INTRODUCTION
The islands of Old Providence and Santa Catalina -located 130 miles of the coast of Nicaragua and around 8.5 square miles in size- have been a center of global trade and commerce since the establishment of an English colony in 1629 and are still occupied by the Native Raizal descendants of the original colonists, African slaves, and members of a coterminous Maroon village to this day. Puritan venture capitalists financed the primary colonization of Old Providence and Santa Catalina –whose members arrived on 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, of which John Pym was a founding investor and member of the Board of Directors, constructed an administrative center (the Town of New Westminster) and several forts, along with establishing dispersed, plantation-household groups known as ‘families’ that were supervised by a ‘father’ and comprised of wealthy Company investors, apprentices hoping to establish their own plantations, and enslaved Africans; while concurrently establishing colonies in Massachusetts Bay and later, the Eastern Caribbean. The area surrounding the original town, along with
dispersed plantation-household groups, and at least one Maroon settlement ultimately evolved into distinct
neighborhoods, which are still extant today. Since 1629, the Raizal have been episodically under the
administration of England, Spain, English & French privateers, and Colombia.

The Islands served time as a base for the infamous Henry Morgan in the late 1600s to ready for his assault on
Panama, inspired Robert Louis Stevenson to write the book “Treasure Island” after visiting in the 1800s and
was as a residence of Pablo Escobar in the 1980s. In addition to a colorful colonial and modern history, the
Islands have had a compelling recent history.

An airport, paved roads, and electricity did not arrive on the Islands until the 1980s, when the population was
around 800 and the main mode of transportation was the natural gully system, which was -according to oral
histories- modified and maintained for ease of use since the founding of the Colony. Since the 1980s, the
population has risen to around 5,800 and very few people live in the interior due to the ease of transportation
along the coast utilizing the main road that circumnavigates the Islands. Old Providence and Santa Catalina
have changed substantially in the very recent past not only spatially and materially, but also culturally,
linguistically (a unique Criol is spoken on the Islands), economically, and environmentally due to marine life
degradation, rising seas, and most recently, the devastating effects of hurricane Iota in November 2020, which
passed directly over the Islands, destroying 98% of the built infrastructure, including the Native Raizal museum
and all its contents.

The Project aims to better understand the Islands’ historical
timeline and elucidate localized strategies utilized by Native
Raizal peoples, over time, to negotiate the intricate
relationships between and among variable stakeholders
embedded within the colonial- and modern-industrial
complexes, including European colonists, venture-
capitalists, and military; Indigenous groups; pre- and post-
emancipated peoples of African descent; tenant farmers,
agricultural workers, and indentured apprentices and
servants; and more loosely affiliated, historically-connected
groups such as Maroons, pirates, buccaneers, and
privateers. An important aspect of this community-based
research seeks to identify the real-world effects of rapidly
fluctuating military and administrative power structures on
the movement and organization of materials, ideas, and built-environments over time and how diverse –yet
connected through colonial spheres of influence– culture histories inform the structures of everyday life and
communities of practice for the groups and individuals who currently inhabit this location.

This community-led Project seeks to assist ongoing Native Raizal efforts to untangle the complex culture
history of Old Providence and Santa Catalina by collecting oral histories, studying historical documents, and
archaeologically exploring three foundational landscapes: 1) the original town of New Westminster located on
the north side of Old Providence Island\(^1\), 2) the natural and modified gully systems & terrestrial pathways
covering the Islands, utilized since 1629 for intra-island transportation and residential and agricultural water
management, and 3) a Maroon community located on the southeast side of the Island, which is known to have
existed -from documentary and oral histories- but has yet to be located.

\(^1\) During the 2022 field research season, evidence of the original town of New Westminster was recovered. However more data are needed, before a more
definitive interpretation of the recovered artifacts and features can be made. We will be working to better authenticate the artifacts and features, this
coming summer.
To this end, archaeological and survey/mapping tasks 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; and ethnographic research aims to document Native Raizal stories, art, and culture, cataloging familial connections, detailing built and natural landscapes from emic perspectives, and recording the English Criol language unique to the Archipelago of San Andrés.

