field of service learning to grow not only do university offices need be communicating with each other, but they also need to be communicating with other academic institutions in their region. Schools need clear guidelines to help faculty create culturally-aware curricula while also applying the academics of service to different departments. Through better communication and more thoughtful curriculum, this data should increase in number and become more reliable in nature. The data that are present show that most schools in the Southeast do have domestic and international programs, as well as, specific course designations for those courses. This suggests that universities are beginning to understand the potential of service-based curricula and that more programs will be seen in the future.

Chapter Three:
Archaeology as International Service Learning

The original motivation for my research was the expansion of an archaeological field school, the Dig Jordan study abroad program and 'Ayn Gharandal Archaeological Project (AGAP), to include elements of community service outside of the context of the archaeological work. This addition would have consisted of two or three hours of service within the Aqaba community, where students are currently housed. There were several suggestions for projects put forth, such as language partnership with local youth or work with refugee populations, of which there is an increasing number in Jordan due to the conflicts in neighboring Syria. The need for new relationships and contacts to be made was discussed, as well as, the logistic planning of how the program would have to be restructured. These are steps occasionally taken by other field school as well, which largely see "service" as additional component added above and beyond archaeological training and excavation.

It was amidst this planning and furthering academic study of the field of service learning that it became necessary to evaluate archaeology's relationship with service learning, a subject on which I have found absolutely no research. As stated above, Crabtree considers service learning experiential learning that gives students hands-on experience, bringing university resources to urgent social issues in communities around the world. Using this definition, I argue that archaeological field schools are a form of service learning. Students are working to not only gain professional skills and field experience but also to preserve artifacts of historical and cultural significance, which is vital to a community. The following section will illustrate the

route archaeology must take in order to be more culturally aware and not bring harm to the host community. As AGAP is a field school within the Middle East, I will use this region to demonstrate the cultural issues facing the field of archaeology. I will also demonstrate how archaeology and cultural resource management (CRM) could be considered a service to the community.

The Middle East is a region that has been in the spotlight for political strife for some time now. Within the scope of archaeology, exploration was a difficult task for westerners to undertake in the region due to political instability, with small villages and semi-nomadic Bedouin tribes dotting the landscape. Little exploration occurred until the early nineteenth century when interest in the region increased due to its biblical and historical significance.[30] At this time foreign excavation teams steadily produced data that formed the archaeological record in the region. At the outset, the archaeology of the Middle East was exclusively conducted by foreign teams particularly from western nations. Subsequently, the departments of antiquities of both Israel Palestine and Jordan were created by the British government and funded by western investment.[31]

Erin Darby argues that even today archaeology in the region is based on international cooperation. Furthermore, she states that because there are so many identities working together to facilitate cultural resource management (CRM), it is critical that each identity to be reflected on.[32] This reflection can create a version of CRM in which not only cultural sites and artifacts are

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[30] Adams, Russell. (2008). *Archaeology in Jordan: A Brief History*. Jordan: An Archaeological Reader. Equinox Publishing: London, 1-6.
[31] Ibid.
[32] Darby, Erin. (2016). Allies in Arms? Jordanian Military Communities and Cultural Resource Management at the Late Roman Garrison of 'Ayn Gharandal. *Studies in the History of Archaeology of Jordan*. Vol. 12, 223-231.

preserved but also local cultural identity can flourish. This adds a framework into CRM where those that study the past can also respect and encourage modern ways of life.

Much like ISL, cultural identity and power dynamics are often not reflected upon in any deep or structured way by students of archaeology or their teachers. Cultural competency and community engagement is an afterthought within field school curricula compared to the students' professional development. However, archaeological field schools often build the same level of relationships with the local community as any service learning program. In the case of AGAP, the local Bedouin depend on the project as a source of income every two years when the project excavates. There is a high level of interaction between AGAP staff and the community leaders to ensure that the project and the workers have a steady relationship that is beneficial to both groups in some ways. Yet, the students do not always consider the complexities of the relationship. What is the relationship of the government to the indigenous Bedouin group? What is the community hierarchy of the Bedouin? What effect does this have on the workers at the site? And in turn, what effect does being a worker at the site have on the individual?

While the main purpose of an archaeological dig is to excavate and conserve the history of the site and region, these factors are a part of the working system that allows the excavation to occur. These are the levels at which students should be learning. Ideally, the student will one day be running their own excavation or teaching their own students. Culturally based critical thinking and competency is as much a professional skill in archaeology as learning excavation techniques.

