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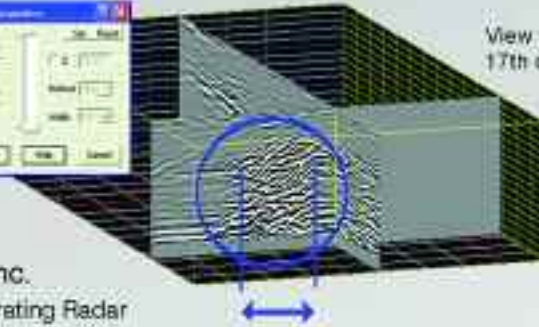
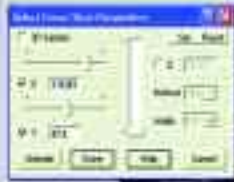


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# the SAA Archaeological record

The Magazine of the Society for American Archaeology

VOLUME 6, No. 2

MARCH 2006

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Excavation trench bisecting pyramids at opposite ends of the main plaza, Palmarejo, Honduras.  
Photo credit: Christian Wells, University of South Florida.



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## EDITOR'S CORNER

**John Kantner**

*John Kantner is an Associate Professor of Anthropology at Georgia State University.*

### Intelligent Design and Archaeology

This issue of *The SAA Archaeological Record* includes three articles that consider the role of archaeology in the debate over Intelligent Design (ID), the thinly veiled attempt to introduce Biblical creationism into public education. Liberal and conservative social and political commentators alike decry this religious initiative, noting on one hand the violation of the Establishment Clause of the First Amendment, but perhaps more importantly fearing its overall impact on science education. Here in Georgia, I have pushed my way through literally Bible-thumping crowds to testify at Cobb County School Board hearings regarding the placement of "evolution is not a fact" stickers in textbooks, and I routinely struggle to teach hominid evolution and evolutionary theory to students whose high-school teachers refused or feared to discuss biological evolution. Conservative *Washington Post* columnist Charles Krauthammer further argues that ID even threatens religion: "The relentless attempt to confuse [religion and science] by teaching warmed-over creationism as science can only bring ridicule to religion..." (Friday, November 18, 2005: p. A23).

The three articles in this issue present different viewpoints as to why archaeologists should care about the furor over ID. Peter Bleed sees larger implications for the archaeological debate regarding the role of "intelligence" in cultural change. David Webster expands upon the argument that ID threatens religion through a consideration of its logical implications. And Darby Morey provides suggestions on how ID and creationism can be confronted in the classroom. All three archaeologists are writing from universities in states that have been the battleground over ID, having witnessed firsthand, as I have here in Georgia, how serious this threat is to science education and how none of us are immune from its effects.

### Ranking Publications

Also featured in this issue is an intriguing article by Lisa Nagaoka that considers how to rank the quality of archaeological journals, a task she was compelled to undertake in preparation for her tenure review. Using the ISI Web of Knowledge (<http://www.thomsonisi.com/>) to generate relevant data, she considers a variety of criteria for rating journals, especially focusing on citation indexes. As would be expected for a magazine that is not routinely peer-reviewed, *The SAA Archaeological Record* and its predecessor, the *SAA Bulletin*, were not considered in Nagaoka's article. That does not mean, however, that articles (and even letters to the editor!) in this magazine are not cited in the top peer-reviewed journals. Accordingly, I turned to the ISI Web of Knowledge for a quick investigation of how often *Bulletin* and *Record* articles are cited. The results? Articles published since 1990 have been cited in academic journals a total of 130 times, with the frequency of citations increasing over time! Not too shabby!

## THE GREATEST GENERATION

Lawrence Moore, in his article "CRM: Beyond its Peak" (6[1]:30–33), remarks on page 31 that American archaeology "was intellectually plodding in the mid-1940s." In the mid-1940s, nearly every American archaeologist, women as well as men, was in the armed forces or in civilian work focused on winning World War II. They put their careers in hiatus. James Ford, thought by his peers to be perhaps their most brilliant theoretician, was in the Quartermaster Corps—a position given him because of his experience managing field projects. Walter Taylor's book was also held in this hiatus, not published until the war was won.

The "greatest generation" earned our respect, not thoughtless put-down.

*Alice Kehoe  
Department of Anthropology  
University of Wisconsin-Milwaukee*

## RESPONSE FROM MOORE

I appreciate Alice Kehoe's comments. My apologies to her or to anyone else who may have taken offense with the phrase "intellectually plodding." No put-down of anyone was meant by it. While I cite people as appropriate, I assess ideas independently from the people who espouse them. I do believe the phrase is an accurate description of that era. Explaining why it was that way would have been tangential to the main point of the essay. Kehoe does give us one variable as to the reason why; World War II did stifle archaeology in the United States.

Please note that in my essays I use literary techniques to convey images. In that paragraph the image was "intellectual

rate of motion." Words such as "plod," "quicken," "stampede," and "run" were selected to describe the changes in intellectual debate that occurred within this profession from the mid-1940s to the mid-1990s. That great intellectual run has subsided, and today we can say that we are "catching our breath" or "resting." The purpose of my forecasts is to send the message that out on the horizon are events that will have this profession running again, and another great stampede is in our future.

*Lawrence E. Moore  
Cultural Resource Specialist  
Wyandotte Net Tel*

## GREEK TO ME

I enjoyed the November issue and its emphasis on cartoons and archaeology. Matthew Bilsbarrow's article was particularly interesting. I do have one correction to make.

In a past life, it was my career goal to teach Latin. In 1959, I was honored to be elected as the national *Megas Prytanis* (Great Leader) of *Eta Sigma Phi*, an honorary classical languages fraternity. As events developed, this career line was not one of my wisest choices; there is not much of a market for Latin teachers, and there hasn't been for quite a while. My professional career was in a markedly different field.

But, back to my correction. Bilsbarrow writes "...while universities and professionals prefer to keep the word's Latin roots intact ('archaeology')." The derivation of the word archaeology is Greek—*archaios* ("ancient") and *logos* ("discourse")—not Latin.

*Franklin Lotter*

## AUSTIN IN 2007

**Plan now to attend the SAA 72nd Annual Meeting in Austin, Texas, April 25-29, 2007. Guidelines for contributors who wish to submit papers, posters, forums, or workshops for consideration will be mailed to all members in April 2006 and will be available at the SAA booth in the exhibit hall in San Juan, through SAAweb ([www.saa.org](http://www.saa.org)), or request from the SAA office. See you there!**



# BIG YEAR AHEAD FOR HISTORIC PRESERVATION

David Lindsay

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

2005 is in the books, and in terms of the climate in Washington, it was a roller coaster ride. The war, natural disasters, energy prices, a lobbying scandal, top administration aides in legal trouble, and numerous other contretemps combined to make the year one to remember, or forget, depending on your point of view. There were big doings in the public policy arena, also. Major legislation approved by Congress and signed into law included a new energy policy act; reauthorization of the transportation bill, which contained several provisions important to historic preservation; and massive aid packages for the victims of the storms in the Gulf Coast region.

Regarding natural and cultural resources, vigorous debate took place on a bill to amend the Endangered Species Act (ESA), and a task force of House members issued a report on implementation of the National Environmental Policy Act (NEPA) and how that landmark environmental protection statute could be improved. In addition, there was debate on legislation to reauthorize the Historic Preservation Fund (HPF), and the possibility of including in that bill some changes to the National Historic Preservation Act (NHPA) itself, and a hearing was held in July on the implementation of NAGPRA.

Federal agencies were also very busy. The Advisory Council on Historic Preservation's (ACHP) Task Force on Archaeology continued its work in drafting updated archaeological guidance resources for Section 106 practitioners, as well as a new policy on the treatment of human remains and grave goods. The Task Force received comments on the latter last fall, including those from SAA, and will continue working on both initiatives in 2006. The Park Service's National NAGPRA program held hearings to gather input from the public on how to draft regulations for the disposition of unclaimed Native American cultural

items. SAA attended and commented at those proceedings.

Look for another very active year in 2006. It started off with the State of the Union address and will be followed by the release of the president's budget request for Fiscal Year 2007. Given the budget deficit situation and growing alarm in Congress over ever-increasing spending levels, many are expecting a very austere proposal from the White House that could negatively affect cultural resources programs. Congress can expect a tough appropriations process in terms of allocating limited funds to the myriad priorities that must be addressed. The historic preservation community will have to work hard to defend vital programs. In addition, congressional debate will continue on reauthorization of the HPF and possible amendments to the NHPA, as well as bills to amend the ESA and possibly NEPA. Both parties will attempt to calibrate the legislative agenda to their maximum benefit, with an eye toward the midterm elections in November. It is difficult to predict how that imperative will affect the consideration of historic preservation-related bills.

The agencies will also be busy. The ACHP's Task Force intends to make significant progress or even complete the work on updating the policies on archaeology and Section 106 and is scheduled to make a presentation at a forum on the morning of Thursday, April 27, at the SAA Annual Meeting in San Juan. National NAGPRA is expected to continue its work on drafting implementing regulations. The National Park Service is likely to remain embroiled in controversy over a draft revision of its Management Policies, and the State Department's Cultural Property Advisory Committee will take up the question of renewal of the bilateral agreement between the U.S. and Bolivia for the protection of that nation's cultural heritage.



# THE DAY-TO-DAY DUTIES OF THE GRIEVANCE COORDINATOR

R. Berle Clay

*Berle Clay is the current Grievance Coordinator of the Register of Professional Archaeologists. He is also an employee of Cultural Resource Analysts, Inc. of Lexington, Kentucky.*

For the benefit of those new to the Register of Professional Archaeologists, or for those who have perhaps never stopped to think about it or are outside the Register, it is useful to go over the role of the Grievance Coordinator (GC), an individual elected by all registered archaeologists. He or she is a member of the Board of Directors of the Register (although nonvoting) who operates all the time, “running in the background,” so to speak. To a limited extent, each GC probably defines his or her own role within the specific guidelines for the grievance process set out in the “Manual for Grievance Coordinators,” and perhaps no two past GCs would see their activities in exactly the same light. However, despite differing views, I have always found a remarkable consistency in job performance—and I have served as GC for the earlier Society of Professional Archaeologists as well as currently for the Register. For the interested, however, I would like to briefly go over what “running in the background” means.

The first task the GC must do is weed through complaints of all sorts. As reported in the Manual, past GCs have found that “perhaps 90% of the allegations that are received are the result of bad judgment, ignorance, or both.” Many of these have nothing to do with Registered Professional Archaeologists, and there is nothing the GC can contribute to the discussion. I have always felt that it is not the role of the GC to formally involve the grievance process in issues where it has no standing, that is, for issues that involve no breach of the Code of Conduct or the Standards of Research Performance by a registered archaeologist. Likewise, there are issues, generally in business relations, which are not really the concern of the GC, again except to the extent that they may involve clear violations of the Code or Standards. For example, if a registered archaeologist does not pay his or her bills, it is not up to the GC to try to force the issue, simply because there is little that the GC can accomplish. This said, I do believe that it is the duty of the GC to bring issues of professionalism and related matters that may not directly involve the grievance process to the attention of the Board of Directors of the Register. The GC is in position to monitor many questions that arise in the archaeology profession as a whole as they

are reflected in specific instances. Without this attention, these issues might never be brought to the Board’s attention for a possible response.

For those complaints that do involve Registered Professional Archaeologists and their professional performance, the GC has wide latitude—and an intense professional responsibility—to sift through the data that are presented or can be discovered by investigation and decide what to do next. The GC must form a Grievance Committee (composed of Register members) when the GC is of the opinion that a violation of the Code or the Standards has occurred. This is the first *formal* step in the grievance process. Before that, however, the GC has done considerable groundwork as an investigator and quite often as a negotiator and arbitrator between sides, especially in those cases where alleged violations stem from misunderstandings, oversights, or ignorance on either side (which really do occur and which it is the duty of the GC to identify).

It is all too easy to argue that the GC is constrained by the possible cost of carrying a complaint through a Grievance Committee investigation all the way to presentation before a full Standards Board, a cost that can rapidly enter the six-figure range. It is a charge that I have heard many times, but it is an oversimplification that does not do justice to the professionalism that has been characteristic of past GCs. The GC balances the rights of three parties: the plaintiff, the defendant, and the Register. Without ignoring the substance of a potential violation, it is the duty of the GC to resolve minor issues involving the Code and Standards where possible through negotiation and arbitration. Simply put, the GC cannot ignore that the reputations of all three parties are at stake.

What does it take to be the GC of the Register of Professional Archaeologists? Quite simply it takes experience in archaeology on as many fronts as possible. While my training in archaeology in the 1960s never remotely dealt with the question of pro-

➤ THE REGISTER, continued on page 31



# STUDENT AFFAIRS COMMITTEE

## OUR MISSION, PROJECTS, AND A CALL FOR PARTICIPATION

Samuel Duwe

*Sam Duwe is a graduate student in the Department of Anthropology at the University of Arizona.*

Started in 1989, the Student Affairs Committee (SAC) was formed by the SAA Executive Board to achieve two purposes: to increase student membership and participation in the Society and to support those student members. Seventeen years later, the SAC continues to strive to achieve these goals in a number of ways. Last March, meeting in a quiet Salt Lake conference room, we decided one of the most important immediate goals of the committee was to raise awareness, both for students and faculty who advise students. This short column is an attempt to do just that—outline our mission and progress and get more people involved in our present activities and future directions.

### Increasing Student Membership

Increasing student membership has been a goal for SAA for many years now, with the acknowledgment that students provide support (both financial and prestige) as well as a base for the next generation of professional archaeologists. Although students (both undergraduate and graduate) comprise approximately one-third of SAA membership, this surely does not represent the number of archaeological students in the United States and international institutions. To alleviate this discrepancy, the SAC instated a “campus representative” program where student volunteers from many schools and universities act to disseminate information about SAA and encourage membership. Volunteers from over 30 institutions are currently participating, receiving information and support through the SAC. This program, although running since the late 1990s, is in need of additional support, and we are currently accepting requests by students who wish to become representatives. Many students continue to ask: why should I pay 60 bucks for four journal issues and a membership card? The answer, of course, is that membership means much more than *American Antiquity*—research opportunities, networking, and a voice is worth the price of three or four DVDs. This is an integral part of our committee’s activities, and we would be happy to discuss the possibilities with you. The author would even be willing to do it on the beach at this year’s meeting. If you are interested, please

contact SAC chairperson Kimberlee Moran at [kimberleemoran@hotmail.co.uk](mailto:kimberleemoran@hotmail.co.uk).

### Supporting Student Members

Whether you are a semi-frightened undergraduate or a very frightened graduate student, our second goal, to support SAA student members, is especially aimed at providing help. In the past, as well as at this coming meeting, we have tried to make certain programs available to aid students through the gauntlet of graduate school admissions, as well as provide opportunities for student suggestions, advice, or critique.