The Program also employs Native Raizal monitors: a cultural monitor, environmental monitor, and ethnographic monitor who visit us/our sites every day and accompany Program participants to ethnographic interviews. Additionally, many people from the local Raizal community have been directly engaged in our research and teaching efforts. In 2018, the Program engaged a Native steering committee/established prior-consult...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 core problem orientation, research questions, and research design. Of note, the Islands are located within a UNESCO biosphere, so the Program works closely with both Native Raizal and international UNESCO representatives because culture-historical and environmental conservation and sustainability go hand in hand. The efforts outlined here represent some of 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.

**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](http://bit.ly/2hvurkl).

**PROGRAM 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 Native Raizal community, and the Island’s natural environments.**

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, the Raizal 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 Islands because of their actions.

This Program offers students a wonderful opportunity to engage in important archaeological research and 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.

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.

**Please note that this field school requires participants to provide proof of COVID vaccination because we do not want to put any of the Islanders at risk.**

It is also suggested, for your own safety, that you get a tetanus shot if you have not had one in the past 5 years. If you have any specific medical concerns or questions about other vaccines or mitigative treatments (e.g. yellow fever or malaria), please consult with your doctor. For all other concerns, please consult the Program Director as appropriate. We will do everything possible to ensure your safety during the field school.
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. Students should also come prepared with general knowledge about heritage studies, anthropological archaeology, applied anthropology/archaeology, archaeological & ethnographic methods, and community-oriented 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.

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.

The 2023 field research season, the 3rd 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 Raizal 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 and a conterminous Maroon Village, located on opposite sides of Old Providence Island; and gaining a better understanding of how people, infrastructure, and activities were organized on this landscape in the past. Oral histories and the documentary record, suggest that intercultural contacts and exchanges were frequent and the rivalries on the Islands were intense. Historical records indicate that English indentured servants frequently found common cause with enslaved Africans, often to the point of running away with them.

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 may have been 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 map the Islands’ water gullies and terrestrial pathways. The Islands’ gullies (originating in the mountains and ending at the sea) are not only a source of fresh water...the gullies, along with terrestrial routes covering the Islands, were used as the main travel corridors around via the Islands until the main road was paved in the 1980s and are still used today. Mapping these routes 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 residential and agricultural sites, based on prime locations at the intersections of these formerly main ‘roads’.

Lastly, the Program seeks to understand what the past means to the extant Native Raizal population and how the geographic location and unique environmental biome shapes lifeways, now and in the past – what practices survive (or not) from the early days of the Colony and why? We will be working directly with the community in a variety of ways, so students will not only able to handle archaeological materials, but will also be able to interact with the living decedents 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 Program’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 Program will explore the following questions:

1. **Where was the original Town of New Westminster and where was the coterminous Maroon village?**
   The re-discovery of the old Puritan town and coterminous Maroon village is vitally important because these locations saw the first generation of Raizal communities of practice coalesce, therefore it is here that the earliest elements of the Raizal’s unique ethnogenesis were first expressed and can be observed in the archaeological record. The presence of a Maroon village is additionally intriguing, as the Islands are only around 8.5 square miles in area, so the village would not have been hidden or located in an inaccessible area as were many Maroon colonies, which would be a significant departure from spatial strategies seen at colonial-period Maroon contexts in what is now the Americas and suggest working and familial relationships between Maroons, Company employees, and African slaves were present from the very beginning of the settlement.

2. **What were the spatial, material, ideational, and kinship relationships between the residents of the Town of New Westminster, the Maroon village, and the ‘family’/plantation-household units established by the Providence Island Company?** To begin to answer these questions, along with re-discovering the Town of New Westminster and the Maroon village, early plantation contexts and satellite villages must be also located. Because the gully and terrestrial pathway road system was the main mode of transportation on the Islands from at least 1629 to the present, mapping this intra-island network and identifying modifications to the naturally occurring system to facilitate ease of travel and manage landscapes of agricultural production and residential concentrations will shed light on the layout of and connections between residential and working groups active on this landscape, over time.
3. How do recovered colonial-period materials from Old Providence and Santa Catalina compare with contemporaneous assemblages from the Eastern Caribbean, Western Caribbean, and Southern/Eastern United States (e.g. Massachusetts Bay and Jamestown), over time? It is vital to understand how the interaction between the English and the Raizal compared with the interaction between the English, enslaved Africans, and Indigenous groups, such as the Pequot and the Miskitu; and, to better understand the sociocultural implications in what seems to be very different administrative strategies. On paper, the Providence Island Company’s prescriptive protocols dictating all aspects of life (and one’s place within it) in their colonies were the same, however in practice, the top-down approach does not seem to have worked as planned on Old Providence and Santa Catalina, according to the documentary and oral records. Thus, recovering spatial and material data will add depth and breadth to other lines of evidence.