The educational and professional aspect of archaeology as a form of service learning are clear. Students gain professional skills in the field of archaeology. What is the service aspect of archaeology? Unfortunately, archaeology has been considered a service in the past, with colonial power dynamics dominating. Western archaeologists often thought of themselves as doing the

local community a "favor" by preserving a history the locals were unable to preserve themselves. This is exactly the power dynamic that voluntourism promotes and service learning strives to avoid. If archaeological field schools begin to acknowledge and review this relationship in the past, archaeology could move forward with cultural preservation in the context of their relationship with and effect on the community.

Ideally, Jordan would have the professionals, resources, and infrastructure to preserve its own heritage. However, in Jordan's case that is not possible presently. And until there is such a time that it can, it falls to foreign archaeological teams to help preserve Jordan's cultural heritage. However, it is just as important for archaeologists to support modern cultural communities in Jordan. Because as Darby and Darby argue, without the cooperation and support of modern Jordanians, foreign teams could not preserve ancient historical record for the benefit of all.[33]

Archaeology is based on the idea that there is much to learn from the past. The hope would be that the knowledge learned by the archaeologist and the preservation of the site for future generations would lead to better understanding of how humans reached the present. Yet a greater emphasis should be put on the cultural present and how it can effect archaeological work. CRM is a service to the past, present, and future, and it is important for the archaeologist to reflect on what being a part of this dynamic means. Archaeologist cannot and should not change the past, yet with increased reflection and steps to orient themselves within their host communities, archaeologists can perform this service with respect for and understanding of the present.

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[33] Darby, Erin; Darby, Robert. (2013). Re-Covering the Past: How do we protect and study the archaeological Jordan's threatened ancient sites? Approaches at 'Ayn Gharandal. *Studies in the History of Archaeology of Jordan*. V. 11. 291-303.

Conclusion

With their professional development, cultural dynamics, and deep social and historical connections to service, archaeological field schools meet the criteria set forth by Crabtree: 1) students receive experience in their professional field, 2) university resources are brought to the local community to address social issues, in this circumstance the management and care of cultural resources. Students at 'Ayn Gharandal learn excavation and academic skills while interacting with local Jordanians and presenting the community with resources allowing the past to be brought to the present.

So as a form of Service Learning and, in the case of Dig Jordan and programs like it in the Near East, International Service Learning, it is necessary for field school directors to start taking the pedagogy of service and cultural exchange into consideration when designing and implementing their field schools. If they do not, they could be furthering a tradition of harm that has occurred in the past of archaeology, as well as failing to properly training their students for the future.

Chapter Four:

Applications at 'Ayn Gharandal

Program and Site Overview

The 'Ayn Gharandal Archaeological Project[34] is based at the Roman military outpost, 'Ayn Gharandal (ancient *Arieldela*), which lies north of Aqaba, Jordan, along the Dead Sea Highway.[35] While the site was used from the time of the Nabateans through the Islamic Period, the primary period of occupation at the site is Late Roman. The site is an outpost consisting of a bathhouse, a possible aqueduct system, a Roman fort, an early Christian church, and other structures yet to be identified.[36]

AGAP began excavation in 2009 and has been bringing students to the field since 2010. In 2013, AGAP became a faculty-led study abroad program with the University of Tennessee. Dr. Erin Darby, co-director of the 'Ayn Gharandal Archaeological Project, said that students were the driving force behind the expansion of the project to a field school as the demand for archaeological field schools in the region by American students increased. Darby also stated that she and her colleagues have put a growing emphasis on teaching ethical practices in their field school curriculum. In the 2015 season, discussion began on how and if the project could be expanded to include service learning pedagogy. While students were not able to attend the 2017

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[34] This will be referred to as AGAP after this point.
[35] Darby 2016.
[36] Darby and Darby 2013.

dig season, the hope is that the curriculum provided by this study will be applied in the 2019

AGAP field season.

Curriculum

As it currently stands, the Center for International Education at the University of Tennessee

requires two pre-departure orientation sessions and one in country orientation session, although

faculty leaders are at liberty to require more. Reflection sessions are not required within the

curriculum at all. Furthermore, the content of these sessions often has little to do with cultural

exchange and more to do with safety and travel logistics. An intended implication of the current

policy may be that students and faculty assume orientation should or must only occur at the

beginning of the program, and that reflection should be a process undergone by the student

without comment or facilitation. This does not give students the constant and thorough exposure

to cultural frameworks that they need to be successful.