At this year’s meetings, the SAC is excited to sponsor the forum titled “Impacts of the Rapidly Changing University Environment on Student Education and Professional Development” (Thursday morning, April 27th). This roundtable discussion will feature a large and diverse group of faculty discussing future directions in the teaching of American archaeology and how these changes will affect students in what they learn and in opportunities for job placement.

The most important part of applying to schools often is getting a foot in the door by simply talking to someone. The SAC has sponsored the bi-annual Graduate School Expo in the past (it will take a break this year) and has continued to offer help getting prospective students the information they need to apply for further education. Future projects include creating an online gateway for obtaining application materials and the help of campus representatives.

We also maintain a website on the SAA webpage titled “Student Connection,” which offers more information on our committee and provides general information to student members. We have also created a SAC listserv at <http://groups.yahoo.com/group/SAAstudentaffairs/>. This has been a great way for students to ask questions, submit calls for papers, or advertise con-

*➤ STUDENT AFFAIRS, continued on page 31*





# PUBLIC EDUCATION COMMITTEE

## MOVING PUBLIC EDUCATION FORWARD

**Shereen Lerner**

*Shereen Lerner is Chair of the Cultural Science Department at Mesa Community College and a long-term member and past Chair of the Public Education Committee.*

**P**ublic education in archaeology is one of the more important missions of the Society for American Archaeology. For the past 15 years, many in the SAA membership have been involved in educating children and adults on the importance and value of understanding and respecting the past. Since the first “Save the Past for the Future” conference more than 15 years ago, there has been a coordinated effort to develop public programs, curriculum, and activities to educate people about archaeology and the information it can offer on the past and connections to the present. Our members have developed curriculum for K-12 students; created brochures on careers in archaeology; organized Archaeology Weeks and Months that include statewide activities; and worked with partner organizations such as the National Association of Interpreters, Archaeology Channel, Social Studies teachers, and many more. We have developed a comprehensive website that continues to grow with resources for archaeologists and educators.

Our future is bright with many ideas and plans for continued programs and activities in public education and archaeology. We continue to send our traveling exhibit to national conferences to advertise our education programs and resources. There are expenses associated with sending our exhibit around the country; we must pay transportation costs and registration fees. Yet these fees are worth their price as it helps get our message out. Our website is also a positive resource, but one that will incur increasing costs for upkeep and the continued addition of new pages with information valuable for educators.

Our most important long-term goal is to support a full-time Public Education Manager in the SAA office. This person will assist states in their public education programs, provide teacher resources, and develop new and innovative programs as part of our public outreach. As we work toward this critical goal, one productive use of the SAA Public Education Endowment Fund could be to enhance our ability to secure grants to develop education programs and resources that can be nationally distributed. Many grants today require matching funds from the applicant. The endowment can provide a source of seed money for

grant applications. Successful grants can help us accomplish even more and may provide the stepping stone to achieving a full-time Public Education Manager.

The Public Education Endowment Fund provides us the opportunity to grow as an organization and offer our message of stewardship, conservation, and information on our valued heritage resources to the public. Our resources were developed with a dedicated volunteer base of SAA members who produce materials that are creative, useful, and informative. But, as much as volunteers form the core of the Public Education Committee, the production and advertisement of these resources cost money, and we view the Endowment as a source of support to ensure the continued success of our Public Education program.



The campaign to “Give the SAA a gift on its 75th” will add \$500,000 to the SAA endowments by 2010. But the endowments are ready to begin small annual payments now. The SAA Board and the Public Education Committee are planning for the best use of the precious dollars available from the Public Education Endowment Fund. Columns will appear regularly in the *SAA Archaeological Record* to keep members informed about the endowment campaign and its current benefits to the SAA membership.



# PUBLIC ARCHAEOLOGY IN AN ANDEAN COMMUNITY

Lucas C. Kellett

*Lucas C. Kellett is a Ph.D. Candidate in Anthropology at the University of New Mexico.*

In recent years, the discipline of archaeology has witnessed continuous discussions and healthy debate concerning the role that public archaeology and community participation should play in archaeological research (Derry and Malloy 2003; Little 2002; Stanish and Kusimba 1996). For many, contributions to public awareness and education, as well as community involvement, are of prime importance and even the ethical responsibility of archaeologists. Whether archaeological activities are made known to the public is usually dependent upon the specifics of a given project. In Peru, for example, there is no regulation or general obligation of foreign research archaeologists to make the public aware of their research activities.

In the Andes, participation of the principal investigator, project funding, and the support of local communities determine the level of public engagement and the context for its benefits. For example, are local communities well informed or poorly informed about their archaeological resources? Do they understand archaeological research and are they accustomed to seeing archaeologists? Are they supportive of archaeological projects and are they included in them? These contexts lay the foundation for determining the appropriate public archaeology program for a specific community. In this article, I describe my experiences with public archaeology in a small Andean community where archaeology is poorly understood or even misunderstood by the public. The important role that public archaeology can play in remote areas and how both local communities as well as archaeologists can benefit from such contributions are also discussed.

## Experiences in Andahuaylas

Andahuaylas is a small town of approximately 20,000 people in southern highland Peru (Figure 1). Located on an isolated unpaved highway between Cusco to the east (former capital of the Inca empire [A.D. 1400–1532]) and Ayacucho to the west (former capital of the Wari empire [A.D. 600–900]), Andahuaylas is planted in an archaeological “no-man’s land” where little research has been done and there are no well-known archaeological sites. Most local knowledge of the past relates to the Chanka ethnic group. They were described by Spanish chroniclers as a fierce group of warriors that, in the early nineteenth century, fought the nascent Inca empire for control of Cusco and subsequently were defeated. Spanish chroniclers described Andahuaylas as the heartland of the Chanka, and today there is a strong Chanka identity in Andahuaylas.

Between 2002 and 2004, the first survey of the Andahuaylas Valley was completed by the Chanka Archaeological Project (CAP), directed by Dr. Brian S. Bauer of the University of Illinois at Chicago. Site information from Archaic to Colonial times was recorded. Sponsored and permitted by Peru’s Institute of Culture, CAP had a Peruvian codirector and employed professional Peruvian archaeologists. Consistent with practices of many Andean archaeological projects, CAP did not inform communities in Andahuaylas of research activities ahead of time for reasons that included the lack of such a requirement for foreign researchers, uncertainty regarding funding and permits, and shifting politics. However, the importance of informing people about the archaeological activities before, during, and after the project became evident.

During my three seasons of CAP participation, I became aware of how little the people of Andahuaylas and surrounding communities knew about archaeology in the region. While we were working in the field, it was not uncommon for us to be the targets of shouts, stares, and questions about what we were doing. Many people thought we were *ingenieros*, or the engineers who commonly engage in development projects (water, electricity, etc.) throughout the Andean highlands. In extreme cases, the survey crew was received in a hostile manner, and they were believed to be thieves, *huaqueros* (looters), or even rebels. In some instances, the North American archaeologists were believed to be *pishtacos*—highly feared, mythological, fair-skinned beings who walk the high grasslands and suck the fat of local farmers to run the machines or mines. Much of this suspicion and fear of foreigners dates to the trauma of the Spanish conquest and subsequent *encomienda/hacienda* eras and most recently from the terrorism experienced during the insurgence of the Maoist guerrilla group *Sendero Luminoso* (Shining Path).



Figure 1: The Andahuaylas Valley of southern Peru.

In comparison to Andahuaylas, neighboring Cusco and Ayacucho are well known for their numerous monumental archaeological sites, associated archaeological projects (i.e., restoration, contract, and research), and heritage tourism programs at numerous Inca and Wari sites (Silverman 2002). The people of Cusco and Ayacucho are accustomed to seeing and hearing about archaeology projects conducted by both Peruvian nationals as well as foreign archaeologists. Economic development via heritage tourism has helped foster conservation and stewardship practices of Peru's valuable yet quickly disappearing archaeological resources in the face of looting, construction, modern agricultural, and pastoral practices, and even adventure tourism (Church and Gamarra 2004; Goddard and Jennings 2003; Jennings 2002). Prior to 2002, Andahuaylas had experienced only one archaeological research project in the early 1970s (Grossman 1972) and one site restoration project (the Inca site of Sondor during 2000). While the general lack of archaeological research and heritage tourism opportunities in Andahuaylas has provided difficult working conditions at times, it has also proven to be a place where public archaeology can yield its greatest benefits.

### Public Archaeology in Andahuaylas

During the course of the CAP, the director and crew made the decision to inform the public of our survey activities in the valley. Admittedly, this was not originally intended, but the unfamiliarity of the local inhabitants with archaeology led us to view this as an important contribution that we could make. We wrote two articles, which were enthusiastically accepted and published in the local newspaper, *La Opinión*. Dr. Bauer also gave an interview at a local radio station and initiated the renovation of the local archaeology museum. At the close of the project in 2004, we worked for three days in the local museum reclassifying ceramics, cleaning and reorganizing cases, and adding information panels in Spanish and English (Figure 2). To thank us, the community organized a large museum re-inauguration party in our honor. It was attended by town officials, local academics, and the press. Numerous local mayors approached us expressing their interest in also developing museums in their own communities. It was incredibly gratifying for the entire crew to give something back to the Andahuaylas community and to receive such an outpouring of thanks and appreciation for our limited efforts.

During my dissertation research in Andahuaylas between 2005 and 2006, I have continued to contribute toward public archaeology in the area. Before fieldwork, CAP codirector Carlo Socualaya and I presented our project plans before a number of community assemblies and discussed our work with many community officials. In addition, we employed local students and community members during mapping and excavation phases. To reach a broader audience within and around Andahuaylas, Carlo and I published four articles in the local newspaper (Figure 3), and, at the request of the local reporters, we

## PUBLIC EDUCATION

will continue publishing articles to keep the public abreast of our research. We have also given four radio interviews at various radio stations in Andahuaylas and in other nearby communities. Because the research includes survey and excavation in remote areas where most people are monolingual Quechua speakers, our press releases have been translated and read on several local Quechua radio stations. We are also contributing to several Andahuaylas websites with general archaeological information as well as initial results from the dissertation project. At the close of the project, we plan to give a public lecture in the local museum on the preliminary research results and assist in renovations at the local museum, possibly with a museum case dedicated to the project.

In short, the responses to our public archaeology efforts have been overwhelming. Carlo and I are stopped frequently in the street by interested city officials, amateur archaeologists, journalists, and others. It seems as if everyone wants to share their personal knowledge of the past, which includes local legends and stories, the existence of various sites and archaeological materials on their land, and general enthusiasm for what we are doing. Furthermore, surrounding communities have become less fearful and more welcoming of us during fieldwork.

### Concluding Thoughts

In conclusion, the benefits from our contributions to public archaeology in a small Andean community have been fruitful for both local communities and archaeologists. First, many communities within which we have worked have gained greater confidence in foreign researchers. Initial suspicions of our work were quickly erased by presenting our project plans in community assemblies, as well as providing short-term employment to locals. Such experiences place communities in positions to receive benefits (i.e., employment) from future archaeological projects and open the door to the possibility of economic development through tourism. Second, our survey and excavation work has helped to construct a local history, which we have made accessible to the public through radio, local newspapers, and by the renovation of the local museum. Project reports and future publications written in Spanish will provide informative materials that local schools and others can use to learn about the local history of Andahuaylas. Also, given Andahuaylas's strong identification with the Chanka, relevant archaeological results will contribute to a better understanding of their ancestors. Third, our contributions to local radio stations and the newspaper have elucidated the value of systematic scientific archaeological research. Such explanations have illustrated to the public the importance of this approach for understanding the past, in contrast with private/amateur collecting and looting. Thus, local communities and officials now have a better understanding concerning the process of archaeology, the important archaeological sites that exist on their land, and the need to protect them. Finally, from experiences in Andahuaylas, it is my hope that this article has highlighted the important role that public programs can serve in facilitating successful archaeological research.



Figure 2: Chanka Archaeological Project members, Lucas Kellett and José Quispe Huamán, renovating the local archaeology museum in Andahuaylas.



Figure 3: Front page of the local newspaper, *Opinión*. Translated headlines: (Top) "The Chankas were strong because they ate a lot of guinea pig" (*cuy*); (Bottom) "American archaeologists discover a new Chanka site on Cerro Luisinayoq and during the excavation of seven Chanka houses they found an abundance of guinea pig and camelid bone."

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# THE ADVISORY COUNCIL ON HISTORIC PRESERVATION'S ARCHAEOLOGY TASK FORCE

Daniel G. Roberts

*Daniel G. Roberts is President of John Milner Associates, Inc., a private firm specializing in cultural resources and historic preservation consulting headquartered in West Chester, Pennsylvania.*

Among the many historic preservation issues that fall under the purview of the Advisory Council on Historic Preservation (ACHP) are those involving the requirements of the National Historic Preservation Act (NHPA) of 1966, and more specifically, the provisions of Section 106 of the act. Central among those provisions is the identification, evaluation, and treatment of historic properties (i.e., those resources that meet one or more of the criteria of eligibility to the National Register of Historic Places), including archaeological sites.

Following the August 2003 appointment of Julia King as the first archaeologist to be a member of the Council, Chairman John L. Nau III established an Archaeology Task Force (ATF) to identify those archaeological issues that should receive priority action by the ACHP and to recommend ways to address those issues. To assist in these tasks, the ATF sought and received input from professional archaeological organizations, including the Society for American Archaeology (SAA), the Society for Historical Archaeology (SHA), the Register of Professional Archaeologists (RPA), and the American Cultural Resources Association (ACRA); federally recognized tribes; and Federal, State, and Tribal Historic Preservation Officers, the National Conference of State Historic Preservation Officers, and the National Association of Tribal Historic Preservation Officers.

As a result of this process, three priority topics were identified to help the ATF focus its efforts, including (1) revisiting the ACHP's existing (1988) *Policy Statement Regarding Treatment of Human Remains and Grave Goods*; (2) crafting archaeological guidance documents for Section 106 practitioners and participants; and (3) identifying strategies for maximizing the rich potential of archaeological resources to enhance heritage tourism and public education. Each of these topics became priority issues due to their immediate currency among a wide range of archaeological practitioners.

Chaired by Julia King, the ATF consists of representatives drawn from Council membership. These representatives

include practicing archaeologists, cultural resources legal council, and other cultural resources specialists representing a broad constituent range. Participants include the following:

Advisory Council on Historic Preservation

Julia A. King, Chair

Gerald Peter Jemison

Staff: Tom McCulloch, Laura Dean

Department of Agriculture (Mark Rey)

Represented by Sarah Bridges

Department of Defense (Philip Grone)

Represented by Maureen Sullivan, Paul Lumley, Lee Foster, Laurie Rush, and Virginia Busby

Department of the Interior (Fran Mainella)

Represented by Sherry Hutt, Caroline Hall, and Tim McKeown

Secretary of Transportation (George Schoener)

Represented by Owen Lindauer

National Conference of State Historic Preservation Officers

Represented by Jay D. Vogt and Nancy Schamu

National Association of Tribal Historic Preservation Officers

Represented by Alan Downer and Bambi Kraus

Native American Advisory Group

Represented by Ken Carleton, Vernelda Grant, Gordon Pullar, and Kelly Jackson

And finally, the Task Force invited SAA, SHA, RPA, ACRA, and the American Association of Museums (AAM) to appoint individuals to serve as "resource persons" to the Task Force. Dan Roberts and Kay Simpson were selected to represent SAA, SHA, RPA, and ACRA, and Martin Sullivan was selected to represent AAM by providing input as requested.