4. How do colonial-era material remains compare with 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? Along with recovering these comparative data from archaeology and ethnography, the Project seeks to better understand how contemporary Raizal are utilizing the past as a sustainable resource (e.g. generalized knowledge, tourism, teaching young people, etc.) and what the past means to the Native people who still inhabit this historic landscape.

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

**AREAS OF INVESTIGATION:**

1. **full survey and excavations** will be conducted at sites (2-3) in Old Town on the north side of Old Providence Island that may hold the remains of the original town of New Westminster [1629] and/or colonial period plantations, and sites (2-3) in the Bottom House community on the south and southeast side of Old Providence Island, where Providence Island Company labor populations and Maroon communities resided.

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. Survey data will be used to identify future excavation sites.

3. **GPS route marking and object/feature geotagging** of the Islands’ water gully & terrestrial pathway systems and other sites/features of note (e.g. gravesites on personal property, features, artifact scatter concentrations, etc.).

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 Raizal population for posterity.

**COURSE OBJECTIVES**

The objectives of the Program center, broadly, on enabling 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 2023 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 & mapping, laboratory analysis, artifact identification, and ethnographic interviewing;
2. to familiarize students with how the work of archaeology and ethnography gets done administratively and operationally, & depending on the 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 Raizal 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 Raizal community with material, spatial, historical, linguistic, and cultural conservation, to include teaching partnerships with middle and high schools and museums. 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) in recent times. Most food is now imported, lighting and the ability to be out at night has changed cultural and social norms, and the English Criol, 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 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, standardized forms, etc., will teach students the significance of the finds and impress upon them the care that archaeologists must take in the field to maintain viable contexts for interpretation. 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 data recording 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 & Data Collection:** Students will participate in survey & data collection at various sites - to include GPS point & route tagging, foot survey, shovel test-pit survey, and metal detector survey; and LiDar and photographic site, feature, & object capture.
- **Recordation:** Students will participate in filling out excavation, survey, & laboratory forms and feature & site mapping.
- **Ethnography:** Students will have the opportunity to participate in ethnographic/participant observation research and interviews, which includes audio/visual recording and note taking, attending local events, instruction from Native Raizal teachers and speakers, tours, and sampling of unique products and cuisine.
- **Laboratory:** Scheduled lab tasks will include washing, sorting, identifying, cataloging, and curating archaeological objects recovered during excavations, shovel test-pitting, and surface collection.
- **Administration and Operations:** Students will receive instruction on and participate in discussions about the realities of organizing and managing a field school & doing field research, to better understand archaeology from a career standpoint.
- **Research Design:** Students will develop their own research design for an anthropological-archaeological or ethnographic project. While their proposed project does not need to be carried out, students will learn how to develop research questions, choose methods with which to gather the data needed to answer their research questions, 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 at the start of the field season will provide a brief history of the Island and explain the significance of the students’ invaluable role in 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 Raizal 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 archaeology toolkit to solve real-world problems.
- Learn how to make original archaeologically-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 through deductive and inductive methods.
• 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
25%  Field Season: attend and participate each scheduled day, including fieldwork, seminars, lectures, daily morning briefings, afternoon field wrap-up meetings, and laboratory work. BE PRESENT while we are working...stay off your phone and pay attention to the tasks at hand.
20%  Research Design Worksheet submission & Peer Review Session
25%  Quality and timeliness of paperwork and form submissions; following correct field and laboratory protocols.
20%  Research Design, Oral Presentation

DESCRIPTION AND ASSESSMENT OF TASKS AND ASSIGNMENTS

The 2023 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).

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 Program itself. The Islands were (and continue to be) an historically significant and strategic location in the American 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 form quality/thoroughness...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.

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, and student paperwork/forms will be regularly reviewed.