It is the intention of the AGAP program to enhance their orientation sessions to better

prepare students for their role in the foreign culture and the implications of participating in a

service learning program. AGAP will also build reflection sessions into their curriculum as a

way for student to continuously adapt their understanding of their experience. The following

chapter reflects the recommendations the author believes will allow the students of AGAP to

have a greater understanding of their place in cultural exchange and their place as archaeologists

in the cultural frame work

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Orientation

AGAP will increase the number of pre-departure orientation sessions to six. Previously the content of these sessions were intended to give the student a background on mostly archaeological aspects of the program with a secondary but minor focus on the modern culture with which the archaeologist works. There is a complicated interaction between the ancient and the modern within archaeological work. In the case of 'Ayn Gharandal, Bedouin workers work at the site, giving students the unique opportunity to build relationships with local indigenous peoples. However, there are many factors at play. Interactions between males and females are very different in the Bedouin culture than in America. Female students have to be aware of what is considered proper behavior in their interactions with the local men. 'Ayn Gharandal is also located on a military base. Because archaeology of the past in the region often had European military and colonial aspects, the relationship between the Jordanian military and archaeological is a complicated one.[37] Field school pedagogy has mostly consisted of teaching students skills to help them preserve ancient sites and use the knowledge academically. However, archaeological sites could not be excavated and maintained without modern cooperation. Cultural skills and relationship building are as key aspects of running an archaeological project as excavation and preservation. The expansion of the field school curriculum is designed to highlight the balance between modern and ancient that is critical to archaeology.

These sessions will highlight different aspects of knowledge the student will need to better understand archaeology, Jordan, and the Middle East, as well as logistical aspects of which the students need to be informed. Detailed below is an outline of what each session of pre-departure orientation should look like and what the learning goals of each are.

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[37] Darby 2016.

<u>Pre-Departure Orientation</u>

Session 1. An Introduction to Archaeological Field Work

Goals:

- Teach students purpose and ethics of archaeological field work
- Convey to students what they may gain professionally from participating in field work
- Give logistical information students about field work: i.e. what equipment do they need, who will they be working with, the physical aspects of archaeology

Session 2. An Introduction to the Middle East

Goals:

- Highlight the history, languages, religions, and politics of the Middle East
- Give an overview of archaeology of the Middle East
- Analyze US perceptions of and relations with the Middle East

Session 3. An Introduction to Jordan

Goals:

- Highlight specific history and culture of Jordan in the context of the Middle East
- Give an overview of archaeology of Jordan
- Allow students to hear testimonials from past AGAP students

Session 4. An Introduction to Service Learning

Goals:

- Introduce students to International Service Learning and its goals, including the advantages and disadvantages of such a program
- Introduce archaeology as a form of service learning and analyze those implications

Session 5. Preparation for Cultural Exchange

Goals:

- Teach students the principles of cultural exchange and the factors that may affect this exchange such as power and privilege
- Prepare students for effects of foreign travel, such as homesickness and the confrontation of stereotypes

Session 6. Safety and Concerns

Goals:

- Give students any other practical information concerning travel, safety, and field school life
- Allow students to ask any lingering questions brought by the other sessions

These sessions are not intended to be straight lectures but to be interactive group sessions. This will give students not only the space to air any concerns or misconceptions they have about the region and program, but also to begin the process of building relationships within the program. While clear concepts and goals are necessary to the curriculum, it is also necessary to be flexible in order to help students through the process. Crabtree states that an ISL program such as this changes a student's belief system, identity, loyalties, and professional trajectory.[38] This kind of change may be hard for the student to process and it is the role of the program staff to not only facilitate this change but also support the students through the process. While the pre-departure orientation sessions may seem insignificant compared to the in country experience they are a way in which a program can assure the possible transformation of a student is not a negative one as well as insure that the student does not have a negative effect on the host culture.

In-Country Orientation

Once in country the students will go through a weekend of further orientation, rather than the one-session orientation currently implemented by AGAP. This orientation weekend should be seen as a workshop made of sessions pinpointing particular aspects on which the students need further guidance. One aspect that needs to be thoroughly examined is the student's individual role in the program and within the culture. The first few days within the culture can perhaps be the most affronting; though students have discussed the bias they may hold toward the Middle

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[38] Crabtree 2013.

