

SPECIAL ISSUE ON GENDER AND ETHNIC EQUITY IN ARCHAEOLOGY

the
SAA archaeological record

SEPTEMBER 2002 • VOLUME 2 • NUMBER 4



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the SAA Archaeological record

The Magazine of the Society for American Archaeology

VOLUME 2, NO. 4

SEPTEMBER 2002



Cover Photo: Navajo Nation archaeologists excavating at Hymn House (AZ-J-2-3), a small pueblo habitation located on the Rainbow Plateau of Northeast Arizona. Photo taken by Al Livingston, courtesy of Navajo Nation Archaeology Department-NAU.

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EDITOR'S CORNER

John Kantner

John Kantner is an assistant professor of anthropology at Georgia State University.

Presenting the Issue on Gender and Ethnic Equity

Almost 40% of the students at Georgia State University, where I teach, are members of minority ethnicities—somewhere around 30% are African Americans. Yet when I look out on my archaeology courses, I only see perhaps one or two minority students. To attract a more diverse body of archaeology students, I have revised my course to include more topics that might resonate with minority students, and I brought in an ethnically mixed group of graduate students to discuss their research. I always emphasize that archaeology is a viable career. But these efforts are mostly futile if I can't even get a diverse group of students to enroll in archaeology courses in the first place. It is perhaps for this reason that only around 2% of archaeologists are ethnic minorities, according to Melinda Zeder's 1997 book *The American Archaeologist: A Profile* (Altamira Press).

It is with this in mind that we organized this issue on Gender and Ethnic Equity in Archaeology. The contributions discuss a variety of problems and solutions related to attracting and retaining a diverse body of archaeological practitioners and ensuring that they receive equitable treatment in the discipline. As the authors discuss, attracting African Americans, Native Americans, Latinos, and people of other minority ethnicities has no simple solutions, for the problems have yet to be clearly identified. And each minority group has shied away from archaeology for different reasons, meaning that there never can be a single answer for creating diversity in the discipline.

Once members of ethnic minorities enter careers in archaeology, the next challenge is to ensure their equitable treatment in the workplace, an issue highlighted by continuing challenges related to gender equity. While women have achieved numerical parity in archaeology, they do not always enjoy equal access to full participation in the discipline. The challenges range from the simple, such as the availability of child care at national meetings, to the more complex, such as equal pay and access to promotions. All of these concerns and their potential solutions are presented in several articles featured in this issue. We hope that everyone takes time to read them, as the route to a modern archaeology that reflects the current social landscape first requires an acknowledgment of the problems our discipline still faces.

Call for Cover Photos

We are running out of material for cover photos! If you have a great photo of any archaeological subject, please send it to the editor's office address indicated to the left. We are particularly in need of photos from areas other than the Western U.S., although we're always happy to receive those as well.

Manuscript Submissions

Interest in contributing to *The SAA Archaeological Record* is currently at a high level, and we already have enough material to fill the November issue. Therefore, we encourage all potential contributors to contact the editor before submitting a manuscript to ensure that the topic fits the mandate of the magazine and to discuss a likely publication date.

LETTERS TO THE EDITOR

I enjoyed the special issue on public outreach (*The SAA Archaeological Record* 2[2]) and applaud all those archaeologists and our colleagues in related fields who work hard at sharing their work with the public. A statement in Carol Ellick's article prompts me to write to remind colleagues that public outreach did not begin in the late 1980s. It didn't begin in the early '80s either, but there was a surge of energy then, as evidenced by events such as the first Archaeology Week in Arizona in 1983 and important methodological articles such as Mark Leone's 1983 "Method as message" (*Museum News* 62[1]:35–41), written with the benefit of experience in touring the public around sites. Public interpretation has been integral to the Archaeology in Annapolis project (see Leone et al., 1987, "Toward a Critical Archaeology," *Current Anthropology*, 28[3]:283–302). In the early years, an invaluable consultant to that outreach was a theatre director, who set up the traffic flow on sites and coached archaeologists in the effective presentation of a well thought-out message. Having a message that is compelling is as important as having props. I'll echo a suggestion made by Wendy Tolleson in her letter to the editor in March 2002: Many archaeologists interested in public outreach will be interested in the National Association for Interpretation. Their website may be found at <http://www.interpnet.org/>.

Barbara J. Little, Ph.D.
Archeology & Ethnography Program
National Park Service

I believe that Susan Lees and Bob Kelly miss the major point of many scholars who feel that archaeology should unleash the bonds that tie it to anthropology (*The SAA Archaeological Record* 2[3]:11–14). The argument that archaeology needs the broader perspective of anthropology to inject the human and behavioral element into our studies is not only inaccurate, but also perverse. Archaeology's ties to anthropology are restrictive, not liberating. Many of us believe that an anthropological perspective is too narrow to encompass our interests. Examples abound of how anthropology as a discipline has constrained our thinking about human behavior. I personally am interested in broad patterns of human behavior that can be explored by what used to be a hallmark of anthropological technique—cross-cultural comparisons. The most insightful studies I find on topics such as the evolution of cooperative behavior were done by a political scientist and a physiologist. The most innovative studies on adaptation of more efficient tools and the persistence of small social units in larger communities were done by psychologists. It is ironic that Bob Kelly notes that an important anthropological question was addressed by the evolutionary biologist Jared Diamond in *Guns, Germs, and Steel*. No matter what one thinks of Diamond's argument, the topic, both Kelly and I agree, dwells on much of what anthropology should be about. It was, however, reviewed in the *American Anthropologist*, not under sociocultural anthropology, but under the rubric of "Related Disciplines." Despite Diamond's somewhat simplistic environmental deterministic stance, I feel the topic is not just related to anthropology, but rather central to it.

Kelly and Lees argue that archaeologists need the broad perspective that anthropology brings to our research. I agree that it provides a broader perspective, but not broad enough. What thinking person determines the boundaries of the questions they ask by the academic

discipline they identify with, rather than by the questions they ask? I remember as a first-year graduate student visiting Charlie DiPeso while he was excavating Casas Grandes. He was unconcerned if he was labeled an ethnohistorian, archaeologist, or anthropologist. His curiosity about the destruction by fire of much of Casas Grandes inspired him to bring in as a consultant, not a specialist in human behavior, but an insurance claims adjuster.

I do not believe that archaeologists should ignore the methods, theory, and data of anthropology. There are many appropriate tools and data in the broad discipline of anthropology that, when used appropriately, can inform archaeology. But so too can many other disciplines, and that is why I find the multidisciplinary Santa Fe Institute so intellectually stimulating. Furthermore, by allying ourselves with other intellectual traditions, there might be a role for second- and third-tier academic institutions to provide alternative training that employers, both contract and academic, might find useful. In this way, these institutions could provide a more varied intellectual climate for solving archaeological problems than by simply trying to emulate top-tier anthropology departments.

Personally, it is not the fact that many sociocultural anthropologists have embraced postmodernism that I find off-putting. After all, there never was a time when all aspects of anthropology and all of its intellectual traditions were relevant to archaeological pursuits. Rather, I find it is necessary to go beyond the boundaries of the traditional academic discipline of anthropology to address the questions that are my concern. This is a position Dave Phillips and I stated in 1978 ("Archaeology beyond anthropology," *American Antiquity* 43[2]:184–191).

George J. Gumerman
Arizona State Museum, The University of Arizona
The Santa Fe Institute



FROM THE PRESIDENT



Dear SAA members:

The purpose of this letter is to ask for your help.

In October, we will be mailing SAA membership renewal invoices for 2003. As you know, memberships are on a calendar year with a December 31 expiration date (except honorary and life members). Some members renew immediately while many wait for a variety of reasons until the second or third—or later—notice. I am guessing that many of us put aside the renewal notice “temporarily” with the intention of handling it soon. Then SAA sends another notice, and you are still holding the first!

Most members don’t realize how much money we spend each year simply reminding people to pay their dues. When you consider that SAA has more than 6,800 members and that each nonrenewed member can receive up to four notices, the cost quickly adds up to a significant amount. If all members were to renew after receiving the first notice, the savings to SAA could be as much as \$15,000 per year!

We’d much rather be investing your dues dollars in programs and initiatives than in administrative costs. I’m sure you agree.

We have also added email reminders as a regular part of the process, and most members indicate that they like this method. Obviously, we can only send these reminders to individuals for whom SAA has current email addresses. The society urges you to give us your email address and to update it if you change. Being—and staying—connected makes all of our communications, including renewal reminders, easier and much less expensive. Let me reassure you that the society respects your “electronic privacy.” We do not release your email address to others, and SAA uses it only for official correspondence.

As I said, I’m asking for your help. Here’s what you can do to help SAA reduce the costs of the renewal process:

- Please renew your membership as soon as possible after

receiving the first notice, which is always sent the first week in October.

- If you can’t renew immediately, save your renewal invoice and return it when you do renew. By returning the scannable renewal form, you help us to process your dues payments more economically and efficiently.
- Get—and stay—connected! Please share or update your email address with SAA headquarters. You can send it via email to membership@saa.org; fax: (202) 789-0284; tel: (202) 789-8200.

By following these steps, you can help SAA to better serve the cause of archaeology. The less we spend on extra mailings, the more dollars there are for substantive programs.

Thanks for your help and your continuing commitment to SAA!

Sincerely,

Bob Kelly

P.S. One final reminder, please be aware that your membership card is located at the bottom right of your renewal invoice. Keep the card for your files, because it contains your membership identification number, which you need to access the members-only section of SAAweb. Additionally, I draw your attention to the In Brief column for more information about updates and changes.

P.P.S. As mentioned above, all annual memberships expire on December 31. If your membership is not renewed within 30 days of that date, your journal and magazine subscriptions *will be interrupted*. Of course, when you do renew, SAA will send your back issues to you right away. ☐



IN BRIEF

Tobi A. Brimsek

Tobi A. Brimsek is executive director of the Society for American Archaeology.

MILWAUKEE IN 2003!

The 68th Annual Meeting of the Society for American Archaeology will be held in Milwaukee, Wisconsin, April 9–13, 2003. We will be using four hotels, two of which are exclusively for students, a headquarters hotel, and an overflow property. In addition, sessions will be held in the Midwest Express Center, which is connected by skywalk to the Hilton (headquarters hotel) where some meetings/functions are scheduled. If you would like to get a head start on making your hotel reservations, here is a summary of the hotel options:

Headquarters Hotel: Hilton Milwaukee City Center (\$124/single/double)* Reservation cut-off date: March 12, 2003. Phone (414) 271-7250 or (800) 445-8667.

Overflow Property: Holiday Inn Milwaukee—City Centre (\$101 flat rate)* Reservation Cut-off date: March 7, 2003. Phone (414) 273-2950 or (800) HOLIDAY.

*At both the Hilton and the Holiday Inn, a limited number of rooms has been blocked for government attendees at the listed government rate. Government guests must present a government ID to qualify for this rate.

Student Properties:

Ramada Inn City Centre (\$84 single-quad)** Reservation Cut-off date: March 10, 2003. Phone (414) 272-8410 and ask for Reservations.

Best Western Inn Towne Hotel (\$76 single-quad)** Reservation Cut-off date: March 7, 2003. Phone (877) 484-6835 or (414) 224-8400.

**Student guests must present a current student ID upon check-in to qualify for these rooms.

For any reservations, please be sure to mention that you are with the Society for American Archaeology/SAA group to receive these rates. Should you encounter any problems while making your reservations, please do not hesitate to contact SAA's executive director, Tobi Brimsek, tobi_brimsek@saa.org or (202) 789-8200.

HOW DO I WIN A YEAR'S MEMBERSHIP IN SAA?

Believe it or not, it could be quite simple. All you need to do is

register for a room at any of the four SAA hotels in Milwaukee by **January 15, 2003**, and your name will be entered into a drawing for a one-year membership in SAA. If selected, you will be notified by SAA's executive director.

ON TECHNOLOGY

As was previously announced in this column, implementation of a new technology infrastructure began in earnest this past spring. Phase 1 of the project has been completed, and new software is in place to support the business operations of the Society. The more visible Phase 2 will begin in spring 2003 when applications of the technology will be brought to SAAweb. The database will be coming online as a real-time operation. Members will be able to make changes to their records (address/email etc.) in the real-time database as well as run current member directories. Dues invoices for the 2004 membership year will be available electronically, and electronic payment options for renewals will also be available for that cycle. Many more aspects of Society business will be able to be conducted through SAA's website. In addition to streamlining these business functions, electronic processes will help reduce SAA's administrative costs. Please keep watching for the changes!

A NEW NUANCE FOR MEMBERS ONLY

You won't see a difference the next time that you log on to the members' section of SAAweb, but much has happened behind the scenes. Your membership ID has not changed, but now you need to enter the eight digits *without* the hyphen. For example, enter 12345600 instead of 123456-00. Your password has not changed at all and will still be case sensitive. New members will receive their IDs and passwords with their "Welcome to SAA" packets. Please contact us if you need any assistance at membership@saa.org or bette_fawley@saa.org.

FOR FEDERAL EMPLOYEES—THE COMBINED FEDERAL CAMPAIGN (CFC)

Once again the CFC is in full swing, and SAA is eligible to receive contributions through the CFC. Last year SAA received almost \$3,000 in contributions from federal workers. Those federal employees who wish to make contributions to SAA should designate their contributions to organization #1022. On behalf

➤ IN BRIEF, continued on page 6



ARCHAEOLOGICAL POLITICS

David Lindsay

David Lindsay is manager, Government Affairs for the Society for American Archaeology.

Starting a new job is always a hectic experience, but when I came to SAA three months ago, there was even less time than usual to settle in. A great number of issues both on the Hill and in the agencies needed attention, some of them dealing with the core of the legal and regulatory framework that archaeologists work in every day. I thought that this Archaeopolitics column would be a good place to update the membership on some of these developments.

A broad-based movement to protect locations considered sacred by Native American tribes and religious organizations has developed in recent years, and Capitol Hill has become involved in the issue. In June, the House passed a bill (H.R. 4103) that would mandate the sale of roughly 900 acres in Wyoming to the Church of Latter Day Saints (LDS). The property in question, Martin's Cove, is hallowed ground to the LDS, who in recent years have managed the land in cooperation with the Bureau of Land Management but now seek to own it outright. The SAA testified at a House Resources Committee hearing in opposition to the bill, based on the adverse precedent that could be set.

Native Americans are also very concerned about sacred sites. Statutes such as the American Indian Religious Freedom Act and directives such as Executive Order 13007 sought to increase Native Americans' access to sites on federal land and to curtail federal activities that damaged the physical integrity of the sites. Over the years, however, concern about the effectiveness and implementation of these laws and regulations has increased, especially when it comes to industrial projects on federal land.

In November 2001, the National Congress of American Indians and a number of other groups formed the Sacred Lands Protection Coalition in an effort to call attention to the issue. Capitol Hill has responded with a series of hearings by the Senate Indian Affairs Committee and a bill introduced in the House (H.R. 5155). This legislation would establish a process by which sites identified as sacred could be listed as "unsuitable" for undertakings, as they are defined in the National Historic Preservation Act.

Also during the summer, the U.S. Sentencing Commission handed up new guidelines for penalties for violations of the Archaeological Resources Protection Act and NAGPRA. SAA had worked with the Commission to create tougher penalties for looting and trafficking of cultural resources. These new penalties will take effect on November 1 unless Congress votes to disapprove them, which isn't likely.

With a number of other issues percolating, including fiscal year 2003 appropriations bills that fund cultural heritage programs and legislation to protect archaeological resources in New Mexico, the remainder of 2002 promises to be very active.

Things are definitely busy. To keep apprised of developments on these and other issues, SAA members can subscribe to the monthly electronic Government Affairs Newsletter. Contact me at gov_affairs@saa.org to subscribe. If you have any questions or concerns about the goings-on inside the beltway, feel free to give me a call at (202)789-8200. ☎

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of SAA, thank you to all who have contributed through the CFC.

STAFF TRANSITIONS

Over the summer the staff said goodbye to Lana Leon, our manager, Information Services. Lana moved to upstate New York with her family. We welcomed Maurice A. Harris, Jr. in late May as Lana's replacement. Maurice's career in information technology spans more than twenty years, eighteen of which have been within the association community. Maurice brings an extensive wealth of knowledge to share with SAA. You'll have an

opportunity to meet Maurice in Milwaukee, as he will be running the registration area.

This July also brought back a familiar face, Melissa Byroade. Melissa has reclaimed her position as coordinator, Administrative Services from her successor, Andrew Caruso. Andrew is off to the army. Melissa will spend about a year back at SAA before she is off to law/graduate school. In this time of technology transition, her knowledge of the Society from her previous tenure is invaluable. ☎



THE REGISTER

TO BE OR NOT TO BE . . . REGISTERED

Charles R. McGimsey III, RPA

Charles R. McGimsey III is Director Emeritus, Arkansas Archeological Survey in Fayetteville, Arkansas.

The tide seems to be turning, but archaeologists have been slow to make a commitment to the Register of Professional Archaeologists and thereby publicly identify themselves as Registered Professional Archaeologists.

Just over 25 years ago in my Presidential Address to the SAA, I asked whether we were to become a true profession or remain simply a band of brethren. It was a serious question, not a rhetorical one. At that time (1974), a true archaeological profession did not exist in this country. There was an abundance of professional archaeologists who together constituted a band of brethren, but there was not an archaeological profession. A profession, by definition, consists of a body of individuals demonstrably qualified in a particular subject or skill, who remain qualified over time, and who agree to be held accountable to their colleagues and to the public in all of their professional actions (paraphrase of *Webster's Third New International Dictionary*, 1969, p. 1811).

Today we have an archaeological profession, but it is still a small one. It consists of the 1,500 or so individuals who have committed themselves to the public and to their discipline by becoming registered. But there is still an abundance of archaeologists out there who are unquestionably professionals, but until they make that personal commitment, they do not form a part of the archaeological profession. And until such time as those persons qualified to be registered choose to make a commitment to archaeology by becoming registered, the discipline will continue to have major problems.