Additionally, students will produce a research design during the field season, for which a topic/problem orientation is due Week 2. While students are only required to 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.

TRAVEL, ROOM & BOARD, & SAFETY LOGISTICS

Disclaimer for 2023 Season: The Program requires proof of COVID vaccination, which you will need to submit 60 days before the field school begins and bring your vaccination card into the field with you. Failure to do so will result in immediate dismissal from the Program.

The additional logistics outlined below for this field school were written according to the most current and accurate information available. We recognize that the best practices for preventing the transmission of the coronavirus may change in the coming months. The Program will be revisiting program-specific plans periodically throughout the enrollment period and will update program details according to new developments, 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 cancelation 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 Miami, United States; 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 Miami, 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. AIR: SATENA (www.satena.com) BOAT: Conocemos Navegando (https://en.conocemosnavegando.com/home) - sails early in the morning from San Andrés three times a week: Mon, Wed, and Fri. 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 on San Andrés we recommend the Hotel Casablanca (www.hotelcasablancasanandres.com), which is located on the beach.

Program 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 Program 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 a 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. 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 and dining.

The field school will follow all local protocols for contact and while we will have contact with the local community because the Program 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 and ideally be outside.

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 20-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; including rides to and from the port or airport. 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.

CASH & USING CREDIT AND DEBIT CARDS

While not all establishments on Providence Island take credit or debit cards, many 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.

PLEASE NOTE: There is only one ATM on the Islands (for 5,000+ people), which frequently runs out of money, so it would be prudent to arrive with enough Colombian cash for 1 or 2 weeks of personal spending. You can request Colombian currency from your bank prior to leaving or most international airports have a currency exchange you can utilize as well. Make sure to check your airport’s websites to determine if you can exchange currency at the airport.

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. Old Providence is a safe island, with little serious crime.

PLEASE NOTE: Rooms are assigned upon your arrival, and you will be randomly assigned one to two roommates; but you may absolutely 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.

Room and board at the Posada includes 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 Program.** There are restaurants nearby and food can be ordered and delivered to the Posada. Additionally, grocery stores are available on the Island where students can purchase food and the Project provides a ‘camp’ kitchen (e.g. griddle, air fryer, pots/pans, plates/cups/bowls/silverware etc. that students can use for cooking). 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, Laundry services are also offered at the Posada; which you can request when you check in after arriving on site.

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 cleaning materials soon after arriving.

**COURSE SCHEDULE**

All IFR field schools begin with a safety and cultural orientation. This orientation includes a review of behavioral standards, proper clothing for the environment, local cultural sensitivities and sensibilities, potential fauna and flora hazards, and IFR harassment and discrimination policies/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.**

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, weather conditions, etc. may force changes. **This schedule, therefore, is only a general outline. Students should allow flexibility and adaptability as our schedule is frequently subject to change.**

**WEEK 1 – June 24 to June 30**

**Sat.** Meet students at airport or boat slip on Old Providence Island

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Settle into housing

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.)

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12:30-2:30 Lunch (at Posada Enilda)

**NOTE: We ask that (generally) 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.**

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Off until orientation

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5:00-6:30 Orientation (evening) meeting to go over protocols & assignments, pass out forms, etc.
Will go out to dinner as a group to a local restaurant (TBD), everyone will pay individually

**Sun.**
6:45-7:45  Breakfast, Daily Agenda Briefing, & Task Assignments

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.)

*Take students to the grocery store, to the ATM, etc.*

...note that lunch is not served at the Posada on Sundays

1:30-3:00  LECTURES 1 & 2 (see lecture section below for required readings)

*Break*

3:30-5:00  LECTURES 3 & 4 (see lecture section below for required readings)

*Off for the rest of the evening (dinner on own)*

**Mon.**
6:45-7:45  Breakfast, Daily Agenda Briefing, & Task Assignments
7:45-8:00  Pack up all field gear into vehicles
8:00-8:15  Travel to current research site/s

8:15-8:30  Set up field gear & supplies
8:30-11:45 Research activities at the current site/s
11:45-12:00 Pack up all field gear into vehicles
12:00-12:15 Travel to Posada Enilda
12:15-2:15  Lunch & Break (at Posada Enilda)

2:15-5:00  Laboratory/data management activities/fieldwork and/or field trip (depending on need/availability)