East, it is another feeling entirely to experience them on a personal level. In country students

may discover new biases they did not know they had or old ones can be reinforced.[39]

Ideally this weekend should be about building relationships. Sessions can consist of team

building activities to better acquaint members of the team, but also incorporate community

members that are involved in supporting the excavation. As the team resides in the seaside town

of Aqaba, having a local historian or leader discuss the town's unique history and culture with

the students could give them a better connection to the community. Meeting the staff of the

hostel they are staying at can also instill more trust and friendliness towards their temporary

home. These are also the members of the community that can best teach students how to interact

with members of the host culture. I would be particularly useful for a local woman to express

gender customs to the female identifying students. Students learn best through practice, and the

more relationships they build and interactions they have with those from a different viewpoint,

the better orientation the students will have to the culture.

Post-Season Orientation

There has been quite a bit of literature on the subject of orientation to the foreign culture when

participating in such a program as AGAP;[40] however, I have found little about orientation back

to the home culture after being abroad.[41] The hope of such a program, if properly done, is to

transform students into professional, culturally-aware archaeologists and human beings. Some of

these students have never left the United States, so while culture shock is an issue going into

Jordan, after six weeks submerged, culture shock is also a concern going home. Furthermore, the

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[39] Ibid.

[40] Crabtree 2013; George, Shams, and Dunkel 2011; Grusky 2000 .

[41] Crabtree 2013.

students need a way to engage with the culture after they have left it. The program and students have spent so much time building relationships with the local culture; these relationships need to be continued once in the home culture.

One way to frame re-entry to the home culture is that students have now become cultural ambassadors. The United States' relations with the Middle East have been strained for decades, and in a post September 11th world, Islamophobia is spreading through the US. With few citizens going to the Middle East for pleasure, a small number of Americans are exposed to Middle Eastern culture in such a direct manner as AGAP allows. This puts AGAP students in a unique position of knowledge. How can the program orient students to allow them to assimilate back into their culture, while also inspiring them to use their knowledge to dispel stereotypes and misconceptions about Jordanian and Middle Eastern culture?

To this end, AGAP is adding a final orientation at the end of the field season. The intention of this orientation is to prepare students for life within US culture once again but also to introduce them to opportunities within modern Jordan and within the Middle Eastern communities in the United States. This orientation will give the students the ability to continue to engage in the culture of Jordan as well as give them the tools they need to share their distinctive experience with their home community. The hope from this final orientation is that students will continue to build their cultural skills past the program and further their home communities' cultural awareness as well.

Reflection

Reflection on an ISL program has to be constant, thorough, and structured. Students in a foreign setting have dozens of new experiences and develop feelings toward the culture and its people.

Problem occurs when the student does not take the proper time to evaluate how these experiences have affected their viewpoint. Like the orientation process, reflection should occur continuously over the experience. Structured reflection sessions built into the curriculum give the student a space to air and evaluate the way in which their viewpoint is or is not changing. As previously stated, submersion in a foreign culture can be a drastic experience, and guided reflection sessions can allow the student to assess their feelings in a more productive way.

Consequently, AGAP should develop a reflection process that is built on three levels. Because each student learns in a different way and expresses themselves differently in different settings, it is important that reflection does not occur in just one routine way. Reflection should occur in large guided groups, small peer groups, and on an individual level. Furthermore, the reflection process should follow the same timeframe as the orientation process in that it should happen pre-departure, during the field season, and post-departure. The following paragraphs will explain how the three types of reflection sessions will take place and how each can benefit the student.

First, the entire student group should meet once a week for guided reflection sessions. This session would be led by a staff member, who had conversation themes based on that week's activities planned ahead of time. Possible themes for each week's discussion are as follows:

- Islam and American Islamophobia
- Women in Jordan
- An Archaeologist's Place in Foreign Culture
- Food and Culture
- Power and Privilege
- Service: What is it?
- Indigenous Groups in Jordan

Some of these topics are much more serious than others, but it is important to analyze the cultural experience on multiple levels. Whereas the position of indigenous groups in modern Jordan is an important topic that the student will have firsthand interactions with, the food of Jordan and the factors that influence it can be just as powerful a part of the student's experience. Moreover, these sessions would benefit from a local Jordanian perspective. Having a viewpoint that is further immersed in the culture than the students can give them a more developed frame of reference when analyzing their own cultural motivations. When possible, a local opinion can always give the student new information.