Robert Jeske, in a recent article, argues that what the Register must do to increase its numbers is convince those who employ archaeologists "that registration is truly the mark of a person who is a professional and who is likely to be a better archaeologist than someone who is not registered" ("Insights: Professionalism in archaeology and cultural resource management," *The SAA Archaeological Record* 2(1):29). I certainly agree it would be helpful, but that is helpful advice only if we determine how to go about convincing employers that RPAs are "better." Presumably the most convincing argument would be a study assessing the performance of a set of RPAs against a set of prac-

tioners who do not qualify for registration. But the mechanics of that seem prohibitive. How would such a selection be made, and by whom? Who would conduct and fund such a survey? How large a difference between the two sets would convince employers, and how would the results be effectively promulgated to a diverse audience? A second problem with using employers as the primary means of encouraging registration is that success is not going to do anything about bringing aboard the greatest body of professionals—those already securely employed. The profession, if it is to be fully effective, must attract that element to the Register as well.

If coercion is required to motivate individuals to become registered, the licensing of archaeologists by each state is the ultimate approach, one which has always lurked in the background. Indeed, one of the major concerns of those who were instrumental in founding SOPA (now the Register) was to insure that if or when licensing did raise its head, the archaeological profession would have in place an operative Code of Conduct and Standards of Research Performance that could be adopted by the states, rather than risking having them established independently by each state legislature. The latter would be a long, time-consuming process fraught with peril, for state legislatures cannot always be counted on to do what is intended by those who propose legislation. There is also the danger of legislative acts being adversely affected by those not concerned with the best interests of archaeology. Of course, the best protection against the latter problem is to have a strong professional presence. In fact, if we have a strong profession, state laws, with all their difficulties, should be unnecessary.

The benefits of the Register to the individual and to archaeology will not be maximized until such time as the great majority of eligible individuals become registered. Only then will the profession become a force to be reckoned with, benefiting all elements—the individual practitioner, the discipline of archaeology, and archaeology's various publics. An effective Register can be a major factor in resolving many of the discipline's current problems. It can help assure adequate field training, facilitate the movement of personnel among the four fields (university or college teaching, research, management, and outreach), and, in

concert with other archaeological societies, it can work toward assuring adequate and appropriate funding and improved communication among all practitioners.

The unique and most important function of the Register, however, aside from identifying qualified practitioners who have agreed to adhere to its code and standards, is its ability, through its Grievance Procedures, to hold registrants publicly accountable for all future actions, however funded, thus assuring the public that professional standards will be met and maintained. While agency and SHPO archaeologists provide some measure of review and oversight for much CRM research, the Register can also provide a check and balance on the performance of the agency/SHPO review process. It is the value to the discipline of this capacity for quality control that should be emphasized when considering registration, rather than the apparent hurdles of registration itself. If a registered archaeologist does not perform professionally, he/she can be called to account.


Obviously, the ability of the Register to meet the public's need is going to depend on the willingness and ability of each qualified archaeologist to place a concern for long-term benefits to the discipline above immediate self-interest and the (I believe, false) perception of no personal benefits from registration. *Every* archaeologist *is* involved and each has a personal and professional stake in insuring that archaeology maintains a strong, publicly recognized, and respected presence as represented by a strong and inclusive Register. We must consider the consequences of losing that public support before deciding not to become registered.

Much thought, legal advice, and consultation with other disciplines went into the development of the Register's Code of Conduct and Standards of Research Performance, and they have withstood the test of time. The Register may not yet be perfect, but it is continually evolving. It represents the best vehicle we are likely to have for developing and maintaining an archaeological profession, and, with everyone participating, the Register and the profession can only get better. If we are not careful, we could lose the initiative and momentum we presently have for establishing a true profession of archaeology encompassing the full body of qualified practicing archaeologists. If we should ultimately fail in this effort, which is beyond my comprehension, archaeology will be right back where it was 25 years ago, a discipline whose practitioners have failed to unite in the best interests of the discipline, the resource base, the public, and, ultimately, themselves. That would truly be sinful.

I can think of a number of reasons why individuals might shy

away from becoming registered: it is a hassle to have your credentials checked, the annual cost, the absence of a material reward, and the fact that from then on you are no longer quite the free spirit you thought you were since you are now accountable to your peers. For many people, the negative factors may appear to be more weighty. To others, particularly those holding a prestigious and secure post in academe or elsewhere, the Register may seem irrelevant. There is simply no satisfactory answer for everyone to the question "Should I become registered?" But the individual who tries to determine whether to become registered by simply weighing the hassles against the benefits is viewing the question from too narrow a framework. It is necessary to include "What is best for the archaeological resource base and the future ability of archaeology to contribute to knowledge?" In the final analysis, the question as to whether we should become registered is the same for each of us: "Do we wish the archaeological resources remaining to us, upon which we all depend, to be investigated and defended by a true profession of registered archaeologists with common goals and standards and an established means for oversight, or do we honestly believe that as much can be achieved by an unorganized aggregate of individuals of widely diverse capability who are not held to any consistent standards?"

I have been involved with SOPA (now the Register) from the very beginning. I don't believe I have ever received any immediate benefits from being a member of SOPA or from being an RPA (outside of the fellowship), nor did I expect to. The indirect benefits have been many and profound. To me, the Register provides each of us an opportunity to identify publicly with and express our pride in archaeology and in being an archaeologist; to exhibit our faith that, by working together with common goals, standards, and controls, we can contribute more to society; to demonstrate our desire to insure that we will be able to do the best work we are capable of by striving to improve the ground rules under which we all operate; and to express our conviction that more can be accomplished if we act as members of a cohesive group than could possibly be accomplished by individuals, however well-intentioned or well-placed. If you don't agree with at least *some* of what is set forth above, then perhaps I can understand why you would choose not to become registered.

I recently had occasion to ask a younger colleague, who is employed as a research archaeologist by state government, why he had become registered as soon as he was eligible. His immediate reply: "Because it was the professional thing to do." Precisely. 



SAA RETURNS TO MILWAUKEE AFTER 34 YEARS

Kenneth E. Sassaman

Kenneth E. Sassaman is Program Chair for the 68th Annual Meeting.

If you are old enough to have attended the SAAs when it was last held in Milwaukee, congratulations, for you survived the processual, post-processual, and post-post-processual revolutions. For most of us, 2003 will be our first chance to visit the city not too far west, not too far east, and wafting in the alluring scents of barley, hops, and yeast. I was pleasantly surprised when I visited Milwaukee in June to check out the conference center. Not only is the meeting venue one of the best I've seen in terms of spaciousness and convenience, but the city and its people are fabulous. It reminded me of an experience I had organizing the Southeastern Archaeological Conference in Greenville, South Carolina. Many members scoffed at the idea of holding a meeting in Greenville, and now they routinely mention it as one of the best ever held, largely because the city and its people accommodated our needs so famously. No matter what you might assume about Milwaukee, come give it a fair shake—you'll be pleased, I'm sure. Besides, we promise exciting sessions, earth-shaking papers, and an exhibit hall that will break any line of credit.

Opening sessions at Annual Meetings usually center on the archaeology of the meeting venue, but thoughts of Milwaukee led my mind first to beer. I was happy that Brenda Bowser of Washington State University agreed to organize a Wednesday evening session on the archaeology of my favorite beverage, tentatively titled "To Drink of Beer (What Else Would We Talk about in Milwaukee?!)" A diverse group of prominent scholars will employ the lens of archaeology and material culture to engage the broader social,

political, economic, and historical contexts in which beer is produced, distributed, and consumed worldwide. I cannot imagine a better overture to four days of intellectual stimulation in the town that made beer famous.

The Program Committee is sponsoring two other sessions in Milwaukee. "Current Issues in the Western Great Lakes," organized by Robert Jeske, will showcase the local archaeological

scene in a series of problem-oriented studies, and, in a tribute to Gordon R. Willey, Bill Fash and Jerry Sabloff are assembling leading scholars to examine some of Willey's principal publications and discuss their continuing significance to archaeological research in the twenty-first century.

Of course, many other interesting sessions are being organized as I write these words, and by the time you read this, the deadline for submissions will have passed. I'll update you on the preliminary schedule in the November issue of *The SAA Archaeological Record*. In the meantime, the Program Committee and I will finalize plans for Roundtable Luncheons.

These annual events are becoming

increasingly popular as a means for students and others to share some "quality time" with leading experts on topics ranging from remote sensing to social theory. The SAA solicits sponsorships to offset the costs of the luncheons. You may have received a letter asking for help. If so, please consider donating or pass it on to a department chair or company executive who can.

We look forward to seeing you in April on the shores of Lake Michigan. ☐



WELCOME TO MILWAUKEE

Jean Hudson

Jean Hudson is the chair of the Annual Meeting Local Advisory Committee.

You know the SAA 2003 meetings are happening in Milwaukee. You've checked your map and know that Milwaukee is in Wisconsin, on the shores of Lake Michigan, about an hour north of Chicago. Maybe you are one of the folks that comes to every meeting, or maybe you are thinking about this one and wondering whether to send in that registration form. So what are Milwaukee's special charms?

Beer and breweries. Harley-Davidson motorcycles. Some fantastic architecture, from the new modern Calatrava addition to the Milwaukee Art Museum, to the work of Frank Lloyd Wright, to historic downtown buildings that hold onto their 1800s charm.

For ease of getting around and affordability combined with some urban cool, this may be one of the best SAAs yet. The Midwest Express conference center is new and modern, and the location is hard to beat for convenience. Some of our official hotels give you a skywalk to the conference center, so you can leave that coat in your hotel room. And all the hotels are within a block or two.

There are plenty of restaurants within walking distance, from budget to high-end, with a range of ethnic flavors. There's a downtown "trolley" (a boxy red bus) that, for 50 cents, will get you to the Lake for a dinner with a view, or to Brady Street or the Third Ward if you want to check out the nightlife in those Milwaukee hot spots, or out to the Potawatomi Bingo/Casino if you are in a gambling mood.

There are also lots of options for getting to and from Milwaukee. You can fly directly into Milwaukee's Mitchell airport (MKE) and catch a cab or shuttle to downtown—the ride seldom takes more

than 20 minutes and can be done by taxi for about \$20, shuttle for about \$10, or, for the truly hardy, by the public bus system for under \$2. Alternatively, you can fly into Chicago O'Hare (ORD) or Midway (MDW) and take a shuttle (United Limo) to Milwaukee; it costs about \$40 roundtrip and drops you off at the Milwaukee Amtrak station, which is about 4 blocks from the conference center. Speaking of Amtrak—you might have to check to make sure it is still in business in April—but if you come by train, the station is an easy walk from the conference center (I've done it in February snows with a wheeled suitcase in less than 10 minutes). And if you are on a student budget and thinking about catching a bus to Milwaukee, the Greyhound

Station is also only a few blocks away.

What can you do for eats, drinks, and entertainment while in town? There are lots of restaurants and bars and a couple microbreweries that are pretty easy to get to—keep an eye on the SAA website for future suggestions if you want to plan ahead and reserve a table for a reunion of colleagues and friends or a post-symposium chewing of the fat.

There are several great archaeological tours you can sign up for when you register. If you are interested in palaeo-landscapes, early Paleoindian sites, and want to see some dirt, the Kenosha trip is for you. If you want a chance to see a number of effigy mounds, go for the Lizard Mounds tour. If you are intrigued by palisades, large earthen mounds, and the prehistoric people who built them, try the tour to Aztalan. If your interests include public outreach programs and historic farms, sign up for the Trimborn tour. If you'd like some background on the historic buildings near the conference center, there are walking tours offered both Wednesday and Saturday.



If you want to wine and dine a bit, Milwaukee has symphony, ballet, opera, a variety of theatre, and some top-ranked restaurants, such as Sanfords. If you are in the mood for a little mall action (or need a last-minute, post-stain substitution for your presentation attire), the Grand Avenue Mall is just down the street from the convention center.

If you are coming with kids, the Milwaukee Public Museum is about a block away from the conference center, with plenty of cultural and natural history exhibits, an IMAX theatre, and a live butterfly room that charms all ages. The public library is just as close, has a nice kids' section, lovely architecture, and its own coffee shop and used book store. Down by the lake, you can split your time between the Betty Brinn Children's Museum and the Milwaukee Art Museum. The Milwaukee Zoo will require transportation, but if the bonobos don't give the kids something to talk about, nothing will (perfect inspiration for that birds & bees chat you were planning).

If you decide you want to explore local features of a nonarchaeological variety, Harley-Davidson does offer tours, as do several of the breweries, including Miller and Sprecher. The best way to handle those interests would be to contact them directly in advance to make any reservations needed and find some friends with similar interests to pool resources for a taxi ride. For a one-stop springboard to various websites with information about these and other Milwaukee attractions, try <http://www.milwaukee.org>.

Is Milwaukee the Upper Midwest's answer to New Orleans? Okay, maybe a wee bit colder, weather-wise, but those pubs and restaurants are easy to get to, the downtown is clean and safe, and it all happens against a background of genuine Midwestern easy-going, skip-the-pretensions friendly. I know, I know, you're a serious scholar and you come to these meetings for the talks and the professional comradery, not the location. Well, we've got a great slate of archaeological tours, lots of good places to get together with those colleagues, and a minimum of cost and hassle getting around. See you in Milwaukee in April. ☺

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CALLS FOR AWARD NOMINATIONS

The Society for American Archaeology calls for nominations for its awards to be presented at the 2003 Annual Meeting in Milwaukee. SAA's awards are presented for important contributions in many areas of archaeology. If you wish to nominate someone for one of the awards, please send a letter of nomination to the contact person for the award. The letter of nomination should describe in detail the contributions of the nominee. In some cases, a curriculum vita of the nominee or copies of the nominee's work also are required. Please check the descriptions, requirements, and deadlines for nomination for individual awards. Award winners will receive a certificate. An award citation will be read by the SAA president during the Annual Business Meeting, and an announcement will be published in *The SAA Archaeological Record*.

Award for Excellence in Archaeological Analysis

This award recognizes the excellence of an archaeologist whose innovative and enduring research has made a significant impact on the discipline. Nominees are evaluated on their demonstrated ability to successfully create an interpretive bridge between good ideas, empirical evidence, research, and analysis. This award now subsumes within it three themes presented on a cyclical basis: (1) an Unrestricted or General category; (2) Lithic Analysis; and (3) Ceramic Analysis. The 2003 award will be presented for Excellence in Ceramic Analysis for which submission requirements are as follows:

- Letter of nomination describing in detail the nature, scope, and significance of the nominee's research and analytic contributions in ceramic analysis
- Curriculum vita
- Any other relevant documents, including letters of support

Deadline for nomination: January 6, 2003. **Contact:** Nancy Benco, Department of Anthropology, 2110 G Street NW, George Washington University, Washington, D.C. 20052; tel: (202) 994-6075; email: benco@gwu.edu.

Book Award

The SAA annually awards a prize to honor a recently published book that has had, or is expected to have, a major impact on the direction and character of archaeological research. The Book Award committee solicits your nominations for this prize, which will be awarded at the 2003 Annual Meeting of the SAA. Books published in 2000 or more recently are eligible. Nominators must arrange to have one copy of the nominated book sent to each member of the committee listed below:

Dr. W. Raymond Wood, Chair
Department of Anthropology
107 Swallow Hall
University of Missouri
Columbia, MO 65211-1440

Dr. Angela E. Close
Department of Anthropology
PO Box 353100
University of Washington

Seattle, WA 98195-3100

Dr. Guy Gibbon
Department of Anthropology
395 Humphrey Center
Minneapolis, MN 55455

Dr. Robert D. Leonard
Department of Anthropology
University of New Mexico
Albuquerque, NM 87131-1086

Dr. Olga Soffer
Department of Anthropology
CB 1114
Washington University
1 Brookings Drive
St. Louis, MO 63130-4889

Dr. Bonnie Styles
Illinois State Museum
Research and Collection Center
1011 East Ash Street
Springfield, IL 62703

Deadline for nomination: December 1, 2002. **Contact:** W. Raymond Wood at the address above or tel: (573) 882-4362; fax: (573) 884-5450; email: WoodW@missouri.edu.

Crabtree Award

Presented to an outstanding avocational archaeologist in remembrance of signal contributions of Don Crabtree. Nominees should have made significant contributions to advance understandings of local, regional, or national archaeologies through excavation, research, publication, site preservation, and/or public outreach.

Special requirements:

- Curriculum vita
- Letter of nomination
- Letters of support

Deadline for nomination: January 6, 2003. **Contact:** John E. Clark, Department of Anthropology, Brigham Young University, 950 SWKT, Provo, UT 84602; tel: (801) 378-3822; email: jec4@email.byu.edu.

CRM Award

Presented to recognize lifetime contributions and special achievements in the categories of program administration/management, site preservation, and research in CRM on a rotating basis. The 2003 award will recognize important contributions to research. This category may include recognition of achievements in the course of a single project or the work of individual(s) focused on long-term study of a state/region. This category is intended to recognize innovative and substantive research that makes a lasting contribution to knowledge of the archaeological record.

Special requirements:

- Curriculum vita
- Any relevant supporting documents

Deadline for nomination: January 6, 2003. **Contact:** Kay Simpson, The Louis Berger Group, Inc., 203 E. Cary Street, Suite 100, Richmond, VA 23219; tel: (804) 225-0348; fax: (804) 225-0311; email: ksimpson@louisberger.com.

Dissertation Award

Members (other than student members) of SAA may nominate a recent graduate whose dissertation they consider to be original, well-written, and outstanding. A three-year membership in SAA is given to the recipient.

Special requirements:

- Nominations must be made by nonstudent SAA members and must be in the form of a nomination letter that makes a case for the dissertation. Self-nominations cannot be accepted.
- Nomination letters should include a description of the special contributions of the dissertation and the nominee's current address. Nominees must have defended their dissertations and received their Ph.D. degree within three years prior to September 1, 2002.
- Nominees are informed at the time of nomination by the nominator and are asked to submit a copy of the dissertation to the committee by October 31, 2002 (to be mailed to the committee chair, Tim Pauketat).
- Nominees do not have to be members of SAA.