*Break until lecture time*

5:30-6:45  LECTURES 5 & 6 (see lecture section below for required readings)

*Off for the rest of the evening (dinner on own)*

**Tues.**
6:45-7:45  Breakfast, Daily Agenda Briefing, & Task Assignments

*Off until boat tour*

8:30-12:00  Tour of Island via boat (**YOU WILL GET WET**, so dress accordingly)
12:00-2:00  Lunch (at Posada Enilda)

*Off until lecture time*

2:30-4:30  LECTURES 7 & 8 (see lecture section below for required readings)

*Off until group dinner*

6:00  Group dinner at Posada Enilda (**provided by the Program**) with local collaborators
**Wed.**
6:45-7:45 Breakfast, Daily Agenda Briefing, & Task Assignments
7:45-8:00 Pack up all field gear into vehicles
8:00-8:15 Travel to current research site/s
8:15-8:30 Set up field gear & supplies
8:30-11:45 Research activities at the current site/s
11:45-12:00 Pack up all field gear into vehicles
12:00-12:15 Travel to Posada Enilda
12:15-2:15 Lunch & Break (at Posada Enilda)
2:15-5:00 Laboratory/data management activities/fieldwork and/or field trip (depending on need/availability)

*Break until lecture time*

5:30-6:45 LECTURES 9 & 10 (see lecture section below for required readings)

*Off for the rest of the evening (dinner on own)*

**Thurs.**
6:45-7:45 Breakfast, Daily Agenda Briefing, & Task Assignments
7:45-8:00 Pack up all field gear into vehicles
8:00-8:15 Travel to current research site/s
8:15-8:30 Set up field gear & supplies
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12:00-12:15 Travel to Posada Enilda
12:15-2:15 Lunch & Break (at Posada Enilda)
2:15-5:00 Laboratory/data management activities/fieldwork and/or field trip (depending on need/availability)

*Break until evening activities*

5:30-6:45 TBD (e.g. field or lab work/presentation or discussion/guest speaker, etc.) depending on speaker availability and/or other activity needs

*Off for the rest of the evening (dinner on own)*

**Fri.**
6:45-7:45 Breakfast

*Off for the day...work on research design & reading along with exploring cultural and leisure activities on the Island. **suggest that you find time to go to the grocery store and pick up some supplies**
**Sat.**

6:45-7:45 Breakfast, Daily Agenda Briefing, & Task Assignments

*Off until lunch*

12:30-2:00 Lunch (at Posada Enilda)

2:00-5:00 Laboratory/data management activities/fieldwork and/or field trip

*Break until evening activities*

5:30-6:45 TBD (e.g. field or lab work/presentation or discussion/guest speaker, etc.) depending on speaker availability and/or other activity needs

*Off for the rest of the evening (dinner on own)*

**Sun.**

6:45-7:45 Breakfast, Daily Agenda Briefing, & Task Assignments

*OFF UNTIL 2:00pm: REMINDER: Lunch not served by the Posada on Sundays*

2:00-5:00 Laboratory/data management activities/fieldwork and/or field trip

*Break until evening activities*

5:30-6:45 TBD (e.g. field or lab work/presentation or discussion/guest speaker, etc.) depending on speaker availability and/or other activity needs

*Off for the rest of the evening (dinner on own)*

**Mon.**

6:45-7:45 Breakfast, Daily Agenda Briefing, & Task Assignments

7:45-8:00 Pack up all field gear into vehicles

8:00-8:15 Travel to current research site/s

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12:00-12:15 Travel to Posada Enilda

12:15-2:15 Lunch & Break (at Posada Enilda)

2:15-5:00 Laboratory/data management activities/fieldwork and/or field trip (depending on need/availability)

*Break until evening activities*

5:30-6:45 TBD (e.g. field or lab work/presentation or discussion/guest speaker, etc.) depending on speaker availability and/or other activity needs

*Off for the rest of the evening (dinner on own)*

**Tues.**
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2:15-5:00  Laboratory/data management activities/fieldwork and/or field trip (depending on need/availability)

Break until evening activities

5:30-6:45  TBD (e.g. field or lab work/presentation or discussion/guest speaker, etc.) depending on speaker availability and/or other activity needs)