While these sessions should have some structure to keep student's reflecting on the culture which they are in, it should also have an open conversation format to allow students to express any problems or observations they may have concerning their cultural experiences. This open format is very productive for students that benefit from multiple viewpoints and contemplation done aloud. This is also positive for staff members to better understand student viewpoint and where each student is in the thinking process. This approach is not as helpful for those students that have a hard time asserting their opinion in a large group or are intimidated by staff member participation.

Therefore, small peer group meetings are also needed throughout the experience. Students speak more candidly in smaller, peer group settings, and the more candid a student can be about what they are feeling the easier it will be for them to assess the reasons behind those feelings. If a student is having trouble dispelling a hurtful stereotype about Muslims, they may be more likely to discuss this within an intimate setting rather than a large group where they may be criticized. These sessions can have some structure in that a staff member could have a single question for each weekly peer group meeting. This would allow conversation within the group to

begin, then the conversation can organically move to what is most present on a student's mind. The following are some sample questions:

- How is Jordan different than you thought it would be? How is it different?

- What effect do you think you're having on the local culture?

- What is your favorite thing about Jordanian or Middle Eastern culture? What is your least favorite?

- Has your opinion of the Middle East changed within this program? If so, How?

- What did you think an archaeological dig would be like? How has your experience been different?

- What are some ways you can remember your experience after you have left Jordan?

- How has this program affected your academic plans?

- What do you think it will be like to go home after this experience?

Small groups still have students conversing on their experience and impact but in a more intimate, secure setting. These groups should consist of students that are not in the same archaeological square unit. This allows students to have more experiences with different viewpoints in the group. That being said, both of the first methods of reflection are forms of conversation. Some students do not learn or analyze the best in a discussion group.

Therefore, it is also necessary for students to reflect on a personal level. This third level should consist of journal like entries concerning the student's personal reflections and experiences in the program. It would be beneficial to the student to just write freely on whatever cultural topic that they feel is important to their experience. This could be anything from what food they like the best to their fears to their relationships with other team members. It would also be beneficial if these journal entries can remain private to the person. Students can be more candid when they believe no one will be judging or analyzing their opinion.

Additionally, the staff should be available for one on one sessions should the student be having a particular problem. In the case of the AGAP program, the staff consists of individuals who have extensive experience within the culture, travelling abroad, and archaeological work. This experience can be used to help students wade through their emotions as they overcome culture shock and academic training.

This reflection program gives students outlets in various aspects to give them a fuller and more meaningful experience within their program. This reflection process forces students to become more aware of not only other people's viewpoint on a variety of topics but also analyze their place in the foreign culture and their own.

Chapter Five:
Summary and Conclusion

The field of service learning is in its infancy; and without a clear set of ethics and multiple disciplines interacting, it has been easy for individual service learning programs to participate in service on their own terms. However, the field may be on precarious footing if its leaders choose to ignore their cultural bias towards service and fail to orient students to the work they are performing. This failure leads to a less meaningful experience for the student and possible harm to the community being served.

Furthermore, the data shows that little communication is occurring between service learning departments and study abroad offices. This means that cultural awareness is not being applied to service learning in an international setting and the academic study of service is not being applied to study abroad programs that need it. It is also the belief of the author that cultural awareness can be applied to service learning in local communities. Reflection and orientation are key concepts in any service learning program, domestic or international.

Best practices in service learning also need to be considered by the archaeologists working with host communities. I have argued that archaeological field schools are, for better or worse, a form of international service learning and that they are currently not being treated as such. As a result, students at field schools can experience a gap between their academic learning and their cultural experience in the field. I believe this gap can be minimized by careful curriculum planning.

The curriculum I suggest for the 'Ayn Gharandal Archaeological Project could be applied to any ISL program. As all ISL programs are within a foreign host community and performing some type of work, students need to be prepared for this work and cultural interaction. Through thorough orientation that relays to the student the historical, cultural, and economic context of their host community, students have a greater chance of a better cultural experience without causing harm to the community members. Moreover, reflection has to be a key aspect of any ISL curriculum. It is this academic reflection and critical thinking that sets service learning apart from voluntourism and creates an avenue in which students can understand the host culture, their relationship to the host culture, and their own cultural bias.

International Service Learning is not a perfect system by any means. It has been criticized for being student focused. If done without regard, it can be very harmful to host communities. However, it also has the potential to change a student's perception of service, confront biases, and create a more culturally-aware world. Through service learning students and administrators can build meaningful, lasting relationships with members of world communities. In an ever globalizing world, this is a critical skill for all to acquire.

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