Deadline for nomination: October 15, 2002. **Contact:** Tim Pauketat, SAA Dissertation Award Committee, Department of Anthropology, 109 Davenport Hall (MC 148), University of Illinois, Urbana, IL 61801; tel: (217) 244-8818; fax: (217) 244-3490; email: pauketat@uiuc.edu.

Fryxell Award for 2004

The Fryxell Award is presented in recognition for interdisciplinary excellence of a scientist who need not be an archaeologist, but whose research has contributed significantly to American archaeology. The award is made possible through the generosity of the family of the late Ronald Fryxell, a geol-

ogist whose career exemplified the crucial role of multidisciplinary cooperation in archaeology. Nominees are evaluated on the breadth and depth of their research and its impact on American archaeology, the nominee's role in increasing awareness of interdisciplinary studies in archaeology, and the nominee's public and professional service to the community. The award cycles through zoological sciences, botanical sciences, earth sciences, physical sciences, and general interdisciplinary studies. The 2004 Fryxell Award will be in the area of physical sciences. The award will be given at the SAA's 69th Annual Meeting, March 31–April 4, in Montreal, Canada. The award consists of an engraved medal, a certificate, an award citation read by the SAA president during the annual business meeting, and a half-day symposium at the Annual Meeting held in honor of the awardee.

Special requirements:

- Describe the nature, scope, and significance of the nominee's contributions to American archaeology.
- Curriculum vita
- Support letters from other scholars are helpful. Three are suggested.

Deadline for all nomination materials: January 6, 2003. **Contact:** Michael Waters, Department of Anthropology, Texas A&M University, College Station, TX 77843-4352; email: mwaters@tamu.edu.

Dienje M. E. Kenyon Fellowship

A fellowship in honor of the late Dienje M. E. Kenyon has been established to support the research of women archaeologists in the early stages of their graduate training. This year's award, of \$500, will be made to a student pursuing research in zooarchaeology, which was Kenyon's specialty. In order to qualify for the award, applicants must be enrolled in a graduate degree program focusing on archaeology with the intention of receiving either the M.A. or Ph.D. on a topic related to zooarchaeology, and must be in the first two years of that program. Strong preference will be given to students working with faculty members with zooarchaeological expertise. Only women will be considered for the award. Applicants will be notified via email that their applications have been received. Applications will consist of:

- A statement of proposed research related to zooarchaeology, toward the conduct of which the award would be applied, of no more than 1,500 words, including a brief statement indicating how the award would be spent in support of that research.
- A curriculum vita
- Two letters of support from individuals familiar with the applicant's work and research potential. One of these letters must be from the student's primary advisor and must indicate the year in which the applicant entered the graduate program.

Deadline for nomination: January 6, 2003. **Contact:** Applications, preferably sent via email as an attachment in Microsoft

Word, are to be sent to Donald K. Grayson (grayson@u.washington.edu), Department of Anthropology, Box 353100, University of Washington, Seattle, WA 98195-3100.

Lifetime Achievement Award

The Lifetime Achievement Award is presented annually to an archaeologist for specific accomplishments that are truly extraordinary, widely recognized as such, and of positive and lasting quality. Recognition can be granted to an archaeologist of any nationality for activities within any theoretical framework, for work in any part of the world, and for a wide range of areas relating to archaeology, including but not limited to research or service. Given as the Distinguished Service Award between 1975 and 2000, it became the Lifetime Achievement Award and was awarded as such for the first time in 2001.

Special requirements:

- Curriculum vita
- Letter of nomination, outlining nominee's lifetime accomplishments.
- Additional letters may be submitted but are not required

Deadline for all nomination materials: January 6, 2003. **Contact:** Glenn Davis Stone at stone@artsci.wustl.edu. Send nomination materials to Lifetime Achievement Award Committee, Darla Dale, Secretary, Department of Anthropology, Washington University, St. Louis, MO 63130-4899.

Fred Plog Fellowship

An award of \$1,000 is presented in memory of the late Fred Plog to support the research of an ABD who is writing a dissertation on the North American Southwest or northern Mexico or on a topic, such as culture change or regional interactions, on which Fred Plog did research. Applications should consist of a research proposal no more than three pages long and a budget indicating how the funds will be used.

Special requirements:

- ABD by the time the award is made.
- Two letters of support, including one from the dissertation chair that indicates the expected date of completion of the dissertation.
- Description of the proposed research and the importance of its contributions to American archaeology.

Deadline for nomination: January 6, 2003. **Contact:** Stephen Plog, Department of Anthropology, Brooks Hall, University of Virginia, Charlottesville, VA 22903; tel: (434) 924-3549; email: plog@virginia.edu.

Poster Award

Two awards are given to the best presentations of archaeo-

logical research in poster sessions. One award acknowledges the best poster whose principal author is a student. The second award acknowledges the best poster by a nonstudent. A panel of approximately 20 archaeologists, with varied topical, geographic, and theoretical interests, serves as judges.

Deadline for submission: Presented at the poster session at the SAA Annual Meeting. **Contact:** Maria Nieves Zedeño, The University of Arizona, Bureau of Applied Research in Anthropology, Tucson, AZ 85721; tel: (520) 621-9607; fax: (520) 621-9608; email: mzedeno@u.arizona.edu.

Award for Excellence in Public Education

This award recognizes institutions or individuals who bring about an improved public understanding and appreciation of anthropology and archaeology. The award alternates between an archaeologist, an educator, and an institution. In 2003, eligible candidates will be professional or avocational archaeologists who have contributed substantially to public education through writing, speaking, or otherwise presenting information about archaeology to the public, or through facilitating institutions and other individuals in their public education efforts. Candidates are evaluated on the basis of their public impact, creativity in programming, leadership role, and promotion of archaeology ethics.

Special Requirements:

- A letter of nomination with a rationale statement (i.e., a statement of the actions that form the basis of the nomination)
- Documentation of impact (supporting evidence should clearly demonstrate the asserted achievement. Examples include details of program implementation, such as audience size and composition, feedback from the audience, personnel deployment, frequency of events, and to what purpose or end the event takes place).
- Also welcomed: Endorsements from secondary nominators attesting to the excellence of the public education undertaking, news articles, and testimonies from participants
- Prior nomination does not exclude consideration of a nominee in subsequent years. Self nominations are accepted.

Deadline for nomination: January 6, 2003. Preliminary inquiries are encouraged by November 15, 2002. **Contact:** Patrice Jeppson, 2200 Benjamin Franklin Parkway, E1812, Philadelphia, PA 19130; tel: (215) 563-9262; email: pjeppson@kern.com.

Gene S. Stuart Award

Presented to honor outstanding efforts to enhance public understanding of archaeology, in memory of Gene S. Stuart, a writer and managing editor of National Geographic Society books. The award is given to the most interesting and responsible original story or series about any archaeological topic published in a newspaper with a circulation of at least 25,000 in the target area. The target area for the 2003 award

is the states of Illinois, Indiana, Iowa, Michigan, Minnesota, North Dakota, South Dakota, and Wisconsin, and the provinces of Manitoba and Ontario. We are including this year Alaska, Hawaii, and the District of Columbia.

Special requirements:

- The nominated article should have been published within the calendar year of 2002.
- An author/newspaper may submit no more than five stories or five articles from a series.
- Six copies of each entry must be submitted by the author or an editor of the newspaper.

Deadline for nomination: January 15, 2003. **Contact:** Alan Brew, Department of Anthropology, Bemidji State University, Bemidji, MN 56601; tel: (218) 755-2822; email: albrew@bemidjistate.edu.

Student Paper Award

The year 2000 marked the first time that the SAA honored an excellent student conference paper with an award. This award recognizes original student research as a growing component of the annual meeting, and is a way to highlight outstanding contributions. All student members of SAA are eligible to participate. The papers will be evaluated anonymously by committee members on both the quality of the arguments and data presented, and the paper's contribution to our understanding of a particular area or topic in archaeology.

Many sponsors recognize the importance of student research in archaeology and have contributed to the award.

McGraw-Hill has generously contributed \$300 to be given to the Student Paper Award winner!

In addition, the award winner will receive a citation from the SAA president, a piece of official SAA merchandise, and over

\$1,000 worth of books/journals from the following sponsors:

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The University of New Mexico Press
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Prentice Hall
Routledge
Thames and Hudson
University of Utah Press
Westview Press/Perseus Books

Special requirements:

- A student must be the primary author of the paper and be the presenter at the Annual Meeting.
- Six copies of the conference paper and relevant figures and tables must be submitted (please submit these copies without a name so that they may be reviewed anonymously).
- The paper should be double-spaced, with standard margins and 12-pt font. The submitted paper should include any relevant figures, tables, and references cited. An average 15-minute paper is approximately 10–12 pages in length (double-spaced, not including references cited, figures, and tables).

Deadline for submission: January 6, 2003. **Contact:** Caryn M. Berg, Chair, SAA Student Paper Award Committee, Department of Anthropology, University of Denver, Denver, CO 80208; email: bergcm@mail.colorado.edu.

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POPULAR IMAGES AND POPULAR STEREOTYPES

IMAGES OF ARCHAEOLOGISTS IN POPULAR AND DOCUMENTARY FILM

Jane Eva Baxter

Jane Eva Baxter is an Assistant Professor in the Department of Anthropology at DePaul University.

Teaching a course entitled “Archaeology in Film and Television,” particularly making decisions about course materials, has given me the opportunity to view virtually every popular film featuring archaeology and archaeologists from the past 30 years. In addition, one of the most interesting and rewarding aspects of teaching this course is the opportunity to engage students about their perceptions of archaeology and archaeologists that they derive from popular media. The films not only characterize who an archaeologist is in terms of race, class, and gender, but also present to the public ideas about the types of traits and skills needed to be an archaeologist. In this brief article, I discuss the popular depictions of archaeologists presented in popular and documentary films and the reactions to these depictions by college students in my classes at the University of Michigan and DePaul University. Viewing these images through the eyes of college students provides an informative lens to understand the impact of these film depictions among members of the general public.

Images of Archaeologists in Popular Films

It would be difficult to argue that there is a more popular image of an archaeologist than Indiana Jones. Dr. Jones has many characteristics of a classic Hollywood leading male character. He’s handsome, suave, intelligent, and adventurous. He defeats the villains, finds the treasure, and always gets the girl in the end. Indiana Jones has become the stereotypical image of an archaeologist. He is also very white and very male, and his character has become the racial and gendered stereotype of a “typical” archaeologist.

It can be argued that all subsequent Hollywood films that feature archaeology in the story line in some way mirror the successful elements of the Indiana Jones series, and that all subsequent archaeological characters have been defined in relation to his character. So, what characteristics, then, does Hollywood suggest that archaeologists possess? Students in my courses have consistently come up with very similar lists of traits that characterize male archaeologists in popular films. First, male archaeologists possess an amazing breadth of

knowledge about the past. A single character can decipher Egyptian hieroglyphics; pontificate on sacrificial rituals among the Aztecs; recite on command names, dates, and sites from Babylonian texts; and relate Arthurian legend to the burial remains of a crusader knight in an Italian catacomb. My students are always surprised to find that I do not share the archaeological omnipotence of my Hollywood counterparts.

Second, according to my students, male archaeologists must have a heightened sense of adventure to get into, and the mental and physical acumen necessary to get out of, a wide array of precarious situations. There is no feat too dangerous and no encounter too risky when an important archaeological “discovery” is at stake. As such, archaeologists are depicted as needing to be exceptionally fast, strong, and agile. They require operational knowledge of all forms of transportation and armaments, and must possess ingenuity, cunning, and creativity to get out of a variety of compromising situations that may present themselves in the course of “fieldwork.”

Finally, the male archaeologists are seen as extremely passionate about their work, and may be described as obsessive, particularly about a particular object or site (rather than a desire for a deeper understanding of the past). This obsession often makes the archaeologist seem to be a social misfit, such as the elder Dr. Jones in *The Last Crusade*, James Spader’s character in *Stargate*, or Gerard Depardieu’s character in *One Woman or Two*.

Real archaeologists, with very little self-examination, can see that we fall short or share none of the traits that comprise this list. Most reasonable viewers also are very aware that these films do not depict real archaeologists. However, in my discussions with students, they consistently stated that these images left them feeling alienated from archaeology as a discipline, that archaeology was an inaccessible discipline to the lay public, and that they themselves probably could never be archaeologists.

It is also important to note that the suite of glamorized traits is never fully shared with characters that deviate from the norma-

tive image of a white male archaeologist. There are four popular films or film series that cast women in the role of archaeologists. In three of these films, *King Solomon's Mine*, *The Mummy* films, and *Indiana Jones and the Last Crusade*, female characters are in roles largely secondary to leading male characters. These female archaeologists deviate from their competent and capable male counterparts. Students in my courses recognized that these female characters are imbued with a certain amount of archaeological knowledge similar to that possessed by male characters. However, these women do not share the overall level of competence possessed by the male characters, and they are consistently put in positions where they must rely on their male companions to "get things done." These women are portrayed as clumsy, emotionally unstable and irrational, physically weak, and paralyzed by their fear of various forms of rodents and insect life. All of these characteristics make the presence of their male companions necessary for them to succeed at a task that Indiana Jones could do alone.

Tomb Raider is the only film where a woman is both an archaeologist and the leading character in the film. Lara Croft shares both the mental and physical prowess associated with male archaeologists in Hollywood films. However, she also shares a very pronounced and troubling trait with other women archaeologists on the silver screen. As my college students readily noticed, all the female characters in these archaeological films consistently rely on their sexuality to manipulate male characters. Never do male characters need to wear tight clothing, make suggestive glances, employ sexual innuendo, or offer or even perform sexual acts to be successful in their quests. In short, female characters are never extracted from their role as an object of sexual desire even when engaging in "archaeological" pursuits. While most male characters also have romantic and sexual interludes in the course of their archaeological adventures, the success of their archaeological endeavor is never dependent upon their ability to use sex to effectively manipulate other characters in the film.

People of color rarely are seen in archaeological films, and no film has been created to date that features a member of any racial or ethnic minority in the role of an archaeologist. Instead, films about archaeology often feature people of color as "natives," and in some films, such as *Raiders of the Lost Ark*, *The Spring*, or *The Mummy*, these natives are cast in the role of guides or site laborers. In these portrayals, the white archaeologists treat and/or refer to the natives as worthless and expendable, often working them too hard or overtly putting them in harm's way. These depictions of expendable native laborers in *The Mummy* are paired with perhaps the most unabashedly racist scene in any archaeological film where a native Egyptian "entrepreneur" (played as a scoundrel) is directly compared to a smelly, dirty, and ill-tempered camel.

Other films, such as *Indiana Jones and the Temple of Doom*, depict native populations as being hopelessly and irrationally attached to "idols," or objects that the archaeologists know would be much better studied and displayed in a museum. Students noted the irony that the same movies that downplay and even mock the importance of objects considered sacred in native cultures cast entire plots around irrational and fantastic pursuits of "truly" important and sacred Christian objects.

Images of Archaeologists in Documentary Films

Documentary films hold a different place in American entertainment. Television documentaries are marketed to be a source of information as well as entertainment. The balance between educating and entertaining varies with the media outlet for which the film is produced. However, simply labeling a film as a "documentary" gives it a position of authority with most viewing audiences. One of the most surprising aspects of my Archaeology in Film and Television course was that students were able to clearly identify parallels between stereotypes of archaeologists in popular films and documentary films.

Students noted that most archaeological documentaries actively employ techniques to create a feeling of distance between the research and the television viewers. Documentary films spend a great deal of time emphasizing the remote locations of archaeological sites and follow archaeologists taking arduous and dangerous journeys to reach these exotic and isolated locations. Similarly, the films present archaeological research as highly technical and specialized, suggesting that the average viewer could not possibly understand the true complexity of archaeological research. These documentary images and narratives, to the students, parallel the omnipotent, adventurous, and erudite archaeologists in popular films that made them feel alienated from the field.

The students also noted that documentaries emphasize the spectacular nature of archaeological finds. The object or site of archaeological interest in the documentary is important because it was either the first, the oldest, the biggest, or the crucial "missing link" in an otherwise unsolvable archaeological mystery. This "biggest, best, and brightest" syndrome that permeates so many documentaries suggests to audiences that archaeology really *is* about discovering spectacular treasures.

Finally, students noted that in most of the documentaries they viewed, the archaeologists who were interviewed or who were the primary "informants" of the filmmaker were most frequently white males. Even in documentaries where both male and female archaeologists are featured, students noted that men were given more interview time and were portrayed more frequently in positions of authority, such as answering student

POPULAR IMAGES, continued on page 40



COSWA COMMITTEE ARTICLE

GENDER EQUITY, SEXUAL HARASSMENT, AND PROFESSIONAL ETHICS

Rita P. Wright

Rita P. Wright is the former chair of COSWA. This article is part of a longer discussion in her chapter, "Gender Matters: A Question of Ethics," to appear in the upcoming Issues in Archaeological Ethics, edited by Karen Vitelli, Larry Zimmerman, Julie Hollowell-Zimmer and published by Altamira Press.

A wide range of ethical issues confronts contemporary archaeology. Those most frequently discussed reflect on complex matters having to do with cultural heritage, preservation, conservation, and repatriation, and more rarely with gender equity and sexual harassment. The latter two issues are ones that have been the concern of SAA's Committee on the Status of Women in Archaeology (COSWA), for which I have been chair for the past several years. Based on my work at COSWA, I believe that while most archaeologists mean to comply with federal and local laws that have to do with gender equity and sexual harassment, they may be less certain that these issues fall within the realm of an archaeological code of professional ethics. Unlike legal codes that reflect on general values of the society, professional codes provide an ethical framework or standards of behavior for members of a specific profession. In what ways, then, do gender equity and sexual harassment fall within the domain of ethics for archaeologists?