In a six-month period through the end of January 2006, the ATF has participated in over a dozen meetings and teleconference calls. Much progress has been made, particularly with regard to revisiting the existing ACHP policy statement on human remains and funerary objects. On September 1, 2005, the ACHP published a notice of intent in the *Federal Register* entitled "Working Principles for Revising the ACHP's Policy Statement Regarding Treatment of Human Remains and Grave Goods," and invited public comment on the document. The comment period closed on December 2, 2005. The "working principles" consisted of six broad tenets to help guide the ATF in making revisions to the existing document. More than 70 comments were received (including those of SAA, RPA, and ACRA), and the ATF has evaluated all comments and taken them into account as it moves forward on revising the human remains policy. In addition, presentations were made by Julia King at the ACRA board meeting in November 2005, the SHA board meeting in January 2006, and a session is scheduled for the SAA meeting in May 2006. Formal consultation on the human remains and funerary objects policy is expected to begin by early spring of 2006.

Progress has also been made in producing guidance documents for practitioners and participants in the Section 106 process. The purpose of this initiative is to develop a series of short documents that presents the ACHP's guidance and interpretations regarding what the implementing regulations (36CFR800, as amended) require and do not require. Toward that end, several ATF subcommittees have been formed to tackle topics that include: what constitutes a "reasonable and good faith effort to identify historic properties"; what is appropriate consultation; what is appropriate application of the National Register criteria; and what are appropriate alternative mitigation strategies. Additional topics to be addressed by the subcommittees include responsibilities of federal agencies for undertakings on private lands; curation and recordation of archaeological properties; and quality assurance in Section 106 archaeology. These are all difficult and subjective topics and concepts, but the subcommittees and ATF as a whole are committed to assisting the ACHP in producing guidance documents that will foster more consistency in the application of Section 106 on a national level.

The third topic of concern, enhancing heritage tourism and public education opportunities as they relate to archaeology, has yet to be addressed by the ATF. In essence, this topic centers on expanding the President's Preserve America initiative by finding ways to enhance the public's knowledge of and appreciation for archaeological properties. This initiative will be addressed by the ATF later in 2006.

The work before the ATF is challenging and of the utmost importance as we begin the fifth decade of archaeological practice under the purview of federal regulation. The treatment of

human remains and consistency in the application of Section 106 have been vexing and controversial issues in our profession for many years, and the importance of archaeology to heritage tourism and public engagement initiatives cannot be overstated. We urge all concerned archaeologists to become familiar with these issues and participate in the public commenting process as the ATF moves forward with its important tasks in the months ahead. SAA, SHA, ACRA, and RPA members are also encouraged to communicate directly with Dan Roberts at [droberts@johnmilnerassociates.com](mailto:droberts@johnmilnerassociates.com) or Kay Simpson at [ksimpson@louisberger.com](mailto:ksimpson@louisberger.com) with any concerns or comments.

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# ARCHAEOLOGY AND INTELLIGENT DESIGN

Peter Bleed

*Peter Bleed is Professor of Anthropology in the Department of Anthropology and Geography at the University of Nebraska-Lincoln.*

As amply reported in the popular media, a number of American theologians, pundits, and a few researchers have recently presented a set of theories called “intelligent design,” an alternative to evolutionary explanations of change in natural systems. In its simplest form, intelligent design—or “ID”—posits that the world presents systems that so defy natural explanation that they can only be the result of some controlling “designer.” When played out in the popular media, ID presents a point of conflict between the scientific and conservative religious establishments. The role ID should have in public education has been especially contentious as school boards have sought to insert it into or block it from science curricula. Scanning major media reports indicates that archaeologists have not been especially active in the ID debate, but maybe we should be paying more attention to the topic and its implications. Certainly, we should be interested in the views our students bring to their college classes. Beyond that, a close reading of some popular archaeology texts and the literature on some important events of the archaeological past suggest that we might wish to consider the relationship between archaeology and ID.

Darwinian thought is at the center of one of the hottest debates in modern Americanist archaeology. In fact, if Darwinism has an organized opposition anywhere in the sciences, it consists of archaeologists who reject its utility for the interpretation of archaeological phenomena. This point has been hotly debated in our journals and has been the focus of any number of graduate archaeology seminars. While several of us see utility in applying standards of selection and adaptation to the things we study, many others either find this topic uninteresting or deny the utility of those concepts to any form of reproduction that does not involve genes. As interesting as we may find this discussion, creationists and other critics of evolution appear not to have noticed our debate—at least it has not been used in any of the critiques of evolutionary theory that I have read. Maybe this turmoil within archaeology is too minor to have attracted wide attention. More likely, the explicit support virtually all academic archaeologists give to evolutionary interpretations of the rich fossil record of the human biological history has marked archaeology as hostile territory for opponents of evolutionary theory.

But the matter does not end there, because archaeologists *are* divided about the role of intelligence in the design of the systems we study. To be sure, no establishment archaeologists see the hand of a supernatural designer in the archaeological record, but to take explanations of agriculture as an example, there is diversity of opinion and ample inconsistency in how archaeologists view the role of *human* intelligence.

Given archaeology’s humanistic background and the interest that many modern archaeologists have in agency and peculiarly human qualities, it makes good sense that some archaeologists see agriculture as the culmination of essential human trends or as a rationally devised means of solving problems like food shortages or the need for feast food. In contrast to explanations that depend on human intentionality, naturalistic explanations of agriculture hold that broader environmental systems might lead human cognitive and cultural capabilities in the direction of agriculture. But in that regard, it is remarkable that archaeologists who approach agricultural origins from scientific and evolutionary perspectives very often give undocumented human cognitive ability a central role. Ecologically based discussions of agri-



cultural origins regularly speak in terms of human choices, decisions, and desires. Instead of examining the phenotypic flexibilities of potential domesticates or external processes that might have changed the relationship between people and plants and animals, we find flat statements like “*Homo sapiens* transformed the genetic makeup of plants and animals” (Armelagos and Harper 2005:69). In other cases, observed changes in domesticates are simply assumed to be the result of conscious human selection even when we have no way of demonstrating human intentionality (cf. Tchernov 1998:220). Looking beyond human capabilities may be difficult, since even Darwin (1876) saw agriculture as the result of human cognitive growth. Assumptions of cognitive volition also build on understandings of human problem-solving skills and seem reasonable in light of well-documented efforts of recent farmers. But as Rindos (1984) long ago pointed out, with no foreknowledge, humans could not have intentionally set out to make the innovations that resulted in agriculture.

From a scientific perspective, the main failing of ID is that it offers no means of predicting how, why, or when supernatural innovations appear. They just happen, so ID adherents are free to call them up when they cannot think of, or have not looked for, alternative explanations. Archaeologists who treat human intelligence in the same way replicate the essential flaw of ID. Human creativity and intellectual breakthroughs are, of course, real and very different from supernatural innovation. They are amenable to scholarly investigation and scientific analysis, and they have been observed repeatedly and studied at length. They certainly can be used in formulations of the past, but in doing that, archaeologists should avoid the scholarly mistake made by proponents of the other kind of intelligent design. If our explanation of change depends on the intelligence of human designers, in addition to presenting evidence that the intelligence existed and that it was causative, we have to document the contextual conditions that made it effective.

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### 2006 AMERIND-SAA FINALISTS ANNOUNCED

In October 2005, the Amerind Foundation in Dragoon, Arizona hosted its second annual Amerind-SAA Seminar entitled “Archaeology at the Trowel’s Edge: Methods of Collaboration and Education,” chaired by Steve Silliman of the University of Massachusetts–Boston. The symposium was selected among 30 candidates and five finalists at the Salt Lake City SAAs. The Amerind panel met at the end of 2005 and selected four finalist symposia for the San Juan, Puerto Rico SAAs. San Juan finalists include:

- “Early Village Society in Global Perspective,” chaired by Jake Fox of the University of Pittsburgh and Matthew Bandy of the University of Oklahoma;
- “Uses of the Past: Negotiating Social Change Through Memory and Tradition,” chaired by Kathy Larkin and Sarah Barber of the University of Colorado;
- “Enduring Motives: Religious Traditions of the Americas,” chaired by Warren DeBoer of Queens College CUNY;
- “Long-Term Culture Change and Continuities in Post-Conquest Mesoamerica,” chaired by Joel Palka of the University of Illinois–Chicago and William Fowler of Vanderbilt University.

The outstanding symposium in San Juan will be invited to the Amerind Foundation in the fall of 2006 for a five-day intensive seminar, the proceedings of which will be published by the University of Arizona Press in a new series entitled Amerind Studies in Archaeology. If you are interested in being considered for an Amerind-SAA Seminar, please check the appropriate box on the Session Abstract form (Form E) when you apply for a session at the 2007 meetings in Austin, Texas. For information on Amerind-SAA Seminars, log onto the Amerind website (<http://www.amerind.org/>) and click on the “Seminars” box.

# INTELLIGENT DESIGN: A THREAT TO RELIGION!

David Webster

*David Webster is Professor of Anthropology at the Pennsylvania State University.*

**M**y own reaction to the scientific implications of the intelligent design debate is boredom mixed with a bit of depression. Arguments from design in one guise or another have been around since the nineteenth century and have done nothing to undermine scientific perspectives or advance nonscientific ones. They are not themselves testable, and so are inherently unscientific, as the recent federal ruling in the Dover School Board case found. The debate also tells us much about the sad state of our educational system. Most of the public (and, apparently, many lawmakers) do not know that the current arguments essentially rehash much older ones, with a superficial overlay of modern genetics and organic physiology.

The least interesting version of intelligent design has a deity creating the universe in something like its present state, with all of the complex designs already realized. This is only an updated version of creationism—the human eye, for example, just is, and one need not account for the development, evolutionary or otherwise, of this complex organ nor of anything else.

A more interesting version of intelligent design envisions the creation of a clockwork world that had very simple origins but then develops and runs according to rules established at the outset, without the subsequent intervention of the creator—a form of deism. Such a world is dynamic—it unfolds according to an algorithm (the original rules) that we interpret as “natural” scientific principles (gravity, relativity, etc.). One might imagine that one principle established for such a world was evolution, and that it is no more improper to study evolution without recourse to theology than it is to study physics or chemistry without reference to God.

All the old moral questions, of course, derive from these conceptions of beginnings—why do evil or misfortune or sloppiness exist in a well-designed and compassionate universe, whether static or dynamic? Obviously the believer circumvents this difficulty through the mechanism of faith: God has a divine plan unknown to mortals, but everything is for the best. In other words, the very characteristics of the world that might lead one to reject intelligent design become a litmus test for faith. No objective test of this worldview is imaginable, because examples that run counter to expectations can (perversely) be used to support them.

Much more interesting to me are certain other theological conclusions we might draw from the logic of intelligent design that are perhaps unanticipated by its proponents. Let us set aside, as the court did, the disingenuous claim, “we’re not advocating any *specific* deity or intelligent designer.” Suppose we take seriously the barebones intelligent design enterprise: that we humans must conclude from looking at the world whether a creating deity exists, and if so *what qualities that deity possesses*. This last concern is central because once we jettison the concept of any particular deity (the default Christian God in the current initiatives, but any others as well), we are left with a prospective deity devoid of a priori qualities, moral or otherwise. These must be deduced from observations (and here there is a science-like element in intelligent design).

The central logic of the biased intelligent design view is that a designer must exist, therefore rescuing us from a godless universe, and that one quality of the designer must be intelligence because of the

putative perfection (or at least elegant complexity) of some organisms or organic structures, such as immune systems. What if we grant this conclusion, but then extend the argument by considering the endless examples that nature presents us of bad design, something that intelligent design advocates avoid? Recently, I asked the 12 students in my archaeology class if any of them had back problems, and about half of these young people raised their hands. This condition, I pointed out, is often due to the fact that the human spine is not well designed for bipedal posture or locomotion. My colleague Alan Walker, a human anatomist, likes to point out many other examples of the jury-rigged structures that make up our internal organs.

The point, of course, is a larger one. Nature is full of ramshackle biological systems that any rational or intelligent designer would be ashamed of. It is full of organs that have no functions. And, as biologists have recognized since Darwin's time (and probably earlier), nature is messy, frequently chaotic, extremely wasteful of life, and often astoundingly cruel. Any honorable application of the intelligent design argument must take all this unpleasantness into account. It must also explain inconvenient juxtapositions. Why is every elegantly designed immunological system counterbalanced by some equally elegant microbe bent on circumventing it?

A fair conclusion is that *if* a creator exists, he/she/it is only intelligent enough to get things right some of the time, like an engineer who designs a good engine but a lousy transmission. One might also conclude that the designer is sometimes insane and malevolent, and certainly not concerned with the well-being of humans, or indeed of other components of the biological world, much less their fates in the afterlife.

Decoupling the intelligent designer from any particular set of qualities (apart from some predisposition to order) confronts the creationist with a major vulnerability: the creator need have no moral disposition at all. Intelligence by itself *has no particular moral connotation* once one abandons the a priori Christian idea that all is for the best in God's plan. In fact, one might envision the creator to be Satan, because there is no requirement that such a being is anything but intelligent and creative. More fundamentally, because the moral propensities of the creator are neutral or unknown, there are no certain moral lessons—good or bad—to be learned from observing the world around us. At this point, the assumption of a creator becomes irrelevant, not only because adding the assumption of a “being” or a “creator” to an otherwise “natural” universe provides no explanatory power (as Richard Dawkins has repeatedly observed), but because it also supplies no rationale for moral behavior and no religious reward or payoff.

In the face of all this, evolution looks pretty good. It tells us how a fairly simple set of processes, coupled with a lot of randomness and messiness, can produce a world that is complex and elegantly (but never perfectly) ordered. If, as a good anthropologist, I were forced instead to choose a deity consistent with the way the world behaves, I would advocate Tezcatlipoca, the Aztec god of the Smoking Mirror. This immortal and all-powerful trickster toys with humans and brings calamities and misfortune. With one hand he confers gifts and with the other overthrows kingdoms and frustrates our fondest and best human desires. He cares for us only as playthings in a chaotic world. Now there's a god for you! It's enough to drive one to atheism!