Off for the rest of the evening (dinner on own)

**Wed.**

6:45-7:45  Breakfast, Daily Agenda Briefing, & Task Assignments
7:45-8:00  Pack up all field gear into vehicles
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Break until evening activities

5:30-6:45  TBD (e.g. field or lab work/presentation or discussion/guest speaker, etc.) depending on speaker availability and/or other activity needs)

Off for the rest of the evening (dinner on own)

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Break until evening activities

5:30-6:45 TBD (e.g. field or lab work/presentation or discussion/guest speaker, etc.) depending on speaker availability and/or other activity needs

Off for the rest of the evening (dinner on own)

**Fri.**
6:45-7:45 Breakfast

Off for the day…work on research design & reading along with exploring cultural and leisure activities on the Island.  **suggest that you find time to go by the grocery store and pick up some supplies**

**WEEK 3 – July 8 to 14**

Sun.
6:45-7:45 Breakfast, Daily Agenda Briefing, & Task Assignments

OFF UNTIL 2:00pm: **REMEMBER: Lunch not served by the Posada on Sundays**

2:00-5:00 Laboratory/data management activities/fieldwork and/or field trip

Break until PEER-REVIEW

5:30-6:45 **RESEARCH DESIGN – PEER REVIEW** use your worksheet to give a short oral presentation

Off for the rest of the evening (dinner on own)

Mon.
6:45-7:45 Breakfast, Daily Agenda Briefing, & Task Assignments

7:45-8:00 Pack up all field gear into vehicles

8:00-8:15 Travel to current research site/s
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      Break until evening activities

5:30-6:45  TBD (e.g. field or lab work/presentation or discussion/guest speaker, etc.) depending on speaker availability and/or other activity needs

      Off for the rest of the evening (dinner on own)

Fri.
6:45-7:45  Breakfast

      Off for the day...work on research design & reading along with exploring cultural and leisure activities on the Island.
      **suggest that you find time to go by the grocery store and pick up some supplies**

WEEK 4 – July 15 to 19

Sat.
6:45-7:45  Breakfast, Daily Agenda Briefing, & Task Assignments

      Off until lunch

12:30-2:00 Lunch (at Posada Enilda)
2:00-5:00  Laboratory/data management activities/fieldwork and/or field trip

      Break until evening activities

5:30-6:45  TBD (e.g. field or lab work/presentation or discussion/guest speaker, etc.) depending on speaker availability and/or other activity needs

      Off for the rest of the evening (dinner on own)

Sun.
6:45-7:45 Breakfast, Daily Agenda Briefing, & Task Assignments

OFF UNTIL 2:00pm: REMINDER: Lunch not served by the Posada on Sundays

2:00-5:00 Laboratory/data management activities/fieldwork and/or field trip

Break until evening activities

5:30-6:45 TBD (e.g. field or lab work/presentation or discussion/guest speaker, etc.) depending on speaker availability and/or other activity needs

Off for the rest of the evening (dinner on own)

**MON.**
6:45-7:45 Breakfast, Daily Agenda Briefing, & Task Assignments
8:00-11:00 **RESEARCH DESIGN ORAL PRESENTATIONS**

Off until lunch

12:30-2:00 Lunch (at Posada Enilda)

Off until group dinner

6:30 End of the Season Dinner (provided by the Program) with local contributors

**TUES.**
6:45-7:45 Breakfast, Daily Agenda Briefing, & Task Assignments
7:45-12:30 Finish up any work that needs to be done (variable activities)
12:30-2:00 Lunch (at Posada Enilda)

OFF REST OF DAY for personal cleaning and packing

**MAKE SURE TO PAY ANY OUTSTANDING PERSONAL BALANCES AT THE POSADA**

**WED.**
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 – The Old Providence and Santa Catalina Islands Archaeological Project
  - Tracie Mayfield
  - READINGS: project information from the course syllabus

- LECTURE 3 – Project Data Recordation Policies and Procedures
Tracie Mayfield
No readings…just show up!

LECTURE 4 – How to Take Artifact Photos: Best Practices
Tracie Mayfield
No readings…just show up!

LECTURE 5 – Heritage Studies and What is Historical Archaeology? – Theory, Methods, & Methodology Overview
Tracie Mayfield
READINGS: Orser (2010); Fielding (2022); Wilk and Rathje (1982)

LECTURE 6 - How to Develop a Professional Research Design
Tracie Mayfield
No readings…just show up!

LECTURE 7 - Archaeological Features, Objects, and Texts: Working with the Archaeological Record
Tracie Mayfield
READINGS: Voss (2008); White and Beaudry (2009)

LECTURE 8 - Food and Foodways: Ceramics Analysis and Zooarchaeology (Case Study, Colonial-era Lamanai & San Pedro, Belize)
Tracie Mayfield

LECTURE 9 - Ethnohistory and Ethnography: Working with the Documentary and Oral Records
Tracie Mayfield
READINGS: Harkin (2019); Dunnivant (2021)

LECTURE 10 - Applied Anthropological Archaeology: How the Present Can Inform Studies of the Past; and the Past Can Inform the Present
Tracie Mayfield
READINGS: Brighton (2011); Winter (2013)

Pirates!
Matthew Conway (Project faculty)

Marronage and Self-Emancipation in the Americas
Courtney Besaw (Project faculty)

Doing Ethnography
Luis Rodriguez-Perez (Project faculty)

Best Practices: Photography and Film
Madison Lin (Project faculty)

The Culture of Old Providence and Santa Catalina Islands
Lodesca Livingston (resident and cultural monitor)

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 monitor)

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) 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 features and 2) building connections and trust with the Native Raizal community.

This makes our work extremely interesting and exciting, but archaeology at a new site has its professional and practical frustrations as well. For one, we are (for the most part) looking for archaeological features...not excavating known structures, although the Islands themselves are an archaeological site (as a whole) so all excavations and survey produce artifacts and data as we zero in on historical spaces 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 property 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 Program, 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 Raizal public the kind of work we do (and how we do it) so that they continue to invite us onto their land and into their homes in order to do research that also benefits the 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 prior section for acceptable types of face masks
  - hand sanitizer (enough to personal use during the field season)
  - 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 everyday)
- personal medication/s
- work/hiking boots (reinforced toe & sole – e.g. steel toed)
- raingear (for yourself and for your equipment/tech – it will rain on and off frequently, so be prepared)
- wet shoes (can be worn in damp and beach environments/also for hiking) – NOT flip flops (something more substantial)
- 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.)
• 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 repellant
• 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 Old 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)
• get an international phone plan or plan to buy a Colombian SIM card
  • the internet on the islands is very slow and many times does not work at all, so having a cell phone-based voice and data plan, or local SIM card, allows for better and more consistent connectivity
• 3-to-2 prong electrical outlet adapters & a surge protector/power strip to attach to it (outlets in the Caribbean are, many times, 2-prong)
• ice tray for in-room refrigerator (not a necessity, but you will be glad you have it)
• toilet paper (we will have access to public bathrooms while in the field, but most of them do not stock toilet paper – you can purchase toilet paper on the Islands and don’t need to carry it from home)
• feminine products (tampons are especially difficult to locate on the Islands)
• drink/electrolyte mix to add to your water bottle for fieldwork

REQUIRED READINGS
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.


**SUGGESTED READINGS**


Little, Barbara – 2007. *Historical Archaeology: Why the Past Matters*. Walnut Creek, California: Left Coast Press.


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 Program 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 Director’s discretion.

Participants are subject to disciplinary action or full Program dismissal for several types of 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, including 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.
5) Trading, selling or otherwise removing material culture from sites without authorization is violation of the law. Personal collection and trading in antiquities is considered a criminal offence, which subject to prosecution and jail time. Do not engage in any collecting, trading, exchanging, selling, or buying of archaeological artifacts at any time;
6) Archaeology is a destructive science. Uncontrolled excavation is considered looting and is 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.
7) 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 stop the conversation and 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;
8) Dishonesty, such as cheating, plagiarism, or knowingly providing false information to the Program;
9) Forgery, alteration, or misuse of Program documents, data, or identification, which includes misidentifying your role in the Program and authority to collect data (archaeological or ethnographic);
10) Theft of, damage to, or destruction of any Program equipment or the property of local residents or shop owners;
11) Failure to pay bills for extra services or incidentals; and
12) Unauthorized use of Program sites, equipment, resources, or imagery.