To clarify the issues involved, it is important at the outset to define gender equity and sexual harassment and to outline the various governmental legal codes relevant to the topic. Gender equity refers to various discriminatory practices in wages, employment, hiring, promotion, and dismissal that are based upon sex. Sexual harassment pertains to various offensive acts of a sexual nature, such as unwanted sexual advances or other inappropriate verbal or nonverbal behaviors that disrupt or interfere with an individual's ability to conduct his/her work. They are covered by the Equal Pay Act (EPA), Title VII of the Civil Rights Act, Title IX of the Education Amendments, and Executive Order 11246 for gender equity; laws specific to sexual harassment are Title VII of the Civil Rights Act of 1964, Equal Employment Opportunity Commission in its Final Amendment to Guidelines on Discrimination Because of Sex, Part 1604. The specific regulations covered can be found on the web site of the American Association of University Professors (<http://www.aaup.org>).

Professional Codes of Ethics

Both gender equity and sexual harassment are included in the

ethical codes of many professional organizations. Of particular relevance to archaeologists are the ethical codes of the American Anthropological Association (AAA) and the Archaeological Institute of America (AIA). The AAA code explicitly addresses the responsibilities of "teachers/mentors" in its section on "responsibility to students and trainees." This section stresses behavior that precludes discrimination on the basis of sex and emphasizes the need to be cautious about the power differentials between teachers/mentors and students and to "beware of exploitation and serious conflicts of interest . . . if they engage in sexual relations with students/trainees" (<http://www.aaanet.org>). Somewhat different from the AAA, the AIA language includes sanctions of a more inclusive nature regarding both gender equity and sexual harassment under its Section III, Responsibilities to Colleagues. These responsibilities include: "Professional archaeologists should not practice discrimination or harassment based on sex, religion, age, race, national origin, disability or sexual orientation; project sponsors should establish the means to eliminate and/or investigate complaints of discrimination or harassment." (http://www.archaeological.org/About_the_AIA/CodePS.html). Unlike the AAA, the AIA monitors grievances and adjudicates them through its Ombudsman and Professional Responsibilities Committee.

The SAA Principles of Archaeological Ethics differs from both the AAA and AIA codes in that its sole focus is on the responsibilities of archaeologists to the material record without reference to our responsibilities to colleagues. Its principles include issues of stewardship, accountability, commercialization, public education and outreach, public reporting and publication, and records and preservation. Two principles, intellectual property and training and resources, touch on collegiality with respect to access to materials and documents and adequacy of training provided, but they do not include sanctions against gender inequities or sexual harassment. In other words, the code addresses professional issues relevant to our research mission and excludes other aspects of the role of archaeologists as teachers, mentors, employers, and colleagues.

There are a number of issues that should be addressed in evaluating whether gender equity and sexual harassment should

be included in the SAA code. Some individuals might argue that since there are federal and local codes that cover both behaviors, there is no need to have them in an ethics code. We have seen, however, that other professional organizations have included them in the interests of fostering better research environments and raising professional standards of behavior. Using the same logic, the SAA has included issues already covered by federal legislation in its Principle 3, Commercialization, the use of archaeological objects as commodities for “personal enjoyment or profit,” which is already covered by antiquities laws; and Principle 2, Accountability, the need to consult with “affected groups” when engaged in professional activities, which is covered by repatriation mandates.

Another reason some might argue against including gender equity and sexual harassment in the SAA professional code of ethics is that, given the increasing numbers of women in the field, these problems have been addressed and no longer exist. If they do, they will gradually fade away. Unfortunately, this seems not to be the case, since numerous studies and tracking of trends over a number of years have shown that women archaeologists continue to earn less than men, are employed in substantially greater proportions in part-time positions, and are more likely to be in lower ranks in academic institutions (see Wright’s chapter in the upcoming Vitelli et al. volume for relevant bibliography and statistics). Furthermore, while it is the case that there are no statistical data on sexual harassment, anecdotal accounts indicate that there continue to be incidents involving students, trainees, employees, and other workers in field situations, academic institutions, and various other workplace settings. Some skeptical individuals might argue that whether the SAA includes gender equity and sexual harassment in its principles of ethics is irrelevant since things will “go on” whether they are included or not. The obvious answer is that the SAA Principles of Archaeological Ethics provides guidelines for standards of behavior recommended by a leadership elected by members at large; their recommendations presumably reflect the current thinking of the archaeological community.

Everybody Loses—When Gender Inequities and Sexual Harassment Persist

How do gender inequities and sexual harassment affect the success of archaeological research and effective teaching/mentoring? Each of us has been involved in situations in which gender inequities exist when remedial policies are not in place. Individuals may be familiar with working conditions in which there are significant disparities in salary, promotion rates, part-time vs. full-time faculty/employees, or distribution of resources, or where women make up the bulk of adjunct faculty. They also may have been in field situations where female students are assigned to “household” tasks (purchasing groceries) and males to equally menial but more meaningful ones

that are recognized as contributions (repairing equipment) to a project (In her book, *Why So Slow?* [1998, MIT Press], Virginia Valian demonstrates how small disadvantages in the value accorded a task and associated with a particular sex can lead to the success or failure of a career). These situations, and many others, often are responsible for low morale and lack of loyalty that affect the outcome of our research and productivity. Individual archaeologists can take the lead in establishing policies that remedy such inequities.

When it comes to sexual harassment, the losses to archaeology are significant. Like many other scientific disciplines, archaeological research is dependent upon the collaborative work of a team of individual scholars that typically vary in age, sex, rank, and experience. Nevertheless, the contribution of each team member affects the interpretations that can be made about the materials discovered. Whether students and teachers on a university-based project or colleagues in a CRM firm, the work suffers when cooperation and mutual respect are lacking. The latter is equally true in the laboratory or in the context of colleagues attempting to make important departmental decisions in an atmosphere of mistrust. Under such conditions, everybody loses—programs, students, faculty, co-workers.

Robert Birgenbeau, a Dean at MIT, who headed a study of the allocation of funds and other resources to senior women faculty at MIT, believes that there is a complexity of issues involved in gender inequities, many of which are not conscious or deliberate, but, as he says, the “effects are real.” Through his leadership, some inequities have been remedied and others simply gotten out into the open. By taking a stand on gender equity and sexual harassment, the SAA could effectively initiate a dialog and make archaeologists conscious of the many ways in which our research and the work of colleagues are impoverished by inequities.

Changing the Code

The SAA Executive Board appointed a standing Committee on Ethics in 1996, after adopting its Principles of Archaeological Ethics on April 10 of that year. Its adoption was the result of a long process that began in 1991 when the Board established an ad-hoc Ethics in Archaeology Committee that reviewed and studied the society’s existing statement. Subsequently, a position paper was distributed to all members and their comments solicited, after which the 1996 principles were adopted. The Committee on Ethics currently is in charge of disseminating and educating SAA membership about ethical issues in archaeology and proposes revisions to the code when necessary. Its chair is Alex W. Barker (email:barker@mpm.edu). If gender equity and sexual harassment are not dead issues in archaeology, isn’t it time for the committee to include them in a revised set of principles? ☐

ETHNIC EQUITY IN ARCHAEOLOGY : A VIEW FROM THE NAVAJO NATION ARCHAEOLOGY DEPARTMENT

Miranda Warburton

Miranda Warburton is Director of Navajo Nation Archaeology Department—Northern Arizona University and chair of the SAA Native American Scholarships Committee.

When I started working for the Navajo Nation in 1987, ethnic equity (regarding Native Americans and specifically Navajos) for me meant Navajos and “Anglos” working together in archaeology, with equal responsibilities, equal pay, and equal opportunity. Now, with a better understanding of Tribal concerns, I feel that ethnic equity includes these aspects, but also that Native American concerns about the identification, management, treatment, and interpretation of archaeological sites and other significant cultural places must be integrated into archaeological research, cultural resource management (CRM) practice, and academic practice.

Having worked for the Navajo Nation Archaeology Department (NNAD) for 15 years has naturally affected my perceptions. Additionally, I came to work for the Nation already believing that the practice of archaeology reflected our colonialist roots. Part of my bias is the fact that North American archaeologists (leaving aside the discussion of historical archaeologists for the time being) primarily examine, research, and interpret the pasts of Native Americans. Our extractive discipline takes information about others’ pasts and uses it for our own myriad purposes—satisfying Federal and Tribal law, publishing in professional journals, educating the public, creating museum displays, and various other ways of earning promotion and kudos. Non-native archaeologists are predominantly the beneficiaries of archaeology. Our paychecks allow us to buy houses, to buy food, to feed our children, etc. For all of these reasons, we have a moral and ethical obligation to “give back” something to those individuals whose past we are appropriating.

In May 1987, when I started work for NNAD—Window Rock, I approached my work feeling that my archaeological experience and graduate work had prepared me for CRM work with the Navajo Nation. Thanks to the extraordinary patience and forbearance of a few key individuals (especially Alexa Roberts, Richard M. Begay, and Tony Klesert) in the face of endless questions and mistakes, I have begun to realize how much I have yet to learn about Tribal archaeology. The following discussion traces some of that experience and learning process. I present a brief history of NNAD’s student training program at Northern Arizona University in Flagstaff, Arizona (NNAD-NAU), and discuss “ethnic equity” from the vantage point of a Tribal archaeology office in northern Arizona.

Early on at NNAD, I noticed a disparity: the majority of administrative and supervisory positions there and at the then-nascent Historic Preservation Department (HPD) were held by Anglos such as me, with distinctly non-Navajo archaeological and cultural preservation agendas heavily influenced by whatever graduate program they had emerged from. Contemplating the ethnic inequity, a lack of academic training in anthropology seemed one of the major impediments to the promotion and advancement of Native employees at NNAD. Because the Department was founded and staffed by academically oriented Anglo archaeologists, the position descriptions at the Tribal Personnel Office reflected that bias. Depending on the level of employment, the job descriptions for administrative and supervisory archaeology positions required a B.A., M.A., or Ph.D. in anthropology or a related field, or equivalent work

experience. Supporting equivalent work experience was often difficult to convey on paper in a way that the Personnel Office could understand, and thus most staff positions at NNAD and HPD above the technician level at that time were held by Anglo archaeologists, and unfortunately still are today.

The Solution: Training Native Archaeologists

I realized that to overcome this imbalance and achieve parity would require the establishment of a training program in archaeology on a university campus. This program would be designed to train Native Americans for future employment in CRM firms, Tribal and Federal preservation programs, Tribal museums, or academia. Native American students are handicapped by lack of funding; many Native students have to drop out of school because of financial pressures. This plan would pay students to be paid while undergoing training. In practice, students could be trained in the field, lab, and office, while assisting more experienced archaeologists. They would be doing meaningful work for the Nation and they would be involved in all stages of the project. As their skills increased they could start handling smaller projects on their own with less supervision but continue to work closely supervised on complex archaeological surveys and excavations, ethnographic interviewing for Traditional Cultural Places, and artifact analysis. This setting would allow them to pursue internships with museums or other agencies, to explore and discover their own personal skills and interests, and to have a support group of other Native students with similar goals and a staff of professional archaeologists guiding their educational process.

We probably could have just changed the Tribe's qualification standards for supervisory archaeologists, de-emphasizing academic requirements. But I felt then (and still feel today) that given the constraints and preconceptions of both the Tribal bureaucracy and the archaeological profession, for a Tribal archaeology program to be an equal player on the field of archaeology, Native American archaeologists must have excellent field, lab, and writing skills. To achieve the goal of ethnic equity, individuals need to have the academic foundation required for a CRM or Tribal archaeologist. Once credentialed, they become competitive for Administrative and Supervisory positions and then are poised to participate in and perhaps restructure cultural preservation programs to make them more responsive to Tribal priorities and needs. These Tribal programs could be exemplary within CRM, and their employees would be creating research designs, making interpretations, and contributing to public presentation of information.

After conferring with Northern Arizona University faculty (Dr. Shirley Powell and Dr. Robert Trotter) and administrators (Dr. Henry Hooper), I went to the Director of NNAD, Dr. Anthony L. Klesert, who was also encouraging and supportive. In August 1988, the NNAD-NAU office was established with no tribal support and no students! Thankfully, Dr. Klesert shared the vision, and for the first few years, NNAD supported the program internally while seeking general Tribal funding.

NNAD-NAU Successes

In the years since then, NNAD-NAU has grown and thrived; we now have 20 employees, five of whom are Native American students in the Training Program, and we are funded annually by Tribal General



NNAD-NAU Student Training Program. Bottom row from L to R: Davina Two Bears (new NNAD-NAU Director), Neomie Tsosie (Student Coordinator); Top row from L to R: Roxanne Begay, Carissa Tsosie, Lanell Poseyesva, Ettie Anderson.

Funds. NNAD also has a student training program in Farmington affiliated with Fort Lewis College in Durango, CO, but I do not address that program here, as my personal experience has solely been with NNAD-NAU.

On November 1, 2002, I will resign from NNAD-NAU. The new director will be Davina Two Bears, who has been with the program on and off since its inception in 1988. Davina has a B.A. from Dartmouth and a M.A. in anthropology from NAU. I am proud that after 15 years of the Program, one of our students will be the new Director. Although the program is small, averaging about four students each year, we have had almost 20 students receive B.A.s in anthropology, two Navajo students receive M.A.s in anthropology, with two more students scheduled to receive M.A.s within the year.

NNAD-NAU graduates have gone on to a variety of accomplishments: Tribal Environmental Professional with the Navajo Housing Authority, Tribal Council Delegate, Director of the San Carlos Apache Cultural Preservation Office, Program Manager for the Navajo Nation Glen Canyon Monitoring and Research Program, and numerous full-time permanent staff positions within the NNAD's offices. Our students have participated in archaeological and ethnographic projects in Germany, France, Australia, and Peru, and more locally at the National Museum of the American Indian, the Federal Emergency Management Agency, and the Museum of Northern Arizona. They have received excellent field, laboratory, museum, and office skills from a wide variety of programs and agencies. In 2000, NNAD-NAU was one of 16 programs to receive Honors from the Harvard University, JFK School of Government, Honoring Contributions in the Governance of American Indian Nations program.

Expanding the Vision

But this is just one small office in northern Arizona, and I am dismayed on the regional and national levels by the lack of Native American participation in archaeology and cultural preservation decisions in CRM, Federal Agencies, and academia. Attending meetings of the SAA or the Pecos Conference, I find the dearth of Native Americans attending, much less giving papers, a startling and sad commentary on our profession. Could it be that it is a hostile or at least unfriendly atmosphere? Could it be that the way our meetings are held is uncomfortable? Could it be that the subject matters addressed by our papers are not relevant to Native Americans? Could it be that we convey a colonialist or paternalistic attitude? I am afraid the answer is "yes" to all of those questions.

Over the past ten or so years, there have been some excellent efforts on the part of various Tribal preservation programs to present aspects of their programs to the greater archaeological community. Attending these presentations is disheartening, however, when I see the same faces and know that the presenters are only preaching to the converted.

Our Society has to really consider what the meetings are about, who they are for, and what they intend to do. We have been hearing from our membership that many in the CRM world do not feel represented, or recent B.A.s in anthropology do not feel represented, or Native Americans do not feel represented, but we have been unable to make any substantive changes that would make anyone beyond academic archaeologists feel welcome or represented. Having said that, of course, I do not have any simple answer either. The endless concurrent sessions in dark rooms reading papers to our friends is probably not the best way to have a meeting. The membership in all its forms needs to be more vocal about how the meetings could better meet their needs. The Society, on the other hand, needs to reach out to the broadest constituency possible. Why is it that many CRM archaeologists, recent graduates, or minorities choose not to join the Society? How are we representing ourselves and our discipline?

At the heart of the issue, I believe, is the separation between the academic world, the CRM world, and the Tribal preservation world. This gap exists in part because very few individuals in any of these groups have worked in the other two settings. What is a Tribal archaeology department or preservation program like? What needs of the Tribal community are addressed? What happens in a CRM company? How are cultural resource recommendations made? What is it that research archaeologists are doing in the field? Are their research questions and archaeological methods really so different from those of the CRM and Tribal archaeology worlds? This kind of diverse work experience is generally not part of academic

undergraduate or graduate training, and so we need to explore ways to encourage meaningful exchanges that will ease communication, reduce stereotypes, and promote ethnic equity.

Some Solutions

Many CRM companies in the West regularly consult and work with Native Americans, but it is rare to find a non-Tribal CRM company with a permanent Native American employee. CRM companies working on Tribal lands, making a profit, and taking those funds to spend elsewhere have an obligation to “give back” something. Short educational programs for high school students might be an option, or creating summer internships with the CRM company for Native American high school or college students might be another option. Providing the Tribe with an annual scholarship for living expenses for an anthropology major is another possibility. A reciprocal arrangement between a CRM company and a Tribal preservation or archaeology department for internship opportunities might be the most beneficial kind of arrangement for both groups. Tribes must contribute to the process as well. Tribal governments and preservation programs need to demand from developers and CRM firms that they “give back.”

Native American involvement in the early stages of any project, whether CRM or pure research, is fundamental to ethnic equity. Questions posed in research designs and methods used to address them need to be explored with knowledgeable Tribal members and elders. Native American participation throughout the course of a project is critical, as is inclusion of Native perspectives in write-up, interpretation, and dissemination of information.

I used to think that the way I had been trained was the best for “good archaeology” in Navajo land, but I was ignorant in many areas, including traditional views of archaeological sites and cultural places; local community needs, concerns, and interests; Tribal infrastructure; Tribal obligations to Federal cultural preservation law and policies; and how the anthropological and archaeological profession as a whole is viewed by Native communities. To achieve ethnic equity, the SAA must get serious about providing training and scholastic opportunities for Native Americans interested in archaeology and cultural preservation. Our Society and our academic departments must be more inclusive and hospitable. The academic programs must become relevant to Native American students through the active recruitment of Native American faculty who will be listened to and whose input will actually contribute to the reorientation of curricula. Recruitment of Native faculty, staff, and advisors into our anthropology departments not only will expose existing faculty to different perspectives but will provide positive role models for Native students and create an environment respectful of Native concerns and historical knowledge. Tribes can actively contribute to the process by going to their state universities and working out plans to develop training programs or establish their own through their preservation departments.