# INTELLIGENT DESIGN?

**Darcy F. Morey**

*Darcy Morey is an Assistant Professor in the Anthropology Department at the University of Kansas in Lawrence.*

**F**rom my affiliation, it is probably not difficult for a reader to appreciate that the recent upsurge of talk about intelligent design (ID) strikes close to home. This is not, of course, the first time in recent years that Kansas has “distinguished” itself on this issue. The last time, in the late 1990s, none other than the biologist Stephen Jay Gould weighed in on it in the pages of *Time Magazine* (Gould 1999). Now, the state public school board again has expressed its apparent desire to make Kansas the laughing stock of the world, but I do not find it funny—I live here. Kansas is now one of several states that have been given, by the Fordham Institute, a failing score on science standards in public schools. That score was largely based on the radically compromised treatment of evolution. The standards, concluded the Institute, represent a relentless promotion of ID. Given this state of affairs, one might reasonably ask “What’s the Matter with Kansas?,” as did Thomas Frank, a native Kansan and former University of Kansas student, in the title of a recent book (Frank 2004). Frank was mostly considering the rise of ultra-right wing political ideology in this part of the country, but the question can easily be raised regarding this particular issue. In fact, Frank briefly notes: “The Kansas school board draws the guffaws of the world for purging state science standards of references to evolution” (Frank 2004:35).

While I hope it is a minority view, I reproduce below a letter to the editor that appeared in a recent edition of our local newspaper (Johnson 2005):

Why teach intelligent design? Scientifically, something cannot be made from nothing and, though there are many theories, I have yet to see any theory proving how the earth was formed from nothing. Some say intelligent design is a religious philosophy, and they are right. So what? All of man believes in some kind of religious philosophy; we are “designed” that way.

If one looks at the “design” of a seashell, so perfectly shaped and spirals all evenly carved out, or a tree with its branches spreading in a pattern, or the moon and the tides, the sun and Earth rotations, it is obvious to me that this Earth was designed from beginning to end. You don’t have to be a rocket scientist to figure this out; just look around and see the beauty that surrounds you and think about how interwoven it all is. You cannot separate the beginning or the middle or the end; it is all a process.

I’m proud to say my state is willing to risk the ridicule to protect our belief in our wonderful God. Look at other states and what their values are. It is us who should be questioning.

One last note, the person who teaches intelligent design should be one who has studied for years and can fully understand and explain creation. After all, God’s representation should be the best. After 9-11, when the majority of us asked for His help, I think He now deserves ours. Stand up for His rights.

—Fran Johnson, Lawrence

[Letter reprinted by permission ©Public Forum, *Lawrence Journal-World*, Lawrence, KS]

In Dover, Pennsylvania, the school board recently “distinguished” that community in a similar fashion, but the ensuing elections shifted the balance of power away from those who wished to have ID taught

as science. I can only hope the same occurs here.

Rather than “preach to the choir,” in the remainder of this column, I highlight how I deal with the issue when I teach courses at Kansas University. Evolutionary theory is a prominent component of my professional agenda. Not only do I write about it as a subject itself (Morey 2000, 2003), but it also forms a substantial part of many research projects that I have pursued (e.g., Morey 1994, 2006). I also teach an advanced undergraduate/beginning graduate-level seminar in evolutionary theory in archaeology, as I just did in the Fall semester of 2005. Addressing them on this issue is also akin to “preaching to the choir.”

I wish to instead highlight how I approach this and closely related issues when I teach our introductory archaeology course. First, I hand out copies of Gould’s 1999 article on this issue, and I ask the students to read it. In the next class meeting, I comment on the article and welcome them to do so as well. My commentary typically revolves around one of Gould’s closing statements that “no one ignorant of evolution can understand science.” I point out that I agree with that statement but that I am inclined to augment it by turning it around, thus suggesting that no one ignorant of science can understand evolution. In my view, as I tell them, it works both ways, and that is why, as part of the course, I also talk about what science is and what it is not. First and foremost, the supernatural is out as an explanatory principle. The reason, I say, is that while a given supernatural scenario for the origins of humanity might well be true, we have no way of knowing that in terms that can be replicated in a scientific fashion. So we have the myth of so-called “creation science,” which is not science at all, and ID falls squarely in that camp—ID is a religious concept, pure and simple.

I am proud of many aspects of Kansas, but the mindset reflected in that letter is not one of them. And, to close, I share my favorite example that runs counter to the notion of ID, an example that I use in my advanced classes. I ask the students, “why, if humans are the product of ID, are human males equipped with sets of rudimentary and completely functionless mammary glands?” I suppose one could suggest that this fact is inconsequential, at most, but there is always a metabolic expense, however small, incurred in the development and maintenance of any biological structure. So in light of this mystery, I end here with a final question: *Intelligent Design?*

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# YOU SAY PCE, I SAY CPD

## TRAINING FOR PROFESSIONAL ARCHAEOLOGISTS IN THE UK

**Kenneth Aitchison**

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**T**here are approximately 5,700 professional archaeologists working in the United Kingdom (UK), with roughly half of them employed by commercial companies that undertake archaeological fieldwork funded by private or state developers. The number of people working in UK archaeology has grown remarkably over the last 15 years, and making sure that archaeologists' skills are appropriate and up-to-date in a rapidly changing environment is a big issue.

The Institute of Field Archaeologists (IFA) is the professional association for archaeologists in the UK. It is for all archaeologists, whether working in the private or governmental sectors, and includes academics and museum archaeologists too. It is not compulsory to join, as archaeology is not a "closed profession" in the UK in the way that legally regulated professions such as medicine and law are. But the IFA exists to strengthen and improve professional practice and to raise the standards of quality—and it seeks to evaluate archaeologists by their competence to carry out this work. Membership involves commitment to a code of ethical conduct, part of which specifies that members must have due regard to the maintenance of their skills and competencies; this is "continuing professional development" (CPD), or what many North American professions call "professional continuing education" (PCE). IFA seeks to help members in maintaining their CPD, partly by facilitating training opportunities for archaeologists at all levels and in all branches of this wide-ranging profession.

### The Issue and the Need to Demonstrate Skills

The European Convention on the Protection of the Archaeological Heritage (revised), known widely as either The Malta or Valletta Convention, came into effect in the UK in March 2001 (an excellent discussion of the convention is presented as part of an overview of commercial archaeology in Europe by Niquette [2001]). This document promotes high standards for all archaeological work, specifically aiming to protect fragile, nonrenewable archaeological resources by seeking "to ensure that excavations and other potentially destructive techniques

are carried out only by qualified, specially authorised persons." The UK government ratified this convention in the belief that protocols already in place meant that the convention's requirements were being met. But they were not. England, Wales, and Scotland are almost unique in Europe in that there is no universal system of regulating excavation through licensing. This relates to the fact that archaeology is not a controlled profession, which harkens back to the days when archaeology was a hobby for the moneyed classes rather than a job in which skilled people earned their living.

Some objective way is needed to determine who can be considered qualified to carry out the potentially destructive techniques that produce the primary data upon which all other archaeological work is founded. Ideally, this should be through a peer-review process of assessing experience, ethical responsibility, and competence. The problem is that archaeologists have no clear means to demonstrate their skills. While a 2003 survey (Aitchison and Edwards 2003) identified that 90 percent of professional archaeologists in the UK held university degrees—rising to 98 percent among archaeologists aged in their 20s—this may not mean that they are very highly skilled. A hard-earned degree awarded as a prelude to a professional career is a demonstration of academic achievement, but it is not an assurance of quality or competence 10, 20, or even 40 years later.

### The Way Forward

An impartial measure of competence in the workplace has been required, including some way to define the skills that archaeologists need, the means to objectively judge whether they have them or not, and a mechanism to deliver the training in those needed skills. The tools developed to meet these goals are called National Occupational Standards (NOS). These are statements of the skills, knowledge, and understanding needed for different work roles and are used to define the outcomes of competent performance. These have been developed in many different occupational sectors across the UK, and those for archaeological practice were published in 2003 fol-

lowing a lengthy process of review by archaeologists in the many different subsectors of our profession working in many different roles.

An important point is that archaeologists need more than just the skills involved in digging tidy holes in the ground. Archaeologists must be competent in people management, financial management, health and safety, and a host of other skills, not least of which are data management and processing—field-work is only one aspect of archaeological work. The Standards cover the full suite of skills needed for all the tasks that archaeologists undertake in the many working roles that they play, whether they are ever out in the field or not. These benchmarks of competence set out when a particular skill might be needed, what an individual has to know and do to perform this skill, and what evidence they should provide to demonstrate that they have it. With such a well-defined structure, the Standards can be used in training development, performance appraisal, recruitment, personal development planning, and many other areas.

The beauty of the Standards is their transferability—they do not specify buttons to press or particular software to use, but they instead look at skills in terms of their appropriate application. This should ensure that the Standards are both portable—applicable anywhere in the world—and “future-proof”—they will not become defunct as technology develops. Already the Standards have been put to use in rewriting job descriptions, carrying out audits of organizational skills, and planning learning agreements for placement. They also have been used to design training courses and hopefully will be used to link together learning experiences from training excavations across the country.

A great leap forward that is under development is work on a set of vocational qualifications based upon the Standards—qualifications based upon a person's competence in the workplace right now, rather than their academic performance in the past. These qualifications will be available at a series of levels suitable for all, from new entrants to experienced senior professionals whose work has much more to do with strategic management than the day-to-day examination of archaeological remains. Achievement of these qualifications will be based upon the production and assessment of evidence generated in the workplace—written, drawn, photographic, audio, or video recordings, or even the attestation of someone who witnessed the work—matched against the requirements of the relevant Standards.

Even without using them to gain qualifications, however, the Standards can be used to judge a person's competence and to design training that keeps them up-to-date—their CPD. IFA membership involves a commitment to maintenance of skills, and if this can be formalized into using the NOS to objectively



Figure 1: Excavating early Roman features at the Paternoster site. Photo courtesy Museum of London Archaeology Service (MoLAS).

demonstrate that individual members are competent to practice, then we will be a very important step along the road to show that IFA membership is a guarantee of competence. This could then be used as the prerequisite for meeting requirements of the Valletta Convention, thereby leading to de facto recognition of the demonstration of skills as the only way into professional practice. The IFA has developed a model to achieve this goal, known informally as the “six steps to heaven”:

- (1) define the roles and levels of responsibility that archaeologists fulfill;
- (2) identify the skills they need to play those roles;
- (3) deliver the training required to provide the skills;
- (4) grant the qualifications that demonstrate learning;
- (5) match the IFA membership grades to recognize skills and qualifications;
- (6) provide the pay and conditions that reward skilled, qualified practitioners.

IFA has confidently negotiated steps (1) and (2) in the creation of the Standards. Step (3) has begun, and (4) and (5) are under development. Step (6), the promised land of financial respect,



Figure 2: Excavations at Borough High Street. Photo courtesy Museum of London Archaeology Service (MoLAS).

still seems some distance away, but it is now seemingly much more achievable, all based upon CPD and the regulation of the profession.

In the past, archaeology in the UK suffered from an underdeveloped career structure, with a lack of formal practical training, inadequate documentation of skills, insufficient resources, and too little value placed on training. But all of these issues are now being tackled. It has not been an easy ride—there is still resistance in some quarters, and the professional association is hampered by freeloaders who benefit from the work that the IFA has done to raise professional standards and respect for archaeologists but who still decline to join and contribute.

### Conclusions

Archaeologists in the UK are realizing that they have to maintain their skills to be recognized as professionals. Demonstrating that they have committed themselves to a program of continuing professional development is the mechanism by which they can do this. Not every IFA member has written their own personal development plan and even fewer maintain one once they have written it, as the present IFA rules on CPD rely on professional obligation rather than on strict requirement imposed from above. No one has ever been thrown out because they have not kept their CPD up to date. But when we

do take that step—when commitment to CPD becomes central to maintaining membership, and membership is a requirement to practice—then things will be very different.

The Register of Professional Archaeologists (RPA) is similar to IFA in that it requires members to be competent when they join, but RPA members need not continue to demonstrate competence. While Hardesty (2002:6) notes that “the Register is clearly focused on certifying that archaeologists have the minimum education and experience needed to work at this level,” Jeske (2002, 29) comments that “[r]egistration does not guarantee future professional performance from any individual—nothing can do that—but it does show professional attainment.” Professional attainment is something achieved in the past; professional competence is something that exists in the present. Ellick (2003) calls for stronger links to be made between RPA registration, training, and PCE, arguing as I have done in the case of IFA members that the maintenance of competence requires a commitment to PCE once Registration has been achieved.

What developments in professional archaeology around the world emphasize is that CPD/PCE is a necessity, not an optional extra. It is needed wherever archaeologists practice to show our confidence in our own abilities and those of our peers, to show respect for the skilled labor that we carry out, and to gain the respect of other stakeholders in our work.

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The Institute of Field Archaeologists website is at <http://www.archaeologists.net/>. There are links from there (under “Training” and “The Profession”) to the National Occupational Standards in Archaeological Practice and the reports on their creation and use.



# PREVIEWING PREHISTORY

## HOLLYWOOD AND THE UNDERGRADUATE ARCHAEOLOGY STUDENT

William A. Turnbaugh

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The longer one endures in academia, the more tempting it is to subscribe to the truism that while we invariably grow older and tend to change, the young people we meet in our classrooms remain remarkably constant in both age and outlook. Though we recognize this notion as a gross generalization that overstates the matter, could there be some grain of truth in the commonplace observation that our current students are in some ways like those we taught in prior semesters?

For more than three decades, my offerings at the University of Rhode Island have included three sections per year of Anthropology 202, an introductory-level course titled “The Prehistoric Ages.” In each of 36 regular academic semesters between Spring 1986 and Fall 2005 when I have taught the course, my students answered seven brief, open-ended questions on an index-card survey. More than 2,200 undergraduates enrolled in these classes during the past 20 years have cooperated by providing anonymous information about their preconceptions and preparation for studying the prehistoric human past. They specified their class status, any prior anthropology courses, and the reasons for taking Anthropology 202, then provided information regarding any previous knowledge of or exposure to archaeological sites, museums, media, or practitioners.

Discussion of the earlier overall survey results through 1993 appeared in these pages more than a decade ago (Turnbaugh 1994). This update examines just one topic in greater detail: links between mass media—particularly books or movies relating to prehistory—and the students we teach.

### Memorable Media

Throughout the 20-year survey period, my class profile has remained remarkably consistent. Of the 125 students per year that I teach in this course, approximately three-quarters are freshmen or sophomores who have not previously enrolled in an anthropology course. The majority are using Anthropology 202 to fulfill a general education requirement, and most will not take a second course in the discipline because university course-distribution guidelines discourage them from doing so.

On average, about 10 percent of my class members are or will become anthropology majors before they graduate.

Students are hit “cold” with the survey at the start of our initial class meeting each semester. They are given only a few minutes to fill out their cards in response to the questions projected on a screen at the front of the room. Among the topics they are asked to consider is this one: “Have you read a book or seen a movie with an archaeological or prehistoric theme? Do you recall its title?”

The positive response rate on this question has fluctuated a little over the years, hovering around 50 percent into the early 1990s, then increasing to about 70 percent since the late 1990s. It even approached 80 percent several times in more recent semesters. Altogether, of the 2,232 students who completed the survey in this period, 61.7 percent (1,377) supplied the title of a movie or book. Across two decades, the number of cited book titles steadily declined as movie titles have gained ascendancy.

### The Incredible Indiana Jones

The films of the Indiana Jones trilogy remain perennial favorites of students enrolled in my course, as they have been from the beginning of my survey in the mid-1980s. Conceived by writer George Lucas and brought to life by director Steven Spielberg, these genuine Hollywood “blockbusters” have been viewed by untold millions of young people in movie audiences and through television or personal home entertainment equipment over the years. They remain among the 100 top-grossing films of all-time in American theaters, with more than \$619 million in receipts to date (<http://www.imdb.com/boxoffice/all-timegross>). Few other productions of this vintage are still on the list, most having been displaced by more current titles.

*Raiders of the Lost Ark* (1981) introduced the handsome, bullwhip-cracking archaeologist, played by Harrison Ford, in an adventurous race to find and rescue the Ark of the Covenant before the Nazis could get their hands on it for their own nefarious purposes. *Indiana Jones and the Temple of*

*Doom* (1984) next pitted the resourceful and hyperactive academic against the evil Thuggee cult, found to be exploiting enslaved village children in a remote region of India. In *Indiana Jones and the Last Crusade* (1989), Indy combined forces with his father, played by Sean Connery, to locate the Holy Grail, taking the action right into the spectacular ruins of ancient Petra. Hollywood buzz about a possible fourth Indiana Jones episode continues at present.

Among my University of Rhode Island students, the popularity of these “archaeological” adventures remains as consistent as their endurance on the all-time box-office charts. Over the years since 1986, on average 20.2 percent of all those taking my survey have volunteered an Indiana Jones title. In fact, those numbers have never slipped below 10 percent, and in over half of the surveys, at least one-fifth of my students mentioned the films. During both the Fall 1990 and Spring 1995 semesters, the percentage of respondents listing one of the Indy adventures topped 30 percent. In the most recent survey (September 2005), almost twice as many students (25.3 percent of those surveyed) mentioned Indy as compared to *Jurassic Park*.

On occasion, individual students parenthetically acknowledge a personal debt to the intrepid archaeologist on their response cards. At the beginning of the Fall 2005 semester, for instance, a transfer student who says he/she plans to become an anthropology major admitted, “As silly as it sounds, the Indiana Jones movies sparked my initial interest in wanting to be an archaeologist.” A hint of embarrassment when citing the films is not uncommon. One sophomore enrolled in his/her first anthropology class this semester stated, “I’ve seen several Indiana Jones movies, although I doubt that’s an accurate representation of archaeology.”

### The Dinosaurs Weigh In

*Jurassic Park* first appeared among survey responses at the beginning of the Spring 1993 semester, with just 4.8 percent of the class having reported seeing the film so soon after its release. Steven Spielberg, moving on from his Indiana Jones successes, also directed this feature based on a 1990 novel of the same title by Michael Crichton. An eventful visit to a private preserve, where dinosaurs cloned from prehistoric DNA roam freely, endangers the characters played by the human cast (including Sir Richard Attenborough, Sam Neill, Laura Dern, and Jeff Goldblum), but in every regard the film’s biggest stars are the convincing dinosaur models and animations.

*Jurassic Park* rapidly gained success in American theaters and eventually surpassed even the Indiana Jones films to reach number 11 on Hollywood’s all-time box-office list, with \$356.8 million in receipts. Among my own students, too, *Jurassic*

*Park* bumped Indiana Jones just a semester after its opening, with 29.5 percent mentioning it by Fall 1993. In all but two of the next 23 surveys since that time, the dinosaurs have maintained a narrow edge over the archaeologist. Overall, an average of 20.0 percent of my students have mentioned one of the *Jurassic Park* films, compared to an average of 19.5 percent who continued to cite Indiana Jones through the same period. Notably, neither of the saurian sequels—*Lost World of Jurassic Park* (1997) or *Jurassic Park III* (2001)—substantially boosted this modest advantage when they arrived in theaters.

### And The Runners-up Are...

Together, the several Indiana Jones and *Jurassic Park* films have far outdistanced all other media reported in my survey. Yet several other titles do continue to appear with some regularity on the response cards.

*Clan of the Cave Bear* (1980) was the first in a series of carefully researched novels about early humans and their lifeways written by Jean M. Auel. The book lent its title to a later (1986) Hollywood adaptation starring Daryl Hannah as “Ayla,” a comely *Homo sapiens* who gets deeply involved with Neanderthals. Though students do not always differentiate between the novel and the movie when listing this title, they are more often, it appears, referring to the book. Indeed, *Clan of the Cave Bear* is the only book to endure through the entire survey period. It has been mentioned in 29 of the 36 semesters, by an average of 4.9 percent of my students.

Just two other books received notice with some frequency over several-year spans, though they seldom are listed any longer. John Darnton’s 1996 novel *Neanderthal* excited at least a few readers with the premise that cave dwellers might still be “out there” evading discovery. *Lucy* (1981), Donald Johanson and Maitland Edey’s popular account of finding *Australopithecus afarensis*, remains the sole nonfiction book cited regularly during surveys taken following its publication.

Years after they were released and soon forgotten by the general public, several other older movies also enjoy a modest but persistent following among my current undergraduates. *Quest for Fire*, a 1981 film based on a novel by J. H. Rosny, Sr., featured Rae Dawn Chong in an epic struggle for early human survival against savage beasts and cannibals in a hostile landscape. (Desmond Morris, best-selling author of *The Naked Ape* [1967], choreographed the body-painted actress’s feral movements.) *Quest for Fire* appeared in 22 of my 36 surveys, having been cited by 2.5 percent of the students overall.

Two more motion pictures continue to be listed by one or two of my students most semesters, each with a cumulative frequency of just over 1 percent. In *The Ice Man* (1984), a prehistoric “specimen” conveys a lesson in humanity by exhibiting more noble traits than the modern scientists who study him.

*Encino Man* (1992), a teen comedy with the tag line, “Where the Stone Age Meets the Rock Age,” follows the progress of an un-frozen California cave dweller who quickly attains great popularity among the local high school crowd.

Less easily recalled, apparently, are such recent movies as *The Mummy* (1999), *Laura Croft: Tomb Raider* (2001), and *National Treasure* (2004), which are seldom mentioned more than a year after their premieres.

Educational television programming (Discovery Channel, National Geographic specials, History Channel, PBS’s NOVA series, etc.) is cited by a few students nearly every semester, comprising a respectable average of 5.8 percent of my class members over the past decade. No doubt this percentage is artificially low, given that my question specifically elicits titles of books or movies rather than other media such as television. These sources are probably of much greater importance than the figures suggest, if subsequent indicators during the semester are considered.

## Discussion

It is not easy to isolate or generalize about the preconceptions—well-founded or otherwise—that individual college students may bring to an introductory prehistory course. Nor can we expect to attribute to a specific source those more pervasive notions that seem especially resistant to our efforts to expunge them—such as the popular association of archaeology with dinosaur fossils. Certainly, at least some of these ideas must be by-products of young peoples’ long-term exposure to various media during the formative years. Almost from birth, modern Americans receive an incessant barrage of information and messages from multiple sources, ranging from classroom instructional materials, print media, the web, television, and various forms of home entertainment to an array of other commercial productions, including the standard cinema offerings viewed by millions of their peers.

Obviously, only a minuscule portion of this fare relates even remotely to archaeology or the distant human past. So, do mass media really influence our discipline and shape the public’s perception of it? Do our future students absorb any of these messages to the extent that they may actually be motivated to act upon them? In particular, do the popular media bring students to our courses?

In approaching this question, we might want to consider whether potential and future anthropology students may be choosing to view films with “prehistoric” themes more frequently than, say, English majors or art students. Unfortunately, the lack of equivalent survey data from introductory classes in other disciplines at my own or other universities precludes direct comparison. Yet, even without statistical corroboration, we could safely infer that they do. While perhaps most young people of college age will be familiar with such enduringly popular films as the Indiana Jones series or *Jurassic Park*, and many probably will have watched at least some educational programming about anthropology or archaeology, surely the same cannot be said with regard to some of the other entries that appear regularly on my survey response cards. A safe bet is that, compared to the general college population, a disproportionate number of my students can recall seeing *The Ice Man* or reading *Clan of the Cave Bear*.

Ultimately, are those who see the films or read the books really more likely to check out the archaeology offerings when they arrive at college? Again, the anecdotal evidence offers some measure of support for that conclusion. More than a few students in my classes over the years have confided that Indiana Jones had influenced or even inspired their interest in archaeology. They have come to my course expecting to learn more.

Whatever the shortcomings from a professional or academic standpoint, it seems the mass media can and do influence our discipline, for better *and* worse. Clearly, one of the positive effects is to encourage a certain number of (already predisposed?) undergraduates to look into our courses. Based on what they have reported viewing and reading, they may be bringing to the classroom heightened expectations of excitement and adventure, mixed perhaps with romanticized notions about the past and those who pursue it.

Indiana Jones is a hard act to follow. For many young students, learning about the more mundane facets of our field can be a bit disillusioning at first. Our challenge as archaeologists and instructors is to involve them in exploring the true mysteries and excitement of pursuing the past.

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# TWO DESIGNS FOR PORTABLE SCREEN SUPPORTS

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Excavations at LA 359 (Burnt Corn Pueblo), New Mexico in 2002 and 2005 presented significant logistical challenges, as the site was a half-hour walk from the nearest road. In order to maximize crew efficiency, we constructed supports for our screens that would enable a single person to operate the screen. Portability was also key, so the components of the screen supports were made to be broken down and carried into the site individually. The screen supports are relatively inexpensive and can be made from materials easily found at hardware stores: one design utilizes 2' x 4' lumber and a sawhorse assembly kit, essentially making a “tall sawhorse,” while the other utilizes PVC pipe and standard pipe fittings. Of the two designs, the 2' x 4' version is more robust, while the PVC version is particularly suited to light use; the latter also has the advantage of being lower to the ground due to the angle of the legs.

Hardware for the 2' x 4' screen frame consists of the following:

- four 2' x 4's, each 80" long
- one 2' x 4' with holes drilled to match width of screen
- one pair sawhorse brackets
- two eye bolts 1.5" size, matched to two wingnuts and bolted through drilled holes in short 2' x 4'
- two lengths 96" rope, each tied in the middle to a 4" spring clamp or carabiner that can be clipped into the eye bolts
- four 10" lengths of 1/2" flexible tubing (e.g., aquarium tubing), through which rope is passed to make loops to support the screen handles

Hardware for PVC screen frame includes the following:

- four 7' lengths of 3/4" PVC pipe (can also use galvanized steel, but this is heavier)
- one 4' cross-piece of 1/2" steel pipe (do not substitute with PVC, as steel is required for rigidity)
- two corner pipe joints with apertures of 3/4" x 3/4" x 1/2" to connect the longer and shorter pipe lengths
- two 80" lengths of rope (loop each across top crossbar and pinch rope together with a hold-tite fastener)
- four 10" lengths of 1/2" flexible tubing (e.g., aquarium tubing), through which rope is passed to make loops to support the screen handles
- when complete, stake the top of each side of the crossbar to the ground, using two lengths of 8' rope and two stakes.



Figure 1: Screen frames made of 2' x 4's (left) and PVC pipe (right).

# DOING IT FOR OURSELVES

## WOMEN AND PARTICIPATION IN THE SAA ANNUAL MEETINGS

**Jo Ellen Burkholder**

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In her analysis of Society for American Archaeology survey data collected in 1994, Melinda Zeder suggested that the field of American archaeology was “in the midst of significant change” (Zeder 1997:1). The trends indicated by the survey suggested strong potentials for change in the gendered make-up of the profession and in its distribution across various employment categories. Women appeared to be gaining equity on a number of fronts, including admissions to and completion of graduate programs (Zeder 1997:21) and greater salary parity (Zeder 1997:73), yet they continued to be hampered by higher drop-out rates, lower scholarly productivity, lower success in grant funding, and not surprisingly, lower levels of job satisfaction (Zeder 1997:206). Zeder suggested that follow-up and perhaps different measures and approaches were needed to understand the gender trends in the survey.

One area highlighted in Zeder’s analysis was differences in professional participation of women. Gero had already shown that archaeological work was differentially partitioned, with women assigned the archaeological “housework,” thereby limiting their contributions to other areas such as publication and presentation of research (Gero 1985). On the other hand, a growing number of women in the field were not necessarily following models set by their earlier colleagues (Zeder 1997:206) and instead worked in ways that would positively influence the gender balance of research, publication, and public presentation.

At the annual business meeting of the Women in Archaeology Interest Group (WAIG) in 2000, people began a discussion about the nature of women’s participation in the SAA annual meetings. The group wondered how women’s participation might vary from that of men. The group was pleased by the fact that younger cohorts in graduate programs are statistically consistent with a 50-50, female-male split, which significantly differs from the field overall, where women make up only 36 percent of the professional membership and perhaps only 20 percent of those fully employed (Kramer and Stark 1988; Zeder 1997:11–12). They were concerned however, that the statistical improvement among the younger generation did not necessarily reflect their own experiences.

The first question was whether the trend toward gender parity had begun to affect the gender ratios at professional meetings. Change seemed a reasonable hypothesis for several reasons:

- Graduate students seemed prominent at the professional meetings, suggesting that parity in younger cohorts might positively affect gender balance.
- Data already suggested that women participated in SAA meetings more so than at other venues (Zeder 1997:148–149, fig. 6.3).
- Annual meetings provide a forum for people in many different specialties and employment sectors to discuss a host of professional issues, so imbalances in the structuring of the profession may be less obvious at meetings.

A second, related question concerned the nature of women’s participation at the meetings, regardless of attendance equity. Anecdotal evidence suggested that women participated in myriad ways that went well beyond the few sessions and events that focused on women or feminism per se. What, if anything,

could be said about the nature of women's participation beyond the numbers? Did the data suggest greater access and acceptability of women across a range of fields and specialties, or did older structuring principles of the field still dominate?

### The Study

We began with a random sample of all individuals listed in the official abstracts of the 2000 SAA annual meeting whose last names began with "A," "B," and "C," plus all associated paper authors. I also collected an additional random sample of 100 individuals from the 2004 abstracts. Collection aimed at quantifying the women and men participating in various individual roles in the conference abstracts. I checked the original data collection and supplemented it with data about presentation topics

based also on the abstracts. Data collected included name, sex, affiliation, type of affiliated organization, role(s), type of session, and topic. For individuals with multiple roles, each was recorded separately. We determined sex based on first name, then checked these assessments and revised them based on linguistic evidence, personal acquaintance with the individual in question, and research of department and personal web pages. Individuals whose names were ambiguous in English (e.g., "Tracy" or "T.J."), or could not be determined because of language differences (e.g., names in Chinese) were marked as "Unknown" unless additional information made their sex clear.

### Results

We tested data against two different standards of equity: overall gender parity in representation and distributions within the categories of male and female participants. The year 2000 data collection produced a grand total of 884 individual roles and revealed a base gender inequality in participants. The 2004 data on 100 randomly selected individuals showed no statistical variation from the larger 2000 sample and is not included in the discussion below. With "Unknowns" accounting for only 3.6 percent of the total 2000 sample, women accounted for 35 percent of the sample, and men 61.4 percent, significantly different from the 50-50 balance we expected. Other patterns were tested against this distribution.

While in many cases the balance was not significantly different from what would be expected, some places clearly reflect gender difference. These areas include session types, roles, and affiliations. The session types with the largest gender differences were poster sessions and sponsored symposia (Table 1; Figure 1). In the sponsored symposia, the number of women exceeded that for men, while the proportion of all women that participated in general poster sessions exceeded that for men, although the absolute numbers did not. In terms of roles (Table 2; Figure 2), women served as both organizers and chairs of sessions significantly more often than did their male counterparts. Also, women appeared as either single or lead authors more often than expected (41 percent of total), while they are significantly less often included below the rank of second author. Academic, government, and CRM/consulting represented major areas of employment where participants affiliated themselves (Table 3; Figures 3 and 4). The strongest contribution came from academic institutions (76.3 percent of the total populations), with more than two-thirds identifying themselves with graduate institutions. Among academics, women and

Table 1: Total Participation by Session Type with Percent Representation by Men and Women.

	General Poster	Poster Symposia	General Paper	Symposia	Sponsored Symposia	Sponsored Forum	Other
Men	43 (56%)	13 (62%)	157 (70%)	288 (65%)	12 (39%)	23 (70%)	3 (100%)
Women	34 (44%)	8 (38%)	85 (30%)	152 (35%)	19 (61%)	10 (30%)	0
Total	77	21	224	440	31	33	3

$\chi^2 = 13.40$ ,  $df = 7$ ,  $p \leq 0.05$ .

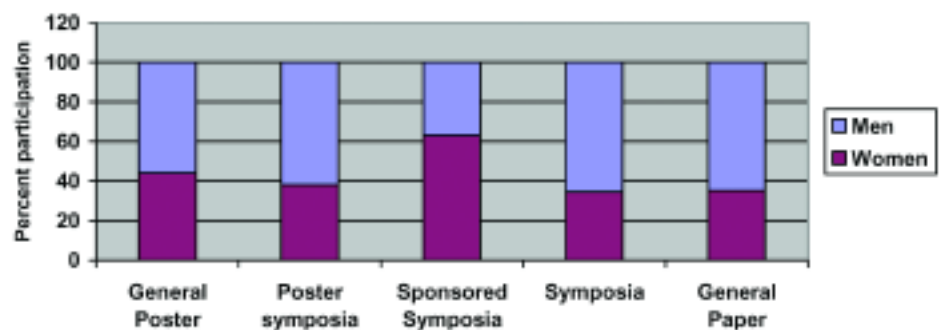


Figure 1: Participation by session type showing percent representation of each category by men and women.

men both represented graduate institutions in relatively similar proportions to their gender categories. For undergraduate institutions, however, women exceed men in both overall numbers and in terms of the proportion of women overall.

**Discussion**

How can we explain the patterns for female and male participation? As with Zeder's findings based on the 1994 survey, understanding and interpreting the results of this study are not simple. All of the results need to be interpreted in light of the fact that the overall gender distribution did not reflect any greater gender parity than data collected in the early 1990s. Three major areas contribute significantly to the observed patterns: where work was presented, distribution of individual roles, and institutions represented.

Women contributed proportionally more to sponsored symposia and poster sessions, even though they were disproportionately represented compared to men in the survey population. Female participants in sponsored symposia came mainly from two sessions: one sponsored by COSWA/WAIG and the other by the Education Committee. Without these, fewer than 2 percent of the sampled women would have participated in sponsored symposia. It may be no coincidence that both of these sessions were organized and chaired by women. Men's participation in sponsored symposia was more diverse, although notably none were in the COSWA/WAIG symposium. Poster sessions also appear to be places where women are represented in greater number than they are overall. Here, however, there are no clear contributing sessions that account for the disproportionate number of women. Rather, women are simply more frequent participants than might be expected based on their overall representation.

Multiple reasons may explain the poster session preference of women. Women's participation may stem from the communicative differences in presentation style between posters and papers. Rather than stand alone at a podium in a darkened room confronted by the faces of a large group of peers, poster sessions allow for more one-on-one contact with lights on. Also, posters lend themselves well to the presentation of detailed graphs and charts that tend to accompany the detailed analytical work that Gero suggests women conduct more frequently than men (Gero 1985). A third possibility is that submission to a poster session may seem less risky, since calls for papers encourage us to consider poster sessions and registration has offered them as an alternative when papers could not be accommodated. Finally, because posters are offered as alternatives to papers, it is pos-

**Table 2: Participation by Role with Percent Representation of Men and Women.**

	Discussant	Organizer & Chair	Organizer Only	Only Author	First Author	Second Author	Other Author
Men	24 (63%)	15 (48%)	7 (100%)	138 (59%)	110 (59%)	119 (65%)	123 (75%)
Women	14 (37%)	16 (52%)	0	96 (41%)	78 (41%)	63 (35%)	42 (25%)
Total	38	31	7	234	188	182	165

$\chi^2 = 20.11$  df = 6,  $p \leq 0.01$

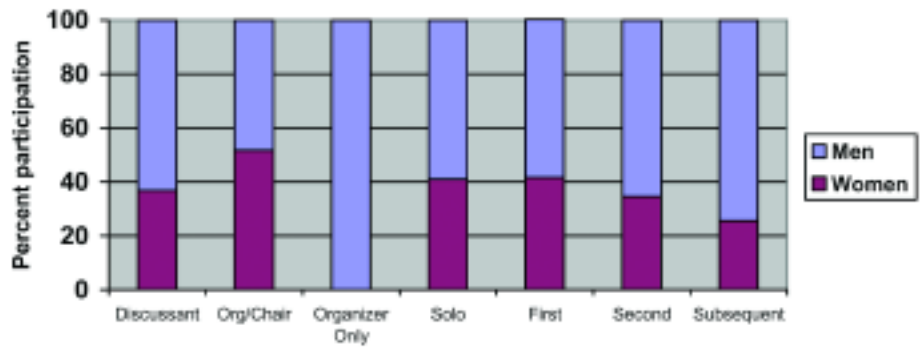


Figure 2: Participation by role with percent representation of men and women.

**Table 3: Participation by Sex and Affiliation Type.**

	Women		Men		Total % of pop.
	#	% of women	#	% of men	
<b>Academic</b>					
Graduate	156	64.2	298	67.7	66.5
Undergraduate	38	15.6	29	6.6	9.8
Academic total	194	79.8	327	74.3	76.3
<b>Non-Academic</b>					
CRM	19	7.8	61	13.9	11.7
State/Federal	11	4.5	26	5.9	5.4
Museum	12	4.9	20	4.5	4.7
OTHER	7	2.8	6	1.2	1.9
Non-Academic Total	49	20.2	113	25.7	23.7

sible that poster sessions are viewed as less prestigious and that some women may have internalized messages that their work is less prestigious and therefore more suited to the lesser venue. We will not be able to sort out the degree to which any or all of these potential factors played a role in women's decisions to present posters without ethnographic data.

Roles represent another area of gender differences. Most significant is the role of women as organizers and chairs of sessions, especially those in which they present their own work. A likely explanation for this phenomenon is that women are exercising greater control over the environments in which they will present their own work and ensuring themselves inclusion in discussions about their interests. The fact that a disproportionate number of women also act as sole or first author may also reflect control over their own work. A less flattering explanation is that this represents another form of archaeological "housework" that women feel compelled or obliged to take on in disproportionate numbers, and the position of sole or first author reflects a lack of inclusion or opportunity for collaboration unless they are self-initiated. Whether these strategies represent a creative approach to negotiating the politics of presentations, or are born from a reaction to not feeling included, cannot be discerned from the collected data.

Finally, the data on affiliations are surprising in terms of the people represented. The representation of graduate research universities is much higher than would be expected based on field-wide data (Zeder 1997:60). This may be explained by high numbers of graduate students presenting on aspects of their M.A. and Ph.D. research. If this is the case, however, then it raises questions about why the overall gender distribution is not closer to the 50-50 split that Zeder suggested was present in newer cohorts of graduate students (Zeder 1997:10). This could suggest that although student cohorts may be more equitably distributed, student participation at high-level meetings is skewed in favor of male participation.

**Conclusions**

The title of this piece presupposes the conclusions to be drawn from this study. Though women still lag behind in overall gender parity at the SAA annual meetings, they participate fully in the offerings at those venues, but where women are represented in the largest numbers, they appear to be there because of their own initiative or that of other women. Notable in this respect is the work of COSWA and WAIG, which have provided venues in which to present the ideas of women archaeologists.

Are there lessons to be learned from this study? Certainly. A lesson for men is that their female colleagues and students need their continued support if we are to create a more equitable playing field. A lesson for women is that our own efforts to create that more equitable playing field do make a difference in the representation of women at these conferences. Assuming that we want that parity, more of us should consider getting involved with groups like COSWA and WAIG and in the leadership of the society itself so that we can continue to make positive, equitable changes. Finally, a lesson for us all is that we have come a long way from the days of the "women at home" ideology, but we still have a ways

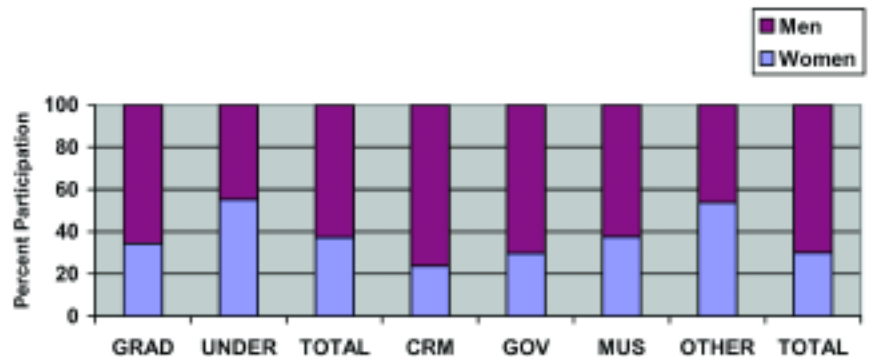


Figure 3: Percent participation by affiliation.

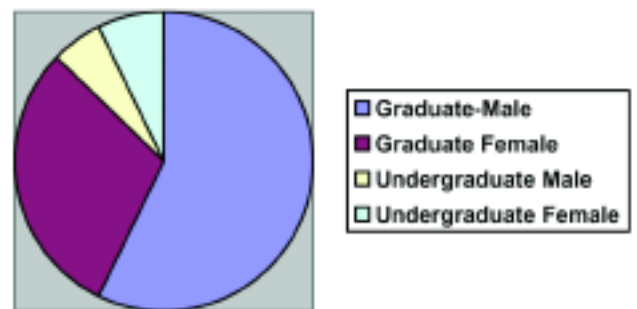


Figure 4: Breakdown of academic participation by gender.



to go. To this end, it is wonderful that the SAA is now working to track these trends so that we can better understand participation and look for ways to create greater equity.

*Acknowledgments.* I thank Cheryl Classen for the invaluable guidance she provided in setting up the data collection project that resulted in this study and Melinda Zeder, who offered insights from her experience with the 1994 SAA survey data. I also thank the students from Northern Kentucky University who collected and proofread data and the colleagues from UW Whitewater who helped verify the statistics.

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STUDENT AFFAIRS, from page 6 

ferences and field schools. Another source of information will be an increased presence in *The SAA Archaeological Record*, in which articles relevant to student life will appear. If interested in contributing, please feel free to contact us.

The first two words in our title has to stand for something, and “student affairs” is pretty obvious. Our group is to act as a liaison to the larger Society, and that includes offering a voice for students to communicate with the Executive Board. This can be done by contacting us (see email below) or attending our annual meeting in San Juan. Please don’t hesitate to show up or send an email; your comments only serve to improve the students’ lot in SAA, as well as in the field of archaeology more generally.

## Get Involved!

After years of relative quiet, we at the SAC hope to get the word out to members of our goals and projects. We would love to receive any questions or suggestions. You can contact the author via email at [sduwe@email.arizona.edu](mailto:sduwe@email.arizona.edu) or put down the daiquiri, grab a towel, and join us at our annual meeting in San Juan at 4–6 pm on April 27.

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professional ethics, I count myself extremely lucky that service as a professor in an academic department, a number of years in state-level archaeological management, and the past eight years in a mid-level CRM firm have given me a broad perspective on the discipline. Regardless of one’s background, however, the job does takes discretion and the ability to view sympathetically the roles of teaching/research, management, and praxis. They all tend to get involved in a case as it moves from its initial stages to a formal grievance. In the often intense world of relationships between archaeologists, which can be heavily affected by the “take no prisoners” competition of the academic world mixed with the economic competition outside the academy, the GC must act, above all, as a principled and professional problem solver. It is a challenge, but a rewarding one wherein one learns the meaning of archaeological professionalism.

# ASSESSING PUBLICATION IMPACT THROUGH CITATION DATA

Lisa Nagaoka

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Within academia, there is a growing movement to document journal quality as a means of evaluating research impact, particularly for the purpose of tenure and promotion evaluations. Indeed, this paper originates out of research I conducted for my tenure dossier for which I was required to demonstrate that I had published in high-quality journals. In my tenure case, citation data were used to supplement external reviewers' evaluations of my research productivity and potential. An alternative approach taken by some departments within my university is to divide journals into tiers based on a ranking system. The department can then explicitly lay out publication expectations for tenure-track faculty. For example, junior faculty may be expected to publish at least one article in a top-tier journal, three in a middle-tier, and one in a lower-tier journal. If candidates meet this hypothetical standard, then the department considers them to have met tenure expectations of research productivity and quality.

A variety of measures can be used to assess journal quality, including citation rates, subscription rates, and manuscript acceptance rates. For example, each year the American Psychological Association publishes the subscription and acceptance rates of the discipline's major journals as a measure of journal quality. In this article, I focus on journal citation rates as a measure of journal quality since these are the data to which I had access.

## Citation Data from the Journal Citation Records

Journal citation information can be found in an electronic database, the ISI Web of Knowledge, which is maintained by Thomson Scientific and now incorporates Current Contents and the Social Science Citation Index. The Journal Citation Records (JCR) is an analytical tool within the Web of Knowledge that is designed to measure journal performance. The JCR database is selective. Journal selection is based on criteria such as broad international coverage, high citation rates, and timeliness of publication. Given these criteria, citation information can be found on 54 anthropological journals in the JCR. Of those, I selected 14 of the more well-known journals that regularly publish archaeological research (Table 1). Two broader scientific journals, *Nature* and *Science*, are also listed to illustrate the magnitude of difference in the audience size and impact of archaeological and anthropological journals.

Table 1 provides three different measures of journal quality generated by the JCR: impact factor, immediacy index, and cited half-life for a particular year. *Impact factor* is the citation measure most commonly used to evaluate journals. It calculates the citations per article in a journal over a recent two-year period. The data for 2004 in Table 1 are determined by summing the number of citations for all articles published in 2002 and 2003, and then dividing that by the number of articles published in 2002 and 2003. For *American Antiquity*, the average citation rate of articles published in 2002 and 2003 is 1.254 citations. It is ranked fifth in terms of citations after *Journal of Human Evolution*, *Annual Review of Anthropology*, *Current Anthropology*, and *Evolutionary Anthropology*. These four journals are broad anthropological journals, so *American Antiquity* has the highest impact factor in the JCR for journals publishing only archaeological research.

Two other measures generated by the JCR are used less often in journal evaluation. The *immediacy index* measures how quickly articles are cited and is the number of citations for the current year divided

by the number of articles published that year. For *American Antiquity*, the immediacy index indicates that for articles published in 2004, the average citation frequency by other articles published in 2004 was 0.184. In other words, about 1/5 of the articles were cited once in 2004. Compare the immediacy index numbers of archaeological publications to *Nature* or *Science*, where articles were cited an average of six or seven times within a year of publication. The *cited half-life* is a measure of the number of years in which 50 percent of the citations are published, or how long articles from the journal continue to be cited. Thus, for all the articles published in 2004 that cite *American Antiquity*, 50 percent or more of the articles cited were published in the journal over 10 years ago. Thus, it could be

argued that the journals with longer half-lives are more likely to publish the “classics” that are cited continuously, while shorter half-lives indicate journals that publish current data.

**Table 1: 2004 Citation Data from the Journal Citations Record for Journals Publishing Archaeological Research.**

Journal Title	Total Citations	2004 Articles	Impact Factor	Immediacy Index	Cited Half-Life
<i>American Anthropologist</i>	1,629	56	0.952	0.161	>10.0
<i>American Antiquity</i>	1,436	38	1.254	0.184	>10.0
<i>Annual Review of Anthropology</i>	929	25	1.833	0.160	9.6
<i>Archaeometry</i>	708	42	0.842	0.190	>10.0
<i>Arctic Anthropology</i>	117	6	0.094	0.167	>10.0
<i>Current Anthropology</i>	1,643	43	1.800	0.279	9.5
<i>Evolutionary Anthropology</i>	631	18	1.360	0.333	5.6
<i>International J of Osteoarchaeology</i>	280	37	0.625	0.000	6.2
<i>J of Anthropological Archaeology</i>	372	19	1.103	0.263	>10.0
<i>J of Anthropological Research</i>	277	15	0.643	0.267	>10.0
<i>J of Archaeological Science</i>	1,918	137	1.186	0.234	6.9
<i>J of Human Evolution</i>	2,563	50	2.767	0.680	8.2
<i>J of the Polynesian Society</i>	126	10	0.107	0.000	>10.0
<i>Plains Anthropologist</i>	195	11	0.347	0.273	>10.0
<i>Nature</i>	36,3374	878	32.182	6.089	7.2
<i>Science</i>	33,2803	845	31.853	7.379	7.0

### Citation Data from the Web of Science

Unfortunately, given the selective nature of the JCR database, the citation measures described above are not available for many archaeological journals. These include journals that are broad in scope, such as *Antiquity*, *World Archaeology*, and *Journal of Archaeological Method and Theory*, as well as regional or specialized journals such as *North American Archaeologist* or *Historical Archaeology*. Citation data can be generated for journals not in the JCR by mining data from the Web of Science database within the Web of Knowledge. The JCR measures are difficult to duplicate using the Web of Science data because JCR looks at the citation rate or impact of a journal at a particular point in time. In the case of Table 1, the year is 2004. The data available from the Web of Science are cumulative up until the present, which was July 2005 when the data were downloaded for this analysis. Thus, I was unable to extract data comparable to the 2004 data in the JCR analysis. Instead, I developed two measures, *citations per article* and *percentage of articles cited in a volume*, to measure journal quality using the Web of Science data. Data were collected on 23 journals in which archaeologists publish—an additional nine journals not covered in JCR. Even so, there are still a number of prominent regional and technical journals, such as *The Kiva* or *Lithic Technology*, for which data are not available.

The measure of *citations per article* is similar to the impact factor measure in JCR. Both measures capture the general impact of articles in a journal by dividing the overall number of citations by the number of articles published in a year. The JCR impact factor measured the 2004 impact factor by calculating this number for the articles published in 2002–2003. The data I generated were the citations per article for articles published within each calendar year. Data were collected for articles published in a 10-year period from 1995–2004 (Table 2). Data are missing for some years because the journal was not included in the database in those years or had a lapse in publication; thus, no articles were published in such years. As a result, the number of years represented for each journal varies.

As would be expected, citation frequency tends to increase over time. However, yearly citation rates for each journal also depend on the articles published. For example, *Evolutionary Anthropology* in 2000 and the 1997 volume of *Journal of Human Evolution* have higher citation rates than expected given the temporal trend. In both cases, one article was cited more than 100 times, which dramatically increased the citation rate for those volumes.

Table 2: Average Citations per Article Generated from Data in the Web of Science.

	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	AVG
<i>American Anthropologist</i>	9.43	7.95	5.39	5.98	3.56	2.65	2.55	2.29	0.98	0.39	4.12
<i>American Antiquity</i>	10.55	7.82	6.8	6.05	7.12	6.23	4.49	3.05	1.05	1.75	5.28
<i>Annual Review of Anthropology</i>			12	12	9.87	7.56	6.21	5.57	3.4	0.53	7.14
<i>Antiquity</i>	4.33	4.86	4.15	2.82	3.29	1.45	0.96	0.75	0.87	1.73	2.24
<i>Archaeometry</i>			6	4.71	5.26	2.75	2.55	2.52	0.96	1.91	2.82
<i>Arctic Anthropology</i>	4	2.43	1.15	1.93	3.1	0.93	0.53	0.5	0.07	1	1.38
<i>Current Anthropology</i>	11.87	5.76	7.47	7.55	6.39	4.77	3.93	2.37	1.08	1.57	5.38
<i>Evolutionary Anthropology</i>				13.91	7.18	16.37	6.63	1.53	3.45	1.5	5.72
<i>Historical Archaeology</i>	1.69	2.95	2.72	1.13	1.89	0.93	0.29	0.1	0.21	0	0.97
<i>International J of Osteoarchaeology</i>	3.47	2.94	2.2	2.18	1.51	2.26	2	0.98	1.3	0.08	1.95
<i>J of Anthropological Archaeology</i>	6.58	5.47	8.36	5.36	2.72	5.19	3.17	2.53	1.39	1.43	3.79
<i>J of Anthropological Research</i>	6	5.17	4.94	2.61	4.13	3.07	1.28	0.23	0.73	0.53	2.87
<i>J of Archaeological Method Theory</i>			6.79	8	6.25	5.38	2.55	2.8	0.44	1.33	3.99
<i>J of Archaeological Science</i>	9.38	6.88	5.48	5.94	6.6	4.86	2.79	2.48	1.68	1.55	4.43
<i>J or Archaeological Research</i>			9.38	5.44	7.5	7.14	5.14	2.75	0.83	1.67	5.03
<i>J or Field Archaeology</i>	3.5	5.38	3.46	2.21	2.04	1.38	0.35	0.04			2.39
<i>J or Human Evolution</i>	12.4	12.23	18.18	12.73	13.18	10.13	6.65	3.78	3.2	1.84	9.31
<i>J of the Polynesian Society</i>	3.28	1.71	1.79	1.5	1.58	2	0.77	0.57	0.15	0.2	1.35
<i>J of World Prehistory</i>	16.1	6.22	8.25	8.63	9.88	4.86	7	4.88	1.57		7.42
<i>Lat in American Antiquity</i>			4.17	3.94	3.91	5.32	3.19	1.45	0.71	1	2.88
<i>North American Archaeologist</i>			0.87	0.84	0.62	0.53	0.15	0.14	0.17		0.46
<i>Plains Anthropology</i>	2.35	2.13	1.35	1.88	1.1	0.82	1.1	0.79	0.31	1	1.22
<i>World Archaeology</i>	3.96	4.22	3.93	3.79	2.28	1.41	0.97	2.37	0.58	1	2.15

To examine how journals compare to one another, the citations per article index for each year was averaged across two time periods: 1995–2004 and 1995–2000 (Table 3). These two time spans were chosen to examine how time affects citations for each journal. The articles in some journals may have a short half-life with an initial high citation frequency that diminishes significantly over time. Other journals may have articles that are cited at a consistent rate across time. In the JCR analysis, this difference in citation rates across time is measured by the cited half-life. As Table 3 illustrates, the overall ranking of journals does not appear to be significantly affected by time lags in citation rates, suggesting that time since publication does not affect relative citation frequencies among journals.

The second measure I calculated was the *percentage of articles* within a volume that have been cited (Table 4). A high percentage of articles cited suggests high impact of the journal. As with the citations per article, the percentage of articles cited tends to increase over time. Some journals, such as the *Annual Review of Anthropology*, *Journal of Archaeological Method and Theory*, and *Journal of World Prehistory*, have nearly all of their articles cited within a few years. These journals tend to publish review articles. This trend can also be seen when data are averaged across two time spans (Table 5). While the rank for most journals does not significantly differ between the datasets, there are a couple of exceptions. One is the *Journal of Archaeological Method and Theory*, for which all articles are eventually cited after five years. The other exception is the *Journal of Human Evolution*, for which a larger proportion of recent articles are cited, indicating that the articles in this journal are of more immediate relevance. Given the volatile nature of hominid studies, where new data can have a significant impact, this pattern is not unexpected.

When data for the two measures are compared, some interesting patterns emerge. Some journals such as *Journal of Human Evolution* and *Journal of World Prehistory* have a high percentage of articles cited and those articles are also cited heavily. Journals such as *Evolutionary Anthropology* and *Current Anthropology* have fewer articles per volume cited, but those that are cited are cited heavily. The opposite trend is seen for the *Journal of Archaeological Method and Theory*, which has a lower citation rate per article than other journals but a vast majority of the articles are cited.

Table 3: Average Citations per Article for the Years 1995–2004 and 1995–2000.

	1995–2004		1995–2000
<i>J of Human Evolution</i>	9.3	<i>J of Human Evolution</i>	13.1
<i>J of World Prehistory</i>	7.4	<i>Evolutionary Anthropology</i>	12.5
<i>Annual Review of Anthropology</i>	7.1	<i>Annual Review of Anthropology</i>	10.4
<i>Evolutionary Anthropology</i>	5.7	<i>J of World Prehistory</i>	9.0
<i>Current Anthropology</i>	5.4	<i>American Antiquity</i>	7.4
<i>American Antiquity</i>	5.3	<i>J of Archaeological Research</i>	7.4
<i>J of Archaeological Research</i>	5.0	<i>Current Anthropology</i>	7.3
<i>J of Archaeological Science</i>	4.4	<i>J of Archaeological Method and Theory</i>	6.6
<i>American Anthropologist</i>	4.1	<i>J of Archaeological Science</i>	6.5
<i>J of Archaeological Method and Theory</i>	4.0	<i>American Anthropologist</i>	5.8
<i>J of Anthropological Archaeology</i>	3.8	<i>J of Anthropological Archaeology</i>	5.6
<i>Latin American Antiquity</i>	2.9	<i>Archaeometry</i>	4.7
<i>J of Anthropological Research</i>	2.9	<i>J of Anthropological Research</i>	4.3
<i>Archaeometry</i>	2.8	<i>Latin American Antiquity</i>	4.3
<i>J of Field Archaeology</i>	2.4	<i>Antiquity</i>	3.5
<i>Antiquity</i>	2.2	<i>World Archaeology</i>	3.3
<i>World Archaeology</i>	2.1	<i>J of Field Archaeology</i>	3.0
<i>International J of Osteoarchaeology</i>	2.0	<i>International J of Osteoarchaeology</i>	2.4
<i>Arctic Anthropology</i>	1.4	<i>Arctic Anthropology</i>	2.3
<i>J of the Polynesian Society</i>	1.4	<i>J of the Polynesian Society</i>	2.0
<i>Plains Anthropologist</i>	1.2	<i>Historical Archaeology</i>	1.9
<i>Historical Archaeology</i>	1.0	<i>Plains Anthropologist</i>	1.6
<i>North American Archaeologist</i>	0.5	<i>North American Archaeologist</i>	0.7

Table 4: Percentage of Articles Cited per Volume Generated from Data in the Web of Science.

	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	AVG
<i>American Anthropologist</i>	100	95	89.5	88.2	58.5	57.7	57.7	60.7	53.6	30.4	69.1
<i>American Antiquity</i>	96.8	95.5	94.4	94.6	92.7	88.4	90.2	83.3	61	29.3	82.8
<i>Annual Review of Anthropology</i>			100	90.9	91.3	100	91.7	90.5	80	31.6	84.5
<i>Antiquity</i>	68.5	73.5	72.8	64.5	69	51.2	39	31.6	43.3	17.7	52
<i>Archaeometry</i>			93.9	96.4	74.1	71.9	63.6	67.3	46	25.6	64.1
<i>Arctic Anthropology</i>	70.6	57.1	57.7	64.3	70	50	21.1	37.5	7.4	13	44
<i>Current Anthropology</i>	76.6	57.3	75.6	68.7	66.7	74.3	70.9	54.4	37.8	37.5	62.2
<i>Evolutionary Anthropology</i>				74.3	64.4	84.2	75	49.4	71	26.7	59.9
<i>Historical Archaeology</i>	68.8	81	71.8	44.7	65.7	60.9	24.1	8.3	13.2	0	47.8
<i>International J of Osteoarchaeology</i>	76.6	73.6	73.4	71.1	54.9	71.4	57.9	51.1	40.9	7.9	59.8
<i>J of Anthropological Archaeology</i>	100	73.3	100	100	77.8	87.5	83.3	70.6	56.5	35	76
<i>J of Anthropological Research</i>	80	94.4	94.4	77.8	93.3	66.7	55.6	23.1	53.3	26.7	66.5
<i>J of Archaeological Method and Theory</i>			100	100	100	100	90.9	90	22.2	21.4	77.3
<i>J of Archaeological Research</i>			100	88.9	100	100	85.7	50	50	42.9	78.3
<i>J of Archaeological Science</i>	72.2	77	74.6	87.2	80.6	85.9	69.7	74.8	62.9	37.1	71.1
<i>J of Field Archaeology</i>	75	92.3	76.9	75.9	66.7	54.2	26.1	4.2			60.6
<i>J of Human Evolution</i>	93.1	93.5	92.4	98.6	100	84.5	85	87.5	77.5	48.5	86.4
<i>J of the Polynesian Society</i>	83.3	52.9	64.3	50	66.7	69.2	61.5	42.9	15.4	20	52.6
<i>J of World Prehistory</i>	100	100	100	100	100	85.7	100	75	57.1		86.8
<i>Latin American Antiquity</i>			94.4	87.5	82.6	94.7	76.9	70	50	14.3	72.5
<i>North American Archaeologist</i>			46.7	52.6	53.8	35.3	15.4	14.3	16.7		31.6
<i>Plains Anthropologist</i>	80	79.2	65.2	80.8	38.7	46.4	45	58.3	11.5	15.4	52.8
<i>World Archaeology</i>	82.1	88.9	92.6	82.1	86.2	62.1	58.6	63.3	39.5	9.3	62.3

Table 5: Average Percentage of Articles Cited per Volume for the Years 1995–2004 and 1995–2000.

	1995–2004		1995–2000
<i>J of World Prehistory</i>	86.8	<i>J of Archaeological Method and Theory</i>	100.0
<i>J of Human Evolution</i>	86.4	<i>J of World Prehistory</i>	97.6
<i>Annual Review of Anthropology</i>	84.5	<i>J of Archaeological Research</i>	97.2
<i>American Antiquity</i>	82.8	<i>Annual Review of Anthropology</i>	95.6
<i>J of Archaeological Research</i>	78.3	<i>American Antiquity</i>	93.7
<i>J of Archaeological Method and Theory</i>	77.3	<i>J of Human Evolution</i>	93.7
<i>J of Anthropological Archaeology</i>	76.0	<i>Latin American Antiquity</i>	89.8
<i>Latin American Antiquity</i>	72.5	<i>J of Anthropological Archaeology</i>	89.8
<i>J of Archaeological Science</i>	71.1	<i>J of Anthropological Research</i>	84.4
<i>American Anthropologist</i>	69.1	<i>Archaeometry</i>	84.1
<i>J of Anthropological Research</i>	66.5	<i>World Archaeology</i>	82.3
<i>Archaeometry</i>	64.1	<i>American Anthropologist</i>	81.5
<i>World Archaeology</i>	62.3	<i>J of Archaeological Science</i>	79.6
<i>Current Anthropology</i>	62.2	<i>Evolutionary Anthropology</i>	74.3
<i>J of Field Archaeology</i>	60.6	<i>J of Field Archaeology</i>	73.5
<i>Evolutionary Anthropology</i>	59.9	<i>International J of Osteoarchaeology</i>	70.2
<i>International J of Osteoarchaeology</i>	59.8	<i>Current Anthropology</i>	69.9
<i>Plains Anthropologist</i>	52.8	<i>Antiquity</i>	66.6
<i>J of the Polynesian Society</i>	52.6	<i>Historical Archaeology</i>	65.5
<i>Antiquity</i>	52.0	<i>Plains Anthropologist</i>	65.0
<i>Historical Archaeology</i>	47.8	<i>J of the Polynesian Society</i>	64.4
<i>Arctic Anthropology</i>	44.0	<i>Arctic Anthropology</i>	61.6
<i>North American Archaeology</i>	31.6	<i>North American Archaeology</i>	47.1

Based on the two measures, it appears that archaeological journals can be divided into two groups. The journals with the highest citation rates are broad theoretical or methodological journals, many of which are heavily cited because they publish review articles and have a larger audience. The technical or regional journals tend to have lower citation rates because they cover more specific topics and thus have a smaller audience. It is difficult to subdivide journals further because the field is relatively small and most journals fill a specific niche.

### Article Citation Data

In addition to documenting journal citation rates, another way to demonstrate research impact is to determine the citation frequency for an individual article. Citation data for individual articles can be extracted from the Web of Science. The number of times your article has been cited can then be compared to the citations per article for that year or to the average citations per article for the journal. For example, Table 6 lists the top ten most cited articles in *American Antiquity* for 2001. The average citation rate for *American Antiquity* articles published in 2001 is 4.49. Thus, these 10 articles have a higher-than average citation rate for the journal in that year and across all years. In fact, many of these articles are cited more than the average across all journals (see Tables 2 and 3). The data suggest that these articles are making significant impact on the discipline because they are frequently cited articles in a highly cited journal. Even if you have published in a “smaller” journal, you can still make a case that your article has made a significant impact on the discipline by comparing your article citation frequency to the average for the journal.

### Summary

Citation data are just one way to document the impact that journals and their articles have on a discipline. This article provides just a brief overview of some simple ways to examine citation data. Like any type of dataset, citation data have their limitations. The databases contain errors; for example, occasionally references are incorrectly cited, or authors with similar names are confused for one another. These

Table 6: Ten Most Cited Articles Published in 2001 in *American Antiquity*.

Author(s)	Article Title	Times Cited
Richerson, P. J. et al.	Was Agriculture Impossible during the Pleistocene but Mandatory during the Holocene? A Climate Change Hypothesis	25
Rick, T. C. et al.	Paleocoastal Marine Fishing on the Pacific Coast of the Americas: Perspectives from Daisy Cave, California	13
Peregrine, P. N.	Matrilocality, Corporate Strategy, and the Organization of Production in the Chacoan World	13
Shennan, S. J.; Wilkinson, J. R.	Ceramic Style Change and Neutral Evolution: A Case Study from Neolithic Europe	12
Gamble, L. H. et al.	An Integrative Approach to Mortuary Analysis: Social and Symbolic Dimensions of Chumash Burial Practices	10
Renfrew, C.	Production and Consumption in a Sacred Economy: The Material Correlates of High Devotional Expression at Chaco Canyon	10
Nelson, M. C.; Hegmon, M.	Abandonment is Not as It Seems: An Approach to the Relationship between Site and Regional Abandonment	9
Erlanson, J. M.; Moss, M. L.	Shellfish Feeders, Carrion Eaters, and the Archaeology of Aquatic Adaptations	9
Waters, M. R.; Ravesloot, J. C.	Landscape Change and the Cultural Evolution of the Hohokam along the Middle Gila River and Other River Valleys in South-Central Arizona	8
Windes, T. C.; McKenna, P. J.	Going against the Grain: Wood Production in Chacoan Society	7

errors are more likely to have a greater impact on citation numbers for individual papers than on journals. The databases also include self-citations, or the number of times you cited your own article in other publications, since citation numbers may reflect how many articles an author has published and how often the author references those articles rather than how the article has influenced other researchers. In addition, there is an extensive debate on the value and accuracy of the JCR's impact factor as the standard measure for journal performance. This debate is beyond the scope of this article, but the Auburn University Libraries websites listed below are an excellent source of information on this debate.

Even given these problems, citation data can provide a valuable line of evidence to document research impact for any level of job performance review. While I did not discuss the exact methods for using the JCR or Web of Science databases, any university reference librarian will be able to assist researchers in using these and other databases to document and analyze journal or article impact.

### Relevant Web Pages

- Auburn University Libraries, Assessing Journal Quality (<http://www.lib.auburn.edu/socsci/asj.htm>)
- Auburn University Libraries, Citation Analysis Debate (<http://www.lib.auburn.edu/socsci/citationdebate.htm>)
- American Psychological Association, Journal Statistics and Operations Data (<http://www.apa.org/journals/statistics/>)
- Thomson Scientific, ISI Web of Knowledge (<http://www.thomsonisi.com>)
- Thomson Scientific, The ISI Database: The Journals Selection Process (<http://scientific.thomson.com/knowtrend/essays/selectionofmaterial/journalselection/>)

# COLLABORATING ON COLLABORATION

## RESULTS OF THE 2005 AMERIND SEMINAR ON INDIGENOUS ARCHAEOLOGY

Stephen W. Silliman

*Stephen Silliman is Assistant Professor of Anthropology at the University of Massachusetts–Boston.*

When we convened in early October 2005, we came from many parts of North America, many career paths, and many backgrounds, but we realized after four days of working, talking, laughing, debating, and dining together in the magnificent beauty of the southeastern Arizona desert that we shared something fundamental. We shared a commitment to making collaborative indigenous archaeology front and center in North American archaeology. This topic first brought us together at the 70th Annual Meeting in Salt Lake City, where we were awarded the “outstanding symposium” for our session on collaborative indigenous archaeology. This topic brought us back together again at the Amerind Foundation in Dragoon, Arizona, to participate in an advanced seminar. With John Ware as our gracious host, 12 participants discussed collaborative indigenous archaeology in the context of past, present, and future. Participants traveled from the corners of the continent to present a variety of regional approaches. Participants also offered us a chance to see how collaborative archaeological projects look after only a few years and how they look after more than a decade.

Representing one of three projects from New England, Jeffrey Bendremer and Elaine Thomas from the Mohegan Tribe Historic Preservation Department reported on more than 10 years of a tribally sponsored field school in Connecticut where control of the archaeology rests in the hands of tribal members. Russell Handsman elaborated on the collaborative National Science Foundation (NSF) project that he and Kevin McBride, both at the Mashantucket Pequot Museum and Research Center, have developed that ties together youth from Mashantucket, Hopi, and Zuni communities to explore science learning. The third New England project was the Eastern Pequot Archaeological Field School that Kathy Sebastian of the Eastern Pequot Tribal Nation and I, from the University of Massachusetts–Boston, have been conducting, which couples the historical archaeology of colonialism with experiments in collaborative learning and research. The Northeast also had a showing with two projects from New York. Jack Rossen from Ithaca College discussed his role in developing a community-based project with the Cayuga (Haudenosaunee) involving archaeology, cultural and economic sustainability, and negotiations of volatile political terrain in upstate New York. Jordan Kerber of Colgate University detailed the ways that his multiyear project with local Oneida youth helped to transform the ways that local people thought about the past and tested the waters of political relationships between universities and tribal governments.

Southwestern projects at the seminar should come as no surprise because of the many Native American communities and archaeologists in the area. Representing a project involving Mark Altha (White Mountain Apache Tribe), T. J. Ferguson (Anthropological Research, LLC), and John Welch (Simon Fraser University), Barbara Mills of the University of Arizona detailed her collaborative NSF-funded project with the White Mountain Apache. The venture melded archaeology with heritage preservation and ethics to provide an enriching activity for tribal members, students, and archaeologists alike. Davina Two Bears outlined the successes of the Navajo Nation Archaeology Department–Northern Arizona University Student Training Program and revealed the ways that collaborative and indigenous archaeology has taken place on Navajo lands with Navajo participation. Kent Lightfoot of UC-Berkeley rounded out the geographical coverage “out West” by discussing some of the past successes and future directions of his long-term collaboration with the Kashaya Pomo in northern California.



Two participants served as discussants. George Nicholas from Simon Fraser University shared insights regarding the nature of indigenous archaeology with First Nations communities in Canada, a prediction about upcoming debates on intellectual property rights, and ways to decolonize archaeological methodology. Michael Wilcox from Stanford University offered his thoughts on collaborative indigenous archaeologies by calling for a new dialogue with ethnography and historical anthropology, emphasizing contextual and personal narratives, and warning that we need to think about exit strategies and sustainability.

Several themes emerged during the seminar:

- *Pedagogy*: How does one teach indigenous collaborative archaeology, and how does that differ from “regular” archaeology? What is the impact on traditional archaeological field schools?
- *Methodology*: How does one do collaborative indigenous archaeology at the so-called “trowel’s edge”? Are new field, laboratory, and analytical methods required? Between whom exactly does collaboration take place?
- *Ethics*: How do we incorporate discussions of ethics in our fieldwork and in our field schools, in particular? What does an ethical indigenous archaeology look like?
- *Historic and cultural preservation*: What role does archaeology play in Native American efforts at cultural and historic preservation? How are projects founded on these indigenous initiatives different than those founded solely on “research” or on “consultation”?
- *Ethnography*: Why do archaeologists seem to have such difficulty being anthropologists—that is, talking to and working with living people? Shouldn’t we try to document the process of collaboration and indigenous archaeology rather than wait on a final product?
- *Sovereignty*: Should an ultimate goal be to turn over all projects to Native archaeologists, or does indigenous archaeology actually thrive on multiple voices? How do the politics of federal recognition and land play into this?

Thankfully, given participants’ commitments to making collaborations work, we handled our differences and disagreements with remarkable amicability. Tackling these questions revealed another key characteristic of collaborative indigenous archaeologies: they must remain flexible, contextual, and diverse. We must allow collaborative indigenous archaeological projects to adjust to local circumstances, to draw structure from community needs, to mature as personal and professional relationships do, and, if necessary, to conclude when participants have reached satisfactory goals. We left Dragoon with renewed commitments to making collaborative indigenous archaeology a key topic in American archaeology. One way is through the edited volume scheduled for debut in late Spring 2007. Another way is through vigilance back home—with our collaborators, our students, and our colleagues—to constantly re-examine the theory, method, and practice of archaeology so that it becomes better attuned, simultaneously, to the rigors of quality research, the histories of disenfranchisement, the needs of communities, and the prospects of a bright and vibrant future.



Figure 1: Amerind Seminar Participants, October 2005. Front row, l-r: Davina Two Bears, Barbara Mills, Katherine Sebastian, Michael Wilcox, Elaine Thomas. Back row, l-r: Stephen Silliman, Kent Lightfoot, George Nicholas, Russell Handsman, Jack Rossen, Jeffrey Bendremer, Jordan Kerber.



Figure 2: Impromptu discussions held during field trip. Pictured, l-r: Jack Rossen, Barbara Mills, Michael Wilcox.

## PAUL EDWARD DAMON, 1921–2005

Paul Edward Damon, a creative, innovative, and internationally respected geophysicist at the University of Arizona who played a leading role in the calibration of radiocarbon dates by dendrochronology, died April 14, 2005 in Tucson, Arizona, barely a month after his 84th birthday. Born in Brooklawn, New Jersey on March 12, 1921 to engineer Lester Rowley Damon and Ellen Margaret Keigan Damon, he attended public schools in New Jersey. In 1943, he received a B.S. degree in physics from Bucknell University, which awarded him an honorary Doctor of Science in 1978. After service in the Navy during World War II, from 1942 to 1946, he earned an M.S. degree in geophysics at the Missouri School of Mines in 1949. From 1949 to 1954 he was a Research Associate and Assistant Professor at the University of Arkansas. He was a Research Associate from 1954 through 1957 at the Lamont Geological Observatory at Columbia University, which awarded him a Ph.D. degree in geology-geochemistry in 1957. He joined the faculty of the University of Arizona in the fall of that year and retired Emeritus Professor of Geosciences in 1989. He continued an active program of research until his death. He married Mary Janet (Jinx) Winter, a journalist, on March 29, 1947. They had two sons, John Edward, a professor of English, and Timothy Winter, a computer specialist.



Damon's first responsibilities at Arizona involved building modern radiocarbon ( $^{14}\text{C}$ ) and potassium-argon (KAr) laboratories. He replaced the screenwall counter radiocarbon facility established in 1952 by Emil Haury and chemist Edwin Wise with a gas proportional counter. