Review of: Erdman, K. M. (2019). Public Engagement and Education. Developing and fostering stewardship for an archaeological future. New York: Berghahn. 272 + xiv pages, 32 b/w illustrations. ISBN 978-1-78920-144-4.

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The premise of this book is that professional archaeologists need to *"involve the general public through interpersonal experiences"* to ensure that *"the world's collective archaeological heritage"* is protected from *"war, development, poverty, climate change and ignorance"*. This ambitious volume is a valuable addition to the literature on public archaeology. It attempts to take it beyond simple education to a more active engagement: looking at how education can encourage a sense of ownership and protection to enable both professionals and non-professionals to understand and conserve *"archaeological sites and materials for all peoples"*. The case studies show a variety of approaches to achieve this common aim.

There are nine chapters spread across three unequal sections, plus an introduction by the editor, Katherine Erdman which outlines a number of over-arching themes. These include the need for better co-operation among archaeologists, and between archaeologists and others, and the challenges and opportunities posed by traditional and social media. The introduction also sets out three objectives which the contributions aim to deliver: *"inspiration and getting started"*, *"promote sustainable practices"* and *"demonstrate how engagement efforts will lead to archaeological stewardship"*. The first two are more comprehensively addressed than the third; they are roughly echoed, but not exactly mirrored, in the tripartite division of the book.

The first part contains four chapters which explore ways of inspiring interest in the past. The first, by Charles White, notes that *"worthy goals far exceed the supply of time and resources"* in schools, and suggests ways in which archaeological teaching can use the hooks of other subject curricula to *"get in the door"*. A variety of approaches are discussed – including multiple-perspective storytelling and solving *"mysteries"* – before considering the role of archaeology in promoting good civic values. Katrina Yezzi-Woodley and colleagues build on this in the next chapter, describing a range of models for collaboration and community involvement together with some fascinating case studies from ethnically- and economically-diverse Minnesota. The highlight is a nuanced discussion on the *"valuation of archaeology"*, drawing

on the case studies to provide some more widely applicable insights. The role of archaeology in environmental education (EE) is the subject of a chapter by Elizabeth Reetz and colleagues, who provide a thorough overview of the origins and development of EE, and attempts by the authors to engage people in archaeology through it. Emphasis is placed on the potential for educational programmes to bring about behavioural changes over the long term. The fourth chapter returns to some themes of the first, as Lewis Messenger describes his use of fiction writing as a pedagogical tool. Noting his own emotional response when students *"got it"*, Messenger argues convincingly that an academically accurate *"hard archaeological fiction"* is something that would benefit scholars and the public at all levels.

The next section looks at ways in which *"deeper respect for archaeological heritage"* can be fostered. The first and last of the three papers look at formal education. Phyllis Messenger brings us back to Minnesota, describing the benefits of sustainable partnership projects in developing graduate students' collaborative and interdisciplinary values and skills. A self-aware and reflective practice is the outcome of intra-university projects, inter-institutional projects and interdisciplinary community-centred projects alike. The last paper in this section, by Katherine Erdman, looks at the other end of the spectrum: adult education. Noting that life experience brings a *"highly critical"* approach to learning for older people, Erdman explores the ways in which pedagogical methods need to shift for an audience who *"want to know the mechanisms behind the idea presented and want to interpret it for themselves"*. She also ponders whether the greater enthusiasm for traditional interpersonal learning among this age group is a reflection of their generation, or of their age: is there "something inherent" about age *"that encourages direct learning and contact?"* Between these two is a chapter in which Geralyn Ducady recounts journeys to Belize where she discussed archaeology, cultural heritage and tourism with a variety of communities. The chapter sets out two aims: to *"highlight some parts of the trip"* and explain methodologies, and to *"help guide archaeology educational programming"* for the future; disappointingly it only achieves the first of these. Ducady does not provide theoretical and methodological contexts, nor does she move beyond anecdote to realise the potential of the survey results.

The final part contains two impressive chapters. The first – by Jeanne Moe – also deploys a first-person anecdotal style, but to good effect since the personal account is supported by an ex-

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tensive critical review of the literature. The result is a well-informed narrative based on over thirty years' experience in archaeology education. Proceeding from first principles, Moe goes on to set out five recommendations: good teacher support in terms of training and materials; using students' prior misconceptions as opportunities to leverage greater understanding; embracing the multi-disciplinary nature of archaeology as a pedagogic tool; and giving people the tools to *"produce robust interpretations based on real evidence"*. Moe's concluding nod to the future is positive, and leads naturally to the final chapter on digital archaeology and cultural heritage. This fast-moving field creates potential pitfalls in a printed textbook, but Jodi Reeves Eyre and Leigh Anne Ellison's chapter will probably avoid most of them. Their approach is to emphasise key principles which will continue to apply even when the platforms they reference (Facebook, Twitter and Instagram) will be long-forgotten. This chapter also looks at how some of the approaches set out in previous chapters could be delivered digitally. In that sense it makes up for the lack of a concluding chapter; a helpful glossary of terms used in archaeological education is also a welcome addition.

Although the book's objectives are made clear at the outset, the rationale for the selection of papers is not. It is marketed as a textbook, but felt like a set of conference papers. It came as no surprise therefore to learn that it originated in a 2016 Society of American Archaeologists (SAA) symposium, although this was nowhere explicitly stated. There are also no biographical outlines of the contributors, perhaps an old-fashioned feature in the age of Google, but a useful way of providing context for the non-US reader. As it happens the editor and three other contributors are based in Minnesota; some have recently published what appear to be very similar papers elsewhere (for example L. Messenger, Moe and White in the recent University Press of Florida *Pedagogy and Practice in Heritage Studies* volume, edited by P. Messenger).

Understanding these facts help explain and so forgive the book's character, which manifests itself in two ways. The first is geographical: despite the global aspirations of the introduction, this book comes entirely from an American perspective – and an Anglophone one at that; Ducady's rather naïve chapter is the only one to look outside the United States. There are no Canadian contributions, and none from Hispanophone or Lusophone South America. The second is the linguistic style: the use of a first-person anecdotal narrative voice is sometimes grating, for exam-

ple; educational and administrative structures and systems are US-specific, as is discussion of indigenous groups. It is to the credit of the editor and individual authors that the book overcomes potential parochialism to offer something for a genuinely international audience. This well-produced volume also contains exactly the right number of illustrations: refreshingly few in number but perfectly chosen for clarity, relevance and composition. It is unfortunate that the advertised price puts it out of reach of individual scholars or the general reader; nevertheless it would be a worthwhile investment for institutions engaged in this kind of work.

This book provides nuanced and reflective perspectives on archaeology education in practice; on the whole it is both theoretically-informed and grounded in real-world experience. It offers a range of viewpoints, and much that is thought-provoking. The specifics may not translate directly to European experience, but the general insights will be applicable for many – especially those working within more formal educational structures. It doesn't quite make the self-proclaimed leap from improved education to improved stewardship, but it offers a number of ways forward. Its basic message is that archaeologists need to take education more seriously and engage more closely with the theory and practice of pedagogy. If archaeologists are *"serious about educating the public"*, writes Jeanne Moe towards the end of her chapter, *"we do not need doctoral degrees in archaeology. We need doctoral degrees in education."* This book provides a good foundation course.

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