To both tribes and academic departments, I would say from personal experience, this process is not going to happen overnight. With planning, commitment, and patience, however, it can happen. We can achieve greater ethnic equity in archaeology but we must really be dedicated and work together for long-term, lasting changes to make our profession more equitable and more inclusive.



Students (from L to R, Lanell Poseyesva, Roxanne Begay, and Carissa Tsosie) in the NNAD-NAU Student Training Program replicating prehistoric ceramic manufacture under the watchful eye of Timothy Wilcox.



BLACK SCHOLARS, BLACK PASTS

Anna S. Agbe-Davies

Anna S. Agbe-Davies is chair of the Gender and Minority Affairs Committee of the Society for Historical Archaeology.

In April of this year, I attended my first nonarchaeological, nonanthropological professional meeting. Expecting to experience culture shock, I was nonetheless surprised by the form that it took. As I entered the meeting hall, I was struck by how many of the conference participants were black. The black person in me thought, “Excellent!” The anthropologist in me thought, “What does this mean?”

If my initial impressions were correct, and the Organization of American Historians (OAH) *did* have a greater black presence than I was accustomed to seeing at archaeology meetings, I speculated that it might have something to do with the prominence of African American history within the discipline. This led me to wonder: which comes first, black history or black historians? And, can we make any analogies between the historical profession and archaeology, which is predominantly nonblack but has demonstrated an increased interest in African American archaeology over the past few decades? Should I expect that in a few years, meetings of the SAA or the Society for Historical Archaeology (SHA) would come to look more like this year’s OAH meeting? I decided to pursue the answers to a few key questions.

WHAT IS THE HISTORY OF AFRICAN AMERICAN ARCHAEOLOGY? Although “Black Lucy’s Garden” was excavated in the 1940s (Baker 1980:36), the archaeological studies of a slave quarter at Kingsley Plantation and of the free-black community of Weeksville, both in 1968 (Ascher and Fairbanks 1971; Bridges and Salwen 1980) are more often cited as the first wave of African American archaeology (Singleton 1995:120–121; Ferguson 1992:xxxvi–xxxix). To discover how the field has grown, I tabulated the number of articles relevant to African American archaeology published in the journals *American Antiquity* (AA) and SHA’s *Historical Archaeology* (HA). Although *African American Archaeology*, a newsletter dedicated to the subject, was first published in 1990, it was not included here. The number of articles published in AA was so small as to be unreliable statistically. However, when considered as a percentage of all historical archaeology articles in AA during the study period (1967–2001), articles on African American topics were published at the same rate in AA as in HA (10 percent in both cases), leading me to believe that the data from HA is a reasonable proxy for American archaeology as a whole. The summarizing chart in Figure 1 shows a gradual increase in the number of African American archaeology articles over time, starting in 1971 with the publication of the Kingsley Plantation project. African American archaeology has grown increasingly visible in a discipline that has few black professionals (Franklin 1997).

WHAT CAN ARCHAEOLOGISTS LEARN FROM AFRICAN AMERICAN HISTORIOGRAPHY? Although the late 1960s saw a remarkable upsurge in African American history scholarship, it was built on a foundation set in the 1910s and 1920s (Franklin 1986). Notable landmarks include the founding of the Association for the Study of Negro Life and History (1915) and the introduction of its flagship journal, *The Journal of Negro History* (1916), as well as the publication of *The Negro* by W. E. B. DuBois in 1915 and *The Negro in Our History* by Carter G. Woodson in 1922. What distinguishes this effort from African American archaeology is that the majority of the early work was produced by black scholars working on the margins of their profession (Meier and Rudwick 1986).

The rest of the data summarized in Figure 1 comes from *The Journal of American History* (JAH), the journal of the OAH. The proportion of articles on African American topics was 12.5 percent for a study period chosen to coincide with the full run of HA. I had considered going back farther, to see what publication looked like before the boom in African American history in the late 1960s, but the number would have been negligible. Meier and Rudwick (1986:157, 152) report that between 1950 and 1960,

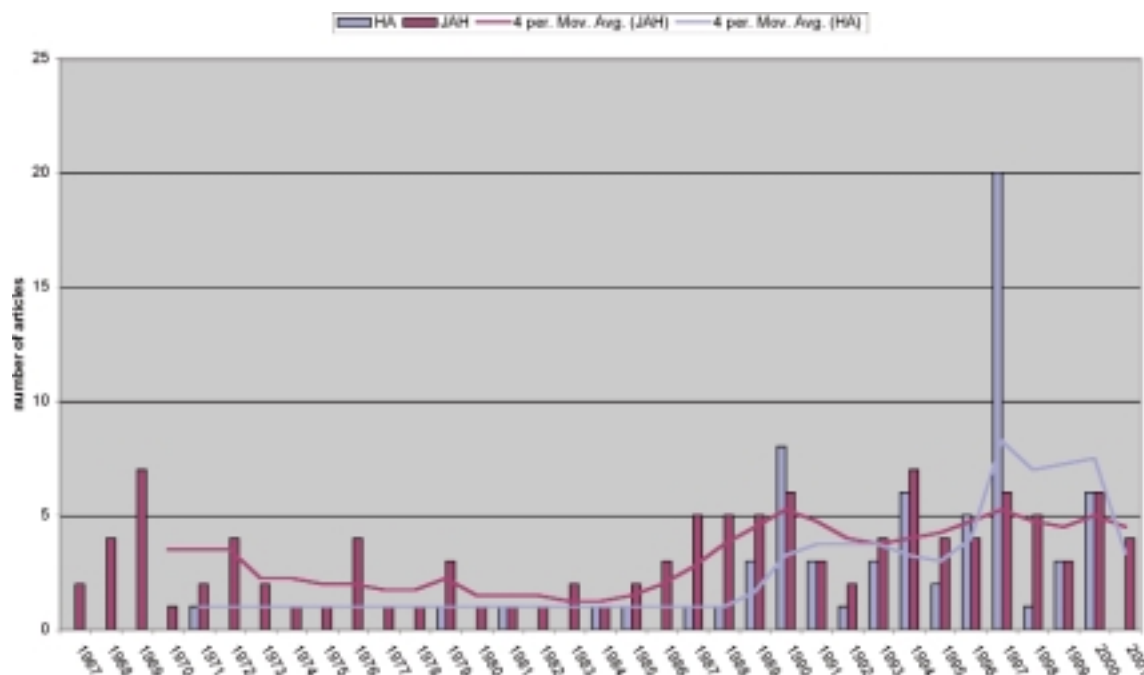


Figure 1: Articles were judged to address African American topics if they dealt substantially with the lives of people of African descent in the Americas or the study thereof. Articles dealing with such topics as abolition or plantations were not counted if they were concerned primarily with the experiences of other people or groups. A roundtable or forum on an African American topic that included multiple brief contributions was counted as “one” article.

only six articles on African American topics were published in *JAH* and its predecessor, the *Mississippi Valley Historical Review*. Compare this with the 14 articles published in the *JAH* from 1967 through 1970, including a presidential address on African American historiography (Vann Woodward 1969). The 1960s marked other watersheds as well, including increased participation by black scholars in “mainstream” national organizations like the MVHA/OAH (the Mississippi Valley Historical Association became the OAH in 1964).

To link these trends in scholarship with demographic trends in their respective professions, we need information about the make-up of these fields. What do we know, longitudinally, about black participation in these disciplines? Less than I hoped. The most detailed information on minority participation in archaeology and history has been gathered by scholarly societies themselves, mostly via membership surveys. However, much of these data only go back to the late 1980s. Governmental and nonprofit sources provide good time depth but tend to measure participation in different terms, usually by enrollment in graduate school or receipt of a postsecondary degree. Furthermore, available statistics often lump disciplines in nonstandardized ways; both archaeology and history are inconsistently counted as “humanities” and as “social sciences,” and the extent to which anthropology encompasses archaeology is often unclear.

In Zeder’s study of the 1994 survey of the SAA, she found that two of the 1,644 respondents answered the question “How would you characterize your ethnic heritage?” with the answer “African American” (0.1 percent; 1997:13). A 1991 survey of the membership of the SHA did not include information on racial or ethnic variables (Wall and Rothschild 1995), neither did the published report of a survey conducted in 1998 (DeCorse 2000), although, of a preliminary sample, 3 percent of respondents were Black/African American (DeCorse and DiSanto 1999:9). In a report on the status of minorities in the history profession, the OAH noted that of 488 new history Ph.D.s in 1988, eight were black (1.6 percent) (Hine 1989).

It is difficult to trace comparable statistics back in time. Available data show a slight upward trend in black humanities Ph.D. recipients from 1979 to 1997 (National Center for Education Statistics [NCES] 2001:Table 302;

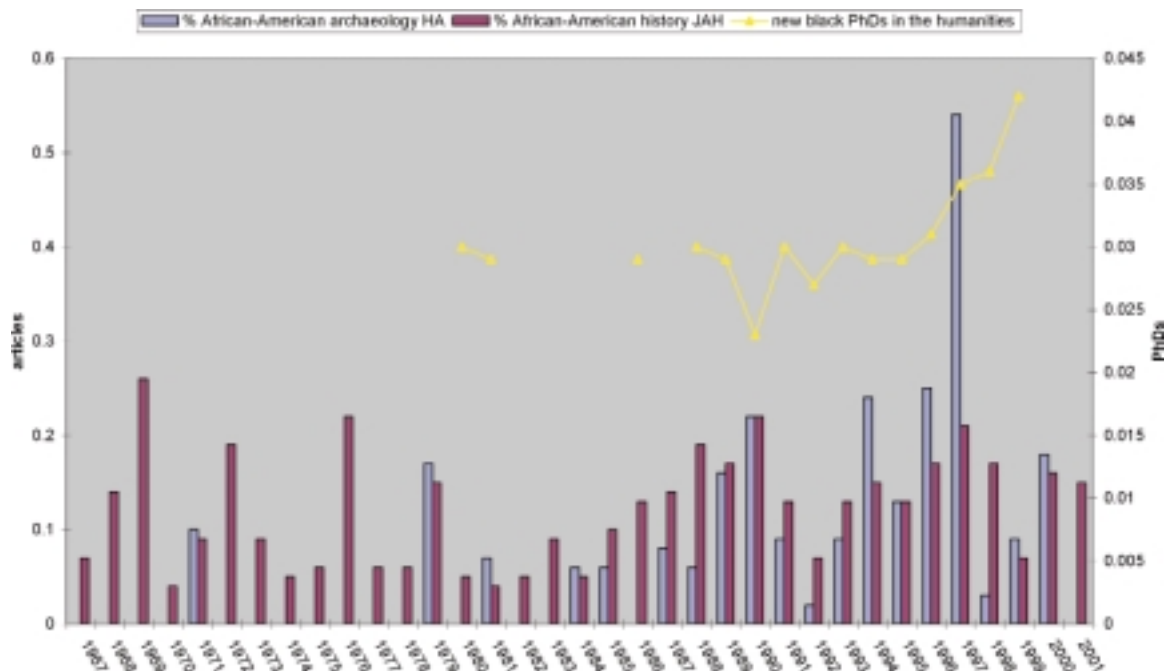


Figure 2: The percentage of Ph.D.s in the humanities awarded to black scholars, as reported by the NCES (2001), Table 302.

here, “humanities” encompasses archaeology and history, but not anthropology). This resembles patterns noted for history Ph.D. recipients and social science Ph.D. recipients, regardless of racial or ethnic background (NCES 2000:Table 297, Table 296; in this case, “social sciences” includes history, archaeology, and anthropology). Statistics from the Council of Graduate Schools indicate that between 1986 and 1997, enrollments of black graduate students in the humanities (including history) and social sciences (including anthropology, but without explicitly specifying archaeology) rose at a higher rate than that of their white counterparts, who comprised approximately 80 percent of the nearly 1 million students included in the study (Syverson and Bagley 1997:Table 2.5).

Unfortunately, it is not always possible to cross-reference the data on racial or ethnic background with the information available about specific disciplines. Furthermore, the trends cited above parallel a gradual increase in black graduate students and Ph.D. recipients regardless of field (Syverson and Bagley 1997:Table 2.5; NCES 2000:Table 271; *Journal of Blacks in Higher Education* 2001/2002) and may reflect nothing more than increased access to or interest in graduate-level education rather than changes within specific disciplines. When compared with the rates of publication on African American topics in the journals reviewed, the data coincide temporally (see Figure 2), but it is not possible to demonstrate cause and effect. Indeed, there are a whole host of variables that will have to be addressed by future versions of this research. If anything, one is tempted to say that both trends, scholarship and professional demographics, are responding to external social forces. So much for statistics.

WHAT DO ARCHAEOLOGISTS AND HISTORIANS SAY ABOUT BLACK PARTICIPATION IN THEIR RESPECTIVE DISCIPLINES? Within archaeology, the perception is that black participation is growing, if slowly (Franklin 1997:800; McKee 1994:3–4). Historians, on the other hand, are alarmed by what they describe as a “crisis” in which the number of black students entering graduate school for history and the number of history articles on African American topics actually declined during the early 1980s. New black-history Ph.D.s still do not seem to be changing the make-up of the Ph.D.-bearing populace at large (Freeman 1999; Hine 1989; Meier and Rudwick 1986:306). These trends are despite the presence of a small but prominent contingent of black historians—many of whom made their mark in African American history—as well as the growing popularity of African American history and a deliberate effort on the part of professional associations to integrate their power structures after the

1960s (Franklin 1988:167; Meier and Rudwick 1986:223–224).

In summary, it is difficult to demonstrate quantitatively that scholarly trends are either a “push” or “pull” factor in the demographic make-up of the archaeological and historical professions. The publication rates of the two disciplines are not so different despite the fact that anecdotal evidence suggests that history has a more prominent black presence, whereas the opposite is thought to be true in archaeology. External social dynamics may be as important for change in the disciplines as is scholarship on what we presume to be attractive themes. African American archaeology is a young field in which much of the early work was by nonblack researchers, and practitioners believe it is a key to encouraging black recruitment to archaeology as a whole. The experience of historians, however, suggests that this may not be enough to encourage racial diversity over the long term.

WHY ASK WHY? I can think of several reasons why the above discussion is more than self-indulgent navel-gazing. If one believes, as I do, that it would be ethically desirable to increase the diversity of our profession, it is important for us to know ourselves collectively. What are we, as a field, like; how did we get this way; where do we seem to be going? Only when we have an understanding of our own past can we begin to explain it (Schuyler 1970:406). We need to continue the recent trend of self-assessment to ensure that the information is collected in meaningful ways. If the archaeological profession values the participation of black men and women, it would behoove the profession to know whether its behaviors and structures encourage or discourage participation. What I have seen in the course of preparing for this essay convinces me even more firmly that the presumed lure of African American archaeology will not be enough to attract and retain black archaeologists. In fact, surveys by both the OAH and the American Anthropological Association discovered that a social science’s focus on minority groups can be a double-edged sword for minority social scientists, regardless of research interests (Hine 1989; Hsu et al. 1973; see also Agbe-Davies 1998)

A second justification appeals to archaeology’s and anthropology’s guiding principles. If we accept that culture (that is to say, social learning) is an important factor in guiding past behavior, it is reasonable to assert that it is an important factor in present behavior, including knowledge-producing enterprises like archaeology. And if we accept that an understanding of the variety of human experience is a foundation for understanding what it is to be human, could we then not argue that knowledge about and by humans that recognizes and takes advantage of that variety is preferable to knowledge that does not—not because it is more equitable, but because it is more honest, more likely to be critical, aware of its own limits (following Haraway 1988, see also Vann Woodward 1969:6–7)?

I’m going to keep going to the meetings of the OAH, not just because I admire their awareness of the social contexts of their profession and their tough stands on progressive issues (e.g., OAH 2000), though I do. I plan to stay on as a participant-observer because being there, and reading their *Journal*, makes me think more clearly about why I am an archaeologist and an anthropologist, what I want our profession to be, and how to get there from here. 📷

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MAKING MY WAY IN ARCHAEOLOGY

Desirée Reneé Martinez

Desirée Reneé Martinez is a Gabrielino (Tongva) Indian from Baldwin Park, California. She is currently a Ph.D. candidate in the Department of Anthropology at Harvard University.

Many scholars have recognized that minority students do not receive the same educational opportunities (tutoring, mentoring, counseling, etc.) as white students because of class, social, and economic differences. These differences hinder students from completing high school and post-secondary education. Without special help, these students get left behind and are unable to fulfill their educational and career goals. In response to this trend, many government, philanthropic, and private agencies have developed programs to help “at risk” students, “those students whose probability of withdrawal from college is above average,” at all stages of the academic path (Sherri Anna Martin, 1999, “Early intervention program and college partnerships,” Office of Educational Research and Improvement, Washington, D.C.)

As a Native American woman from a low-income, single-parent family, I have been a beneficiary of a number of these programs. I have used the academic guidance and financial resources to pursue a doctorate in Anthropology. In this article, I highlight three programs that have played a substantial role in my educational career: Upward Bound, the University of Pennsylvania Pre-Freshman Program/Pennsylvania College Achievement Program (PFP/PENNCAP), and the Mellon Minority Undergraduate Fellowship Program (MMUF). I used these programs to explore different scholarly topics and apply and gain admittance to elite universities. I also briefly describe the impact of the women archaeologists who serve as my role models in a male-dominated profession. Without the help provided by these programs and faculty, I would not be where I am today.

My interest in archaeology stems from my early interactions with museums as a child. While studying the Mission period of California history, my classmates and I were told that my tribe, the Gabrielino (Tongva), was extinct. This information was in direct conflict with what my family and other tribal members knew to be true, that our cultural practices were being maintained. My introduction to archaeology in the sixth grade made me realize that I could use the discipline to educate the public about my tribe as well as preserve cultural sites. Upon learning I needed a Ph.D. to become an archaeologist, I did not know what to do next. No one in my family had ever attended college, and only my mother and maternal grandmother had finished high school.

Diversity Programs

Luckily, Upward Bound and the Pre-Freshman Program/PENNCAP helped fill this gap. Both are TRIO programs established under Title IV of the Higher Education Act of 1965 (Public Law 89-329; <http://www.trioprograms.org/>). Passed by Congress, this act tries to secure similar educational advantages for children from all nationalities and ethnic backgrounds. The mission of TRIO programs is “to identify qualified individuals from disadvantaged backgrounds, to prepare them for a program of post-secondary education, to provide support services for such students which are pursuing programs of post-secondary education, to motivate and prepare students for doctoral programs . . .” (Public Law 89-329). TRIO grants are awarded to institutions of higher education and not-for-profit agencies. Fiscal year 2001 saw \$730 million spent on 747,000 students in seven different programs.



Desirée Reneé Martinez (on left) and Catherine Smith taking a break from excavating at the Lucy Vincent Beach Site, Chilmark, Martha's Vineyard, MA.

Upward Bound, created in 1964, seeks “to increase the rates at which participants enroll in and graduate from college.” Targeted students are from low-income families (less than \$27,000 a year for a family of four) and/or have parents who did not earn a B.A. degree. Today, Upward Bound serves 56,564 students nationwide (FY 2001).

The Harvey Mudd College Upward Bound Program (HMCUP), created in 1968, serves students from four high schools in the San Gabriel Valley in southern California. During their freshman year, high school students are introduced to Upward Bound and its services (e.g., tutoring, SAT prep, fee waivers, and cultural events). After application review, an interview, and a home visit, potential college-bound students sign contracts stating that they will participate in all Upward Bound activities throughout the school year. Students get a glimpse of college life by attending summer academic enrichment programs on various southern California college campuses. Students are also assigned to a paid internship based on the scholastic interests of the student (low-income students are paid through the Summer Youth Training and Employment Program, a federal program under Title II).

Budding archaeologists usually get basic training at archaeological field schools, which can be an expensive undertaking. Field school tuition can cost from a few hundred dollars to a few thousand, not including travel and food expenses. For a family struggling to put food on the table, this is a frivolous expense. With the help of Upward Bound, I attended the Undergraduate Field School in Southwestern Archaeology of the Utah State College (now called Utah State University). After four weeks of excavation, I knew archaeology was what I wanted to do for the rest of my life. It felt right. This experience allowed me to verify my career choice and apply to colleges with strong anthropology departments.

The transition from high school to college is difficult, especially for minority students and students from disadvantaged backgrounds. Culture shock, work load, and lack of familial support systems cause many students to drop out. The University of Pennsylvania combats this problem through its Pre-Freshman Program/PENNCAP, which brings incoming students to “Penn” early to introduce them to campus intellectual and social life (<http://dolphin.upenn.edu/~daspl>). Invited students are those who may have trouble adjusting to college life: students from small towns, urban public high schools, athletes, students with demanding first-year schedules, and first-generation college students. Students take for-credit classes as well as participate in workshops and activities that provide college survival skills. PFP students continue to get tutoring; access to cultural/intellectual events; and career, academic, and peer counseling throughout their first year at PENNCAP, one of Penn’s academic support programs (low-income students receive these services throughout their undergraduate careers).

Going to college in Pennsylvania was only my second time away from home. By participating in PFP, I was able to “settle in” and adjust to Philadelphia and campus life. When the fall semester started, I felt at ease with my classmates and knew where to turn if a problem arose. This early introduction to campus life enabled me to get the jump-start I needed so that I could focus on my classes. As I continued to take classes at Penn, I realized that students are taught biased views of Native communities. It became apparent to me that in order to combat these questions head on, I had to become a professor who provided accurate portrayals of Native people. The Mellon Undergraduate Fellowship Program (MMUF) helped me prepare for this career choice.

Founded by the Andrew W. Mellon Foundation in 1988, MMUF strives “to increase representation of underrepresented minorities in the faculty ranks of institutions of higher learning” (<http://www.mmuf.org/>). Seventy-three colleges and universities (39 are members of the United Negro College Fund) select promising African American/Black, Latino, and Native American sophomores who are interested in teaching at the university level. Students must be majors in one of the Mellon-designated fields—those disciplines in which minority faculty have been historically underrepresented. Students are paired with a faculty mentor who serves as a role model and research advisor. The program also provides money for books, computers, and summer research expenses. At Penn, we held weekly dinner meetings to discuss our research. We also attended workshops on the graduate school application process and curriculum vitae and grant writing. Upon enrollment in a doctoral program, Mellon repays undergraduate loans up to \$10,000. Of the 2,000 Mellon Fellows selected since 1988, 33% have

gone on to pursue graduate degrees in Mellon-designated fields. Seventy-eight have completed their doctorate.

Through Mellon, I was able to hone my anthropological research skills. For my first research project, I documented my maternal great aunt's experience at Sherman Institute (now Sherman Indian High School), an off-reservation Indian Boarding School in Riverside, California. We explored the staff's treatment of Native students, her siblings' experiences, and the effect the school had on her life. This project deepened my belief that anthropology is a useful discipline for Native communities to document the lives of its tribal members. During my second summer as a Mellon Fellow, I attended the University of Arizona Field School. Now with the proper background, I could ask more direct and interesting questions about the sites excavated. It also introduced me to the different methodological considerations archaeologists can use when digging in North America. Mellon gave me a clearer vision of what I wanted to focus on in graduate school and how to accomplish my goals.

Once accepted into a Ph.D. program in a Mellon-designated field, Fellows are supported by a Mellon fellowship administered by the Social Science Research Council (<http://www.ssrc.org/programs/mellon/>). Fellows attend yearly conferences to present their research and participate in workshops addressing a variety of graduate student issues, such as balancing family life and school work, pedagogy for the teaching assistant, publishing, and the job market. Most importantly, the conference builds a network of minority scholars who are doing innovative and ground-breaking work. Through this network, I talk with students who have overcome similar hindrances I face, thus assuring me that I am not alone. After the conferences, I return to my work refreshed and energized.


The program provides \$5,000 to be used throughout the student's graduate career for books and research expenses. Additionally, Mellon Fellows have access to even more research money through the Mellon Minority University Fellows Dissertation and Travel and Research Grants administered by the Woodrow Wilson Fellowship Foundation (<http://www.woodrow.org/mmuf/>).

Mentors and Role Models

The programs described above have had a positive impact on my career, but what about my experiences within the discipline? I have met my share of unsupportive and unempathetic archaeologists; the female archaeologist who tried to dissuade me from archaeology or the male archaeologist who didn't understand why I didn't want to attend a class where each student would have a human skull in front of them. These negative experiences have been counterbalanced by the encouragement of three strong women archaeologists I have met along the way.

Two women have shown me that archaeology can be done in a culturally sensitive and respectful manner. Barbara Mills was sensitive to my needs as a Native student at the University of Arizona field school by making sure I was aware of and felt comfortable in areas that contained or may contain human remains. Elizabeth Chilton (UMass-Amherst) exemplified how to consult with Native communities during research design at the Lucy Vincent Beach site. My advisor Carole Mandryk is the type of faculty member that I want to be: one that does not back down from an issue that one strongly believes in. Her devotion to undergraduate education and advising is something that I hope to achieve.

I have been fortunate to be fully supported while making my way into archaeology. Without these programs and helpful faculty, I don't know where I would be today. For every student who is assisted by these and similar programs, there are others who do not know that help is available. It is imperative for the future of archaeology that we find out more about these academic intervention programs, lend our support whenever possible, and direct our students toward them. If we don't, we may lose a great scholar who holds the key to an important archaeological problem.

Acknowledgments. Although space would not permit, I need to acknowledge additional financial support that I have received: the Lynn Reyer Tribal Community Development Grant from the Society for the Preservation of American Indian Culture; the Francis C. Allen Fellowship for Women of American Indian Heritage at the Newberry Library, Chicago; the Harvard Native American Program 1665 Fellowship; and the SAA/NSF Scholarship for Archaeological Training for Native Americans. 

ONE NAVAJO WOMAN'S EXPERIENCES: "REZ" ARCHAEOLOGY AND PRESERVATION

Rena Martin

Rena Martin is a Navajo cultural preservationist and archaeologist.

In 1978, I stretched the truth about my marital status and finances to get a job with the Navajo Nation Cultural Resources Management Program (NNCRMP) under a federally funded employment training program. The program was a collaboration among the Bureau of Indian Affairs, the Navajo Nation, and the Comprehensive Employment Training Act (CETA) to provide training in archaeology to low-income individuals. In reality, I was probably just barely over the income limit, but my "lies" weren't too far from the truth because I was a young mother on an Indian reservation where there are no jobs; I felt privileged when I got the job even if it was based on half-truths. Growing up, I was taught that I had to contribute to my family's resources, and this job paid more than minimum wage.

Several of the women and men who participated in the training program still work for the Navajo Nation as archaeologists, and others work for other local and seasonal contract archaeology companies. We are living testaments of federally funded job training programs, and we all have our own stories to tell of our work in the anthropological world. Every so often, several of us women who gained employment through the CETA training remember our beginnings in the field of archaeology, and I remind them that I was second choice for that slot in the program—a younger woman was the primary choice. Lucky for me she did not return the call for the job by 4:00 p.m., and I got it.

Gender, Culture, and Profession

In my culture, women are not discouraged from succeeding. We are expected to be resourceful and to contribute to family, clan, and community resources and traditions. Like most Navajos, I was raised with a cultural consciousness. I learned to appreciate my culture and traditions and was told to respect the cultures of other people. This appreciation and admiration contributed to my inspiration for entering and staying in cultural studies. It's been 24 years since I got hired, and my contribution to my community continues to revolve around cultural resources management (CRM) and preservation.

I remember clearly that first day in the field, the day after I was hired. Not knowing what archaeological fieldwork was about, I did not wear the proper shoes; in fact, I did not have work boots and could not afford to buy them until after my first paycheck. This shows that I needed the employment!

That first day I learned how to establish baselines and grids, and how to pin-flag and bag artifacts. Learning the grid-numbering system was tough. Throughout that week I wondered why this long, drawn-out process was so important. It all seemed too controlled, and at the time I was not told that the process was a "science." Lucky for me, I was born a Navajo female; those long days in the heat were no chore. Eventually, I learned why there were procedures in archaeology. After intensive training in contact archaeology, my job evolved into a Tribal position and I became part of the Navajo Nation's profit-making workforce—in CRM. The other women in the program became very good archaeologists, and we all developed our own specialties in the field.

Cultural Differences

As a Navajo language speaker, and a person of many questions and words, I enjoyed the times I was

allowed to conduct ethnography or to explain our program's operation in my own language. Although the Tribe offered training for archaeological work, there was no training in ethnographic inquiry, so I taught myself. CRM on the Navajo reservation includes conducting ethnographic inquiry for traditional cultural places and burials on each undertaking. Ironically, our language was nearly "outlawed" at NNCRMP; we were even told not to speak our language in the office—even though it was a Navajo Tribal program! When we asked why, we were told that individuals in the office who did not understand the language were uncomfortable. This and other instances of my "questioning of authority" left me with a few official reprimands during my years in the Tribal system. Most of the reprimands revolved around cultural issues or were related to cultural differences, because my grandmother never taught me to be a passive bystander.

Another memorable incident occurred right after I was hired at the historic preservation department, when I once again questioned a policy. This time a non-Tribal female anthropologist told me, "You're not a very good representation of a Navajo woman!" I have several "not so passive" white women friends, and I never hear anyone tell them, "You are not a very good representative of white women"; rather they are called "strong women," "feminists," or just plain "smart."

Money, Profit, and Cultural Resources Management on the Rez

The federally required processes of CRM and historic preservation can become forms of culture preservation—if communities are included in the process. However, profit-making and bureaucracy become overriding factors far too often, and the communities become the victims of another federal system that has gone amiss. Cultural preservation empowerment becomes a thing of the "past," when traditional people really practiced preservation.

On the Navajo reservation, CRM is one way of making a good livelihood for contractors and Tribal governmental employees—non-Tribal and Tribal members alike. It has been my livelihood since 1978, and until recently, I had not paid attention to how much money could be made in CRM on my reservation. In 1997, T. J. Ferguson, Joe Watkins, and Gordon Pullar estimated that the Navajo Nation's preservation and archaeology departments together had annual budgets of approximately \$7 million. This figure does not even include the income made from CRM contracts related to Grandma Yazzie getting a homesite survey, a water-line, an electrical line, and a road. Because Tribal people and their lands are some of the most regulated entities around, there is money to be made off of us, including getting paid to count sherds!

Recently a couple of women friends (one of whom is white) and I reorganized and moved our consulting businesses from our homes into a Navajo community. We formed a CRM contract office and are actively making inroads to include the community in our work. We have learned much during our few short months of operation, including writing a business plan, obtaining a permit to conduct CRM on the Navajo reservation, as well as learning how to compete for business. We have learned that the competition is substantial and ruthless. The list of contractors on the Navajo reservation primarily consists of non-Native-owned businesses; thus, much of the profit flows off the Navajo reservation, even though unemployment on the reservation is outrageous. At last count, there were 32 permitted contractors on NNHPD's list; of these, only six are wholly Navajo- or Indian-owned or operated. Of the six, two are either Tribal enterprises or Tribally owned (The Navajo Nation Archaeology Department [NNAD] and the Zuni Cultural Resources Enterprise). NNHPD does not have an Indian preference list—leaving Indian companies and enterprises in direct competition with the non-Indian-owned companies. As a Tribal employee, I had not paid attention to this list of contractors who compete with Navajo and Indian CRM companies. I certainly do now that we are fighting for the same contracts.

Crossroads: Education and Profession

Twice I left comfortable Tribal positions, and both times I became disenchanted and vowed to make changes in my life and gain degrees in the process. The last time I left, my former non-Native superior told me "to get out of the kitchen" because I had become too emotionally involved in personnel issues related to cultural differences. But how can I not get involved in Tribal issues as a Native woman? It is my duty.



Micah Martinez at a Navajo Pueblo in northern New Mexico as part of an outreach program for Navajo students.

For many reasons, neither of my degrees is in anthropology. The first time I left the Tribe, I had worked for 12 years as an archaeologist, and I had learned all I was allowed to learn and was led to believe that that was all there was to archaeology. I also had seen that contract archaeology was the predominant employer of anthropologically trained professionals, and I did not know if I wanted to “do archaeology” for the rest of my life. I had noticed that real research positions in archaeology were rare.

I selected Southwest Studies for my undergraduate degree because they offered interdisciplinary studies, and I feel that it is vital to have a wide area of study to prepare for working directly with Native cultures. Anthropology seemed too focused, and as a Native who had been around non-Native archaeologists for over a decade, I decided that I wanted to be more diverse than my colleagues seemed to be.

Appreciation and respect for culture was another reason why I did not enter an anthropology department—I wanted to learn about other cultures on a “one-on-one” basis, rather than under a microscope. I entered the Southwest Studies department to learn new things. Most of the professors in the department were Native or had worked directly with Native cultures, and I felt they taught culture from a personal perspective. The courses in Southwest cultures, material culture, and art, and the numerous Native American classes reinforced my appreciation of culture. I also appreciated the fact that a Southwestern language was required to graduate.

The Southwest Studies department was also more relevant to my profession, past and present. The fall of the year I graduated from Fort Lewis College, my Native American policies class introduced me to the Native American Graves Protection and Repatriation Act (NAGPRA), and I revisited and reevaluated my profession of archaeology. When healthy discussion arose out of the class, I wondered why I had not learned of the struggles to get the law passed while I was at NNAD. Most of us had been dealing with burials and items of patrimony for years, but we were neither encouraged nor allowed to have a healthy discussion about its implication to our Tribe. Profit-making had taken precedent over Tribal concerns. I realized that there was much more to CRM on the Navajo reservation than following methodologies taught at the academies, and that Tribal people had different concerns. Through the years, some of us had raised concerns about human remains and about being forced to record and even collect items of ongoing religious significance, and we had influenced some change in archaeology on the Rez, but not enough. Southwest Studies helped me reevaluate my place in CRM, and I decided to return to it.

And finally, I just was not your typical Indiana Jones—I was not born to be an archaeologist—I had other responsibilities as a Native woman.

After I received my undergraduate degree, I did not return to the Tribe’s archaeology department for several reasons, but primarily because I knew that I would automatically be returned to the same work and become stuck under a glass ceiling. Instead, I got hired at the Tribe’s preservation department (with a little help from the Tribe’s labor relations office). I got my master’s degree in American Studies, again because its interdisciplinary studies allowed me to bring other areas of thought to my work. I enjoyed the classes in culture and language and cultural landscape studies; these areas have opened a whole new area for me professionally. The department also allowed me to get a good foundation in education;

I am using this added area in our new business, where we are addressing cultural heritage education to community youth.

Still Here and Fully Resolved

Being a Navajo woman has never been much of a problem for me—the problems have come from being a Navajo. Any confrontational issues that arose out of my work in CRM and preservation were results of concerns over being Navajo, not being female. My community has embraced me for my profession, while outsiders have challenged me. I am a true child of the people; I will always return to where my umbilical cord is buried—my homeland—and because of my gender, I have to practice reciprocity and give back to my community. My partners and I have begun this by including our community and youth in our work.

Like our mothers, most of the Native women anthropologists, archaeologists, and cultural specialists I know have the same drive I have for preserving cultures and protecting our people's rights. I do not see these women as "difficult"—they are just practicing their Tribal duties. I look back at all the discomforts in my profession and conclude that there was a lack of communication and a surplus of misunderstandings, and that the mishaps grew out of cultural differences. I have concluded that I did assert my voice far too often to please some of my coworkers and supervisors, and I have accepted that the needed dialogue between community, archaeologists, and decision makers will not happen as long as those in positions of authority continue to represent the paternalistic and bureaucratic systems and leave out the communities. I have left the Tribal system so I am no longer a "problem," but this does not mean I have abandoned my efforts to help protect and preserve my cultural patrimony—I have just taken another route. 📷

OKLAHOMA



TATIANA PROSKOURIAKOFF INTERPRETING THE ANCIENT MAYA

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MARGINAL NATIVE, MARGINAL ARCHAEOLOGIST: ETHNIC DISPARITY IN AMERICAN ARCHAEOLOGY

Joe Watkins

Joe Watkins is with the Bureau of Indian Affairs-Anadarko Agency.

Although the Moundbuilder Controversy of the nineteenth century as an example of archaeology's early treatment of American Indian issues has been deconstructed by numerous authors for its political and social implications (cf. Fowler 1987; McGuire 1992; Trigger 1980; Willey and Sabloff 1993), in some ways the treatment of American Indians involved in archaeology has many earmarks of the same underlying current of thought.

A quick personal history. I started "doing" archaeology nearly 35 years ago, at a time when the Vietnam War was polarizing the nation, minority populations were demanding equal treatment under the law, and American Indians were protesting against the excavation of archaeological sites and the exhibition of human remains in museums and requesting the repatriation of artifacts from museums. I struggled to come to terms with these protests because, as an archaeologist-in-training, as it were, I believed that archaeology was generally harmless, one of the better methods of gaining an understanding of the "unrecorded" history in the ground, and that the safest place for artifacts was in museums. But I also felt a bit betrayed that archaeologists and museums would not take American Indian desires for control of their heritage more seriously. I recall professors who dismissed the protesters with an "if they only knew what we really do, they'd appreciate us more" attitude (perhaps suggesting that only the uneducated were concerned about such things), yet few took the opportunity to do any "educating."

In a critical history of archaeology, Alice Beck Kehoe (1998) argues that the discipline continues to treat American Indians as belonging outside of science, and that scientists act as if only they have the ability to understand the processes that led to the development of American Indian culture and prehistory. Like the players in the Moundbuilder Controversy, archaeologists search the marvelous constructions of North America's cultural heritage for signs of a guiding hand, yet continue to ignore the creators of that heritage. They see themselves as engineers, constructing typologies and chronologies from a seemingly undifferentiated resource base, or as "discoverers" of new and uncharted territory instead of the "scientific impe-

rialists" many indigenous groups perceive them to be. These actions have effectively relegated American Indians and other indigenous populations to the role of laborers, basket-carriers, or even merely "containers" transporting culture along, rather than the owners, creators, or architects of the culture under consideration. Those of us who are openly Indian have tried to work through the system to have our concerns noted, but often notation is all we receive. The development of the SAA's Native American Relations Committee signaled an interest in trying to create a mechanism for integrating professional obligations with American Indian concerns, but it is a lone voice equal in tenor to the size of its constituency.

The archaeological profession has been intent on operating from the worldview that the rights and wishes of science outweigh that of individuals, particular cultural groups, or other specific interests. This "scientific colonialism" (Zimmerman 2001a:169) has acted to co-opt the heritage of the indigenous population upon which its research is based through an apparent perception that the information is a resource for the taking. In a manner reminiscent of the early American anthropologists who worked feverishly to "salvage" the history of the American Indian before their culture vanished (cf. Bieder 1986; Hinsley 1981), archaeologists have taken to the field to busily record archaeological sites, excavate skeletal remains, and "manage" cultural resources as if American Indians were merely biological organisms that produced the material under question. Such a view also marginalizes members of the indigenous population who wish to enter into the profession by creating oppositional positions that seemingly require us to choose allegiance either to archaeology or to American Indian values. At times, the chasm between the opposing sides is as wide as the Grand Canyon; other times, it is as narrow as a porcupine quill.

Archaeology as a discipline has continued to practice the scientific colonialism that its roots are so deeply buried within, even though individual archaeologists and programs have managed to step beyond those bounds. Those of us in the middle remain mired in a swamp that saps energy from us, an energy that is only slowly replaced through our careers. We receive


support from individuals yet are often excluded from achieving equality with our colleagues. Economic and social pressures on us from outside the discipline create far more opportunities for us to fail than to succeed. We continue to be viewed with suspicion by all parties in the process and must reaffirm our loyalties through publication, participation, or patronization.

Legislation in 1990s such as the Native American Graves Protection and Repatriation Act and the amendments to the National Historic Preservation Act impacted the roles of many of us American Indians in the discipline in at least two different ways. By legislative fiat we were thrust to the forefront; we were suddenly sought out for our “Indian-ness” and our opinions on “Indian issues,” as if we knew everything there was to know about being Indian. It remains a heavy burden, to present “the Indian view” on everything from archaeology to zoomorphology for every tribal group from Acoma to Zuni. And while it is flattering to suddenly matter, we’ve become cultural brokers, cultural liaisons, and cultural ambassadors rather than archaeologists and have so many demands placed on our professional lives that we have little time for our own professional interests (and sometimes even our own private lives).

At the same time we were being sought out for our cultural opinions, we were viewed with suspicion, as if we were spies sent by the other side to infiltrate the enemy camp. And while our opinions mattered to some, they were accepted with a grain of salt, again as if our loyalty were in question—unless we agreed with the status quo, and then our opinions were lauded and quoted and subliminally rewarded.

Most of those suspicions have been alleviated by the passage of time, but we still feel the need to reconfirm our allegiance to archaeology. “Indigenous archaeology” offers hope for some of us, yet it too carries with it negative connotations, as if “real” archaeology is not attainable by indigenous people. Such a “separate but equal” program is preferable to none at all, I suppose, but it brings to mind the racial segregation of the 1950s and 1960s, when minorities were held to be “separate but equal.” George Nicholas writes: “Worldwide, indigenous peoples view archaeology with both apprehension and promise. . . We must keep in mind, however, that it is not simply enough to teach indigenous peoples to do our version of archaeology” (2000:161). We must also accept that the archaeology created by indigenous peoples may not be recognizable as our version of archaeology. Larry Zimmerman (2001b:301) believes that, if archaeologists and American Indians can develop a “relationship of trust,” with covenants including not only research but also education, a covenantal archaeology will occur. “Covenantal research” may be defined as research whereby one agrees to do (or not to do) some specific thing. One party is free to conduct research so long as that research does (or does not) focus on specific areas agreed to in advance by both parties and “where research questions and methods are negotiated and

support a mutually agreed upon agenda” (2001b:303). It is my hope that such an archaeology can find ways to take root and flourish in the future.

I have high hopes for the upcoming generation of American Indians in archaeology. Those that I know are focused on creating a more humanitarian archaeology, one that offers more to indigenous as well as nonindigenous practitioners. These people will still have to deal with the suspicions held by the groups on both sides of the canyon, but they will not have to re-create many of the pathways that cross the chasm: such pathways have been laid out by people such as Ed Ladd, Smoky Moore, and Arthur C. Parker. 

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NEWS & NOTES

Routledge Seeks Contributors for a New Archaeology Series. Routledge is launching a new archaeology series titled "Critical Perspectives on Identity, Memory and the Built Environment" that is intended to be a venue for explorations of identity, memory, and the built environment, both in the past and as constructed in the present. Edited by Helaine Silverman (University of Illinois at Urbana-Champaign), the series seeks to break disciplinary boundaries with contributions informed by multiple perspectives from fields such as architecture, landscape architecture, geography, history, and cultural studies, all of which are influencing contemporary fieldwork and interpretation. Case studies and edited volumes will comprise the series. For information on proposal submissions and style guidelines, visit <http://www.anthro.uiuc.edu/faculty/silverman>; click on "Routledge series" and follow the links. Please send your inquiries to the series editor, Helaine Silverman, Department of Anthropology, University of Illinois, 109 Davenport Hall, 607 S. Mathews Street, Urbana, IL 61801; email: helaine@uiuc.edu.

George Bass Receives National Medal of Science and Technology. President George W. Bush presented National Medals of Science and Technology to 20 of the nation's premier scientists and innovators, including George Bass, with Texas A&M University's Institute of Nautical Archaeology, for creating the field of nautical archaeology and thereby improving understanding of the histories of economics, technology, and literacy.

Bureau of Land Management and National Park Service Begin Planning Process for New Monuments in Arizona. On April 24, 2002, the

Bureau of Land Management (BLM) and National Park Service (NPS) in Arizona began the formal process of revising current management plans and preparing new plans for the new monuments: Agua Fria, Grand Canyon-Parashant, Ironwood Forest, Sonoran Desert, and Vermilion Cliffs. Some older management plans devote little attention to cultural resources, mainly acknowledging the need to comply with Section 106 of the National Historic Preservation Act. In this new generation of land-use plans, the BLM and NPS want to devote greater attention to long-term, proactive management of cultural resources in accordance with Section 110. We will identify resources at risk of damage from human activities or natural causes, as well as priority areas for new field inventories. We will also define preservation strategies, protection measures, and appropriate uses for sites, which could include scientific research, stabilization, interpretive development, commercial tours, or long-term preservation with restricted access. We encourage professional archaeologists, avocational archaeologists, tribal representatives, educators, and other interested individuals to participate by sending written comments. Recommendations might include: specific sites to be placed into specific use allocations; specific sites or districts to be listed on the National Register of Historic Places; specific areas to receive additional attention for protection or funding (Areas of Critical Environmental Concern, Traditional Cultural Places, National Register districts); and new issues on preserving, protecting, interpreting, and educating about cultural resources. Information on this planning effort, including proclamations for each monument, may be found at <http://www.az.blm.gov>.

National Gallery of Art's Center for Advanced Study in the Visual Arts Announces Senior Fellowship Programs. The Center for Advanced Study in the Visual Arts awards approximately six Senior Fellowships and 12 Visiting Senior Fellowships each year for study of the history, theory, and criticism of art, architecture, and urbanism of any geographical area and of any period. Applicants should have held the Ph.D. for five years or more or possess a record of professional accomplishment. Scholars are expected to reside in Washington throughout their fellowship period and participate in the activities of the Center. All grants are based on individual need. The Center will also consider appointment of Associates who have obtained awards for full-time research from other granting institutions and would like to be affiliated with the Center. Deadlines for Senior Fellowship and Associate Appointments: October 1, 2002 for academic year 2003–2004. Deadlines for Visiting Senior Fellowships and Associate Appointments (maximum 60 days): September 21, 2002 for March–August 2003; March 21, 2003 for September 2003–February 2004. For further information and application forms, contact the Center for Advanced Study in the Visual Arts, National Gallery of Art, Sixth Street and Constitution Avenue, NW, Washington, D.C. 20565-0002; web: <http://www.nga.gov/resources/casva.htm>; tel: (202) 842-6482; fax: (202) 789-3026; email: advstudy@nga.gov.

University of Arizona Announces Spring Archaeological Field School. The University of Arizona offers a unique format for archaeological field instruction during the spring semester of 2003. The

Spring Field School combines a 6- to 9-credit excavation program with an optional opportunity to enroll in additional University of Arizona courses to complete a full semester of transferable graduate or undergraduate credit. The Spring Field School, based at the Arizona State Museum, is directed by Suzanne Fish and Paul Fish. National Science Foundation-sponsored research at a Hohokam center with a platform mound north of Tucson is the context for investigating competitive strategies among social groups during the early Classic period (A.D. 1200–1300). Further information and applications are available at <http://W3.Arizona.edu/~anthro/fieldschool/> or by writing to Spring Field School, Department of Anthropology, University of Arizona, Tucson, AZ 85721.

National Science Foundation Directorate Opening to Archaeologists. The National Science Foundation's directorate for Education and Human Resources (EHR) is now including social and behavioral scientists and educators in all of its programs and activities. Listed below are some of the EHR programs with Fall deadlines: **IGERT (Integrative Graduate Education Research Traineeships)**—establish innovative new models for graduate education and training in a collaborative environment that transcends traditional disciplinary boundaries, <http://www.nsf.gov/home/crssprgm/igert/start.htm>, Deadline for Preproposals (required): October 2; **Alliances for Graduate Education and the Professoriate (AGEP)**—develop and implement innovative models for recruiting, mentoring, and retaining minority students in doctoral programs and develop effective strategies for identifying and supporting underrepresented minorities who want to pursue academic careers, <http://www.ehr.nsf.gov/hrd/agep.asp>, Deadline: October 16; **NSF Director's Award for Distinguished Teaching Scholars**—recognize and reward individuals with distinguished records of educating under-

graduates while also contributing significantly to the scholarship of a science, technology, engineering, or mathematics discipline, <http://www.ehr.nsf.gov/due/programs/dts/>, Deadline: November 20; **Math and Science Partnership**—strengthen and enrich K-12 math and science education by partnering school districts with local colleges and universities, <http://www.nsf.gov/pubs/2002/nsf02061/nsf02061.html>, Deadline: October 15; **Science, Technology, Engineering, and Mathematics Teacher Preparation**—supports efforts to develop exemplary science and mathematics preK-12 teacher education models that produce and retain effective teachers, <http://www.ehr.nsf.gov/due/programs/stemtp/>, Deadline: October 9. For additional information, please consult the appropriate website or contact Bonney Sheahan (email: bsheahan@nsf.gov; tel: [703] 292-7291) or Kristin Raymond (email: kraymond@nsf.gov; tel: [703] 292-7323).

2002 Ambassador's Fund Provides Cultural Preservation Awards for 51 Countries. The U.S. Department of State will fund cultural preservation projects in 51 countries through the Ambassador's Fund for Cultural Preservation, which Congress established in 2001 to assist less-developed countries in preserving their cultural heritage and to demonstrate U.S. respect for other cultures. Administered by the Bureau of Educational Cultural Affairs (ECA) in cooperation with the Department's Office of the Chief Financial Officer, the 2002 awards total \$1 million. U.S. Ambassadors in 98 of the 120 eligible countries in the developing world responded to the call for proposals of projects supporting the preservation of cultural sites; objects in a site, museum, or similar institution; or forms of traditional cultural expression. The proposals display a great diversity of areas in need of preservation, such as historic buildings, museums and collections, archaeological sites, rare manuscripts, traditional music and language, as well

as training in preservation and conservation techniques. For additional information, contact Nicole Deaner, ECA, tel: (202) 203-7613.

U.S. Protects Pre-Classical and Classical Archaeological Material from Cyprus. On July 16, 2002, the U.S. and the Republic of Cyprus signed a Memorandum of Understanding to protect Pre-Classical and Classical archaeological material. The imposition of import restrictions on certain archaeological material by the U.S. reflects a strong commitment to safeguarding Cypriot antiquities. Moreover, the action fulfills a Government of Cyprus request under Article 9 of the 1970 UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export, and Transfer of Ownership of Cultural Property. Restricted categories of objects include ceramic, stone, and metal artifacts dating from approximately the 8th millennium B.C. to approximately A.D. 330. On July 19th, a designated list of restricted categories was published in the Federal Register by the U.S. Custom Service of the Department of Treasury and, along with illustrations, is available at <http://exchanges.state.gov/culprop>. For additional information, contact Nicole Deaner, Public Affairs Specialist, Bureau of Educational Cultural Affairs, tel: (202) 203-7613.

New National Register of Historic Places Listings. The following archaeological properties were listed in the National Register of Historic Places during the second quarter of 2002. For a full list of National Register listings every week, check "Recent Listings" at <http://www.cr.nps.gov/nr/nrlist.htm>:

- Indiana, Carroll County. *Lock Keeper's House, and Wabash and Erie Canal Lock No. 33*. Listed 6/24/02.
- Indiana, Carroll County. *Sunset Point*. Listed 6/24/02.
- Kansas, Wyandotte County. *Quindaro Townsite*. Listed 5/22/02.

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- Kentucky, Boone County. *Crisler–Crisler Mounds Site*. Listed 4/11/02.
 - Maryland, Washington County. *Maryland Heights, Spur Battery*. Additional Documentation Approved 3/29/02 (Harpers Ferry National Historical Park MPS).
 - New York, Warren County. *CADET (Shipwreck)*. Listed 5/22/02.
 - Nevada, Lander County. *Toquima Cave*. Listed 4/04/02.
 - North Carolina, Davidson County. *Adam Spach Rock House Site*. Listed 6/14/02.
 - Wisconsin, Vernon County. *Upper Kickapoo Valley Prehistoric Archeological District*. Additional Documentation Approved 6/18/02.
 - Wisconsin, Wood County. *Skunk Hill (Tah-qua-kik) Ceremonial Community*. Listed 7/05/02.
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POPULAR IMAGES, from page 17 ↻

questions or directing field workers. The presence of native fieldworkers is also a feature of many documentary films, and much like popular films, they are never given a voice in documentaries. Instead, they work diligently and quietly behind the white archaeologist who is being interviewed, and their role in the recovery and analysis of archaeological information is never mentioned. These images reinforce the normative view of archaeologists, much more rarely presenting archaeologists who are women or people of color.

Conclusion

It can be argued that the racial and gendered stereotypes of archaeologists in popular and documentary films are a reflection of the actual breakdown of racial and gender categories in professional archaeology. However, these discussions with my students draw attention to the fact that it isn't just who is presented (or not) as being an archaeologist, but also how they are characterized that is important.

Images of archaeology in popular and documentary films shape public perceptions of who we are and what we do in our profession. Student comments also suggest that these images present and reinforce stereotypes about who can (or should) become a professional archaeologist. If we as archaeologists want to increase the diversity of professional practitioners in our discipline and keep our quest for understanding the past a vibrant and vital pursuit, we must find ways to counteract these stereotyped images and present archaeology as a discipline in need of different perspectives and diverse practitioners. 📷

1/2 page vertical ad



POSITIONS OPEN

POSITION: LECTURER

LOCATION: WALTHAM, MA

Brandeis University, Department of Anthropology, invites applications for a 3-year appointment as Lecturer starting Fall 2003 in anthropological archaeology. Geographical area and topical specialization open; special interest in expertise in state formation and complex societies. Dissertation defense no later than September 1, 2003. Send letter describing research and teaching interests to Archaeology Search Committee, Department of Anthropology, Brandeis University, P.O. Box 549110-MS 006, Waltham, MA 02454-9110. Include documentation of teaching excellence, vita, list of the names/addresses of 3 references, and 1 article-length writing sample. First consideration given to applications received by November 1, 2002. As an EOE/AA Employer, Brandeis University is committed to building diverse faculty and invites applications from women and minorities.

POSITION: ARCHITECTURAL HISTORIAN/ CULTURAL RESOURCES MANAGER

LOCATION: COLTON, CA

Earth Tech is recognized worldwide as a leader in the consulting engineering industry, specializing in infrastructure, water/wastewater, environmental, and transportation. We are a company of change, comprised of team players embracing today's challenges with forward-thinking solutions for tomorrow's world. In less than a decade, and without losing our service philosophy or client orientation, we've grown from several hundred employees in a handful of offices to more than 7,000 employees and 130 offices worldwide. As a subsidiary of Tyco International, Ltd., Earth Tech is the most highly capitalized engineering firm in the U.S., offering our

clients finance, design, build, and operate capabilities, as well as a wide variety of other technical capabilities. We are seeking the following for our Colton, California, office: (1) A Project or Senior-level Architectural Historian. A degree in historic preservation, architectural history, history, or closely related field is required with 8+ years of relevant experience—a Masters Degree is preferred. Candidate must meet the secretary of the interior's qualification standards for architectural history. Position requires a strong working knowledge of federal cultural resources regulatory compliance, and experience providing regulatory consultation support to federal, state, municipal, and/or commercial customers. Candidates are required to have understanding and experience in National Register of Historic Places criteria and nomination forms, HABS/HAER documentation, Section 106 review, and preservation/mitigation planning and implementation. Experience with military buildings and DOD policies and regulations a plus. Candidates should also have excellent written/verbal communication skills and strong computer expertise. The position will entail supervision of field and office staff, technical and cost management of projects, interaction with clients and regulators, customer development, some business development, and mentoring of junior staff. Travel is required. (2) A Senior Cultural Resources Manager. A Master's Degree in archaeology, anthropology, architecture, cultural resources management, historic preservation, or related field is required with 9+ years of relevant experience. Position requires strong working knowledge of federal cultural resources regulatory compliance and experience providing regulatory consultation support of federal, state municipal, and/or commercial

customers. Candidate is required to have understanding and experience in all aspects of cultural resources management: archaeology, historic buildings, Native American consultation, traditional cultural properties, and preparation of management plans. Experience with military buildings and DOD policies and instructions a plus. Position will entail supervision of field and office staff, technical and cost management of projects, interaction with clients and regulators, customer development, and mentoring of junior staff. Travel required. Earth Tech offers a competitive benefit package including, but not limited to, medical, dental, 401K savings plan, Employee Stock Purchase Plan, tuition reimbursement, professional development program, and computer purchase plan. Qualified candidates should mail or fax to the address below a cover letter with salary requirements and mention that you are interested in: the "Architectural Historian" position, Personnel Requisition #GEW 255-02-0045, or the "Senior Cultural Resources Manager" position, Personnel Requisition #GEW 255-02-0038. Then attach your resume and forward to: Earth Tech, Inc., 1461 E. Cooley Dr., Colton, CA 92324, Attention: Laurene Griffin, Human Resources Office Administrator, fax: (909) 554-5083; email: lgriffin@earthtech.com. For more information on Earth Tech please see our website at: www.earthtech.com. Equal Opportunity Employer M/F/D/V—Qualified minorities and women are encouraged to apply.

POSITION: PROJECT MANAGERS/ASSISTANT PROJECT MANAGERS

LOCATION: NEW ORLEANS, LA

Successful candidates for these positions in our New Orleans, Louisiana office must minimally possess a M.A. in Anthropology/Archaeology, have com-

POSITIONS OPEN

pleted an accredited archaeological field school, and have worked in the field of CRM or have served in a similar capacity for at least one year. These positions require superior writing, management, and interpersonal skills. Computer skills, artifact analysis, experience with report or proposal writing, and Section 106 training are desirable. Opportunity for advancement to significant management responsibilities is available for the right candidate. These are full-time, salaried, professional positions that come with a full benefits package (paid holidays, vacation, and sick leave; health, dental, and life insurance; and a liberal 401[K] plan). Salaries are competitive and commensurate with educational and professional experience. Send letter, resume, and names/contact information for at least three references to: R. Christopher Goodwin & Associates, Inc., Attention: Ms. Gertrude Weinberger-Biondo, HRM, 309 Jefferson Highway, Suite A, New Orleans, Louisiana 70121-2512; tel: (504) 837-1940; fax: (504) 837-1550. Alternatively, these documents may be submitted via email to: g_biondo@rcgoodwin.com or neworleans@rcgoodwin.com. Equal Opportunity Employer.

POSITION: PRINCIPAL INVESTIGATOR
LOCATION: COLUMBUS, OH

Hardlines Design Company (HDC), of Columbus, Ohio, seeks Principal Investigator of Prehistoric Archaeology. HDC offers CRM, architectural, and planning services. Master's degree and specialization in Prehistoric Archaeology in the Southeastern or Midwestern United States required. Ohio experience a plus. Must be U.S. citizen. Requirements: 3–5 years project management experience (cost estimation, budgeting, scope preparation, and running projects such as Phase III mitigations). Understanding of CRM law an advantage. Successful candidate will supervise report production and fieldwork and deliver quality product on schedule and within budget. Applicant must be deadline oriented, communicate effectively, manage multi-

ple tasks and personnel, and possess proven organizational skills. Some travel required (20–30%). Position begins at \$36,000 per year, depending on experience. Comprehensive benefits include tuition assistance and sponsorship in professional organization. HDC is an EOE. Submit letter, resume, three references, and writing sample (ideally, small part of report that the applicant produced). Send hardcopy (no faxes) materials to: R. Joe Brandon, c/o Kirsten Kinder, Office Manager, Hardlines Design Company, 4608 Indianola Avenue, Columbus, Ohio 43214. Or, email materials in .pdf, .rtf, or .txt format to: kkinder@hardlinesdesign.com.

POSITION: ASSISTANT PROFESSOR
LOCATION: BETHLEHEM, PA

Lehigh University. The Department of Sociology & Anthropology invites applications for a tenure-track, assistant professor position in sociocultural anthropology beginning in fall 2003. We seek an anthropologist whose commitment to both teaching and research will augment the department's "comparative cultures" focus. The standard teaching load is 2-2, with the expectation that faculty will also be active scholars. Geographical and topical specialties are open, but candidates must have Ph.D. completed by the starting date of August 2003 and show significant evidence of research productivity and successful teaching experience. The deadline for applications is December 20, 2002. Women and minorities are particularly encouraged to apply. We will be interviewing at the AAA meeting and are soliciting applications both at the meeting and by mail. Lehigh University is a highly competitive, research-oriented university located one hour north of Philadelphia and 90 minutes west of New York City. Send a curriculum vita and a letter of application indicating teaching and research interests and names of four references to: John B. Gatewood, Department of Sociology & Anthropology, Lehigh University, 681 Taylor Street, Bethlehem, PA 18015-3169.

POSITION: ASSISTANT PROFESSOR
LOCATION: MONTREAL, CANADA

The Department of Anthropology seeks applications for a tenure-track assistant professor of prehistoric archaeology. Applicants should have Ph.D. in hand and outstanding records in both research and teaching. Demonstrated expertise in both theory and methods as well as a track record of refereed publications is required. Geographical, temporal, and thematic specializations are open, but an emphasis on gender studies and/or innovative approaches to archaeological analysis is desirable. The ability to involve both graduate students and undergraduates in an ongoing field project is also a priority. Although instruction at McGill is in English, knowledge of French is an asset. We are looking for someone who can carry our archaeology program forward in the 21st century. Applications received by October 31, 2002 are assured consideration. Will interview in winter, appoint on August 1, 2003. McGill is committed to equity in employment. As required by immigration law, this ad is directed in the first instance to citizens and permanent residents of Canada, although other nationalities may apply at the same time. Applications and inquiries should be addressed to: Prof. Bruce Trigger, Chair, Archaeology Search Committee, Department of Anthropology, McGill University, 855 Sherbrooke St. West, Montreal, Que. Canada H3A 2T7; email:bruce.trigger@mcgill.ca.

POSITION: CANADA RESEARCH CHAIR IN ETHNOARCHAEOLOGY

LOCATION: SASKATOON, SK

The Department of Archaeology at the University of Saskatchewan invites applications from outstanding individuals to be nominated for a Tier One Canada Research Chair in Ethnoarchaeology. A Tier One Chair will be filled by a senior researcher with a demonstrated international reputation for high-quality research in this specialization. Details on the Canada Research Chair program can be found at <http://>

POSITIONS OPEN

www.chairs.gc.ca/. The successful candidate will hold a tenurable faculty appointment in the Department of Archaeology. We would expect the chairholder to be actively engaged in research and publication and to be involved in graduate teaching. The successful candidate will have an exceptional research record and extensive experience in working with contemporary traditional peoples in order to enhance understanding of archaeological phenomena. The Department of Archaeology has a strong northern plains/boreal forest focus and it is expected that the successful candidate would bring their expertise to the study of the aboriginal peoples and archaeological record of this area. Several other departments on campus such as history, Native studies, Geography, and biology could be drawn upon in the pursuit of this research. We are a small but very dynamic and collegial department, located within a heritage stone building completely renovated with spacious lab, office, and classroom facilities. Wanuskewin Heritage Park, an award-winning interpretive center dedicated to telling the story of both the rich archaeological resources within it plus contemporary native culture, is closely affiliated with the Department. We offer an M.A. and, on occasion, a special-case Ph.D. Currently, we have some 30 graduate students in prehistoric and historic archaeology. This position has been cleared for advertising at the two-tiered level. Applications are invited from qualified individuals regardless of their immigration status in Canada. The University of Saskatchewan is committed to Employment Equity. Members of designated groups (women, Aboriginal people, people with disabilities and visible minorities) are encouraged to self-identify. We will begin reviewing applications on September 1, 2002. Appointment is conditional upon the award of the Canada Research Chair. Please send curriculum vita, the names of three references, and a brief summary of a proposed research

program to: Dr. Margaret Kennedy, Head, Dept. of Archaeology, University of Saskatchewan, 55 Campus Drive, Saskatoon SK S7N 5B1 Canada; tel: (306) 966-4182; fax: (306) 966-5640; email: kennedym@duke.usask.ca

POSITION: FACULTY POSITION

LOCATION: CHICAGO, IL

The University of Chicago Department of Anthropology has reopened our search to fill a faculty position in the archaeology of New World complex societies. We construe the subject of New World complex societies broadly to encompass a wide range of geographic (North America and Latin America), cultural, and historical specializations (including, for instance, ethnohistory, and Colonial and later time period archaeology). Rank is open, although preferably the appointment will be made at the level of assistant or associate professor. The newly configured, expanding archaeology program at the University of Chicago emphasizes the study of complex societies from a broad spectrum of methodological approaches, including the use of historical and ethnohistorical materials. The program stresses integration of social and cultural theory in the practice of archaeology and the close articulation of archaeology and sociocultural anthropology. We seek scholars (Ph.D. in hand) who can enhance this collaboration with active field research projects and innovative theoretical contributions. Applications should include a detailed letter describing current and planned research activities, teaching qualifications, and interests at both graduate and undergraduate levels, a full curriculum vita, and the names and addresses (including telephone and email) of at least three academic referees. Materials should be sent to: Chair, Committee on Faculty Recruitment, Department of Anthropology, University of Chicago, 1126 East 59th Street, Chicago, Illinois 60637-1580. Web: <http://anthropology.uchicago.edu/>. Closing date for receipt of application materials is October 15, 2002. AA/EOE.

POSITION: ASSISTANT PROFESSOR (TENURE-TRACK)

LOCATION: LARAMIE, WY

University of Wyoming Department of Anthropology seeks to fill a tenure-track line in archaeology for fall 2003 at the assistant professor level. Completed Ph.D. by starting date in anthropology with archaeology specialty required. The department seeks to complement existing faculty strengths with someone who has an active research program in Northern American archaeology with a background in zooarchaeology or geoarchaeology, and the ability to teach a graduate-level quantitative methods course; an interest in paleoindian, northern plains and/or Rocky Mt. Archaeology, and evidence of ability to attract extramural funding are preferred. The department has recently established a doctoral program with an emphasis in archaeology and is explicitly four-fields in the BA/MA programs; candidates should address how their research would fit into such programs in their letter of intent. Responsibilities include teaching, including introductory course and possible outreach opportunities, research (interdisciplinary research encouraged), advising, and service. Send CV, letter of intent, and names/addresses/email/telephone contact list of references to: Archaeology Search Committee, Dept. of Anthropology, Univ. of Wyoming, Laramie, WY 82071. Deadline for receipt of all application materials is December 9, 2002. The University of Wyoming is an equal opportunity/affirmative action employer. This employer does not offer employment benefits to domestic partners of employees. This employer prohibits discrimination on the basis of sexual orientation/preferences and gender identity/expression.



CALENDAR

2002

OCTOBER 3–6

The 48th Midwest Archeological Conference will be held in Columbus, Ohio, at the Ramada Plaza Hotel and Conference Center. This year's conference is hosted by The Ohio State University Department of Anthropology and the Ohio Historical Society. Conference organizers are William S. Dancey, program chair (email: dancey.1@osu.edu), and Martha Otto, local arrangements (email: motto@ohiohistory.org). For more information, visit the OSU Anthropology website at <http://anthropology.ohio-state.edu>.

OCTOBER 5–6

The 9th Annual UCLA Maya Weekend is hosted by the Cotsen Institute of Archaeology at UCLA. This year's theme will be "Pomp, Pageantry and Performance: Ancient Maya Music, Dance and Processions." For more information, email: mayawknd@ioa.ucla.edu; tel: (310) 206-8934; fax: (310) 206-4723; or web: <http://www.ssc-net.ucla.edu/ioa>.

OCTOBER 9–12

The 28th Biennial Great Basin Anthropological Conference will be held in Elko, NV. For more information, contact Patricia Dean; tel: (208) 282-2107; email: deanpatr@isu.edu.

OCTOBER 18–19

The 12th Mogollon Archaeology Conference, Biennial Meeting, will be held in Las Cruces, NM. For more information, contact Terry Moody or William Walker at Department of Sociology and Anthropology, Box 3BV, New Mexico State University, Las Cruces, NM 88003; tel: (505) 646-2148 or (505) 646-7006; email: temoody@nmsu.edu, wiwalker@nmsu.edu.

OCTOBER 24–27

The 8th Annual Conference of the American Cultural Resources Association (ACRA) will be held at the DeSoto Hilton in the historic district of Savannah, Georgia. Because of the meeting's location and the unique resources available in Savannah, the meeting topic will be archaeological and architectural resource management in an urban setting. For more information, please visit <http://www.acra-crm.org>.

NOVEMBER 2–3

The 21st Annual Northeast Conference on Andean Archaeology and Ethnohistory will be held at the Carnegie Museum of Natural History in Pittsburgh, PA. The Conference is an informal annual meeting in a more intimate setting than the larger national conventions. The Conference attracts scholars from many parts of the United States and from abroad, offering a single session of paper presentations with time for open discussion. For more information, please visit the Conference webpage at <http://www.pitt.edu/~neandean/>, or contact James B. Richardson, III, Carnegie Museum of Natural History, Edward O'Neil Research Center, 5800 Baum Blvd., Pittsburgh, PA 15206; tel: (412) 665-2601; email: Richardsonj@carnegiemuseums.org.

NOVEMBER 14–17

The 2002 Chacmool Conference, titled "Apocalypse Then," will be held in Calgary, Canada. The 2002 conference will focus on how archaeologists deal with disasters (both natural and human-caused) and other world-ending crises. For more information, visit the conference website at www.ucalgary.ca/UofC/faculties/SS/ARKY/Dept_Files/chacmool.html or contact Larry Steinbrenner, Program Chair, email: llsteinb@ucalgary.ca.

NOVEMBER 16–18

The 2nd Conference of the Société Des Américanistes De Belgique is on the theme of "Roads to War and Pipes of Peace: Conflict and Cooperation in the Americas, Past and Present." It will take place at the Université Libre de Bruxelles (Brussels). For more information, contact the Organizing Committee of the Société des Américanistes de Belgique, Musées Royaux d'Art et d'Histoire (Section Amérique), Parc du Cinquantenaire 10, 1040 Bruxelles, Belgique; email: collosab@ulb.ac.be.

NOVEMBER 20–24

The 101st Annual Meeting of the American Anthropological Association will be held at the Hyatt Regency, New Orleans, LA. The theme of this year's meetings is: "(Un)Imaginable Futures: Anthropology Faces the Next 100 Years." Our Distinguished Lecture will be delivered by Timothy Earle, who has tentatively titled his talk, "Who makes culture? Alternative media for social expression and control." For more information, visit <http://www.aaanet.org/mtgs/mtgs.htm>.



Milwaukee Art Museum Caltrava Expansion.

Credit: Greater Milwaukee Communication and Visitor's Bureau.

**68TH ANNUAL MEETING
APRIL 9-13 2003
MILWAUKEE, WI**

VOLUNTEERS: SAA NEEDS YOU NEXT APRIL

Would you like the opportunity to meet people interested in archaeology, have fun, and save money? Then apply to be an SAA volunteer! Volunteers are crucial to all on-site meeting services, and we are currently looking for people to assist the SAA staff at the 68th Annual Meeting in Milwaukee, Wisconsin, on April 9–13, 2003. In return for just 12 hours of your time, you will receive complimentary meeting registration, a free copy of the Abstracts of the 68th Annual Meeting, and a \$5 stipend per shift. For details and a volunteer application, please go to SAAweb (<http://www.saa.org>) or contact Melissa Byroade at SAA (900 Second St. NE #12, Washington, DC, 20002-3557; tel: [202] 789-8200; fax: [202] 789-0284; email: melissa_byroade@saa.org). Applications are accepted on a first-come, first-serve basis through March 4, so contact us soon to take advantage of this great opportunity. See you in Milwaukee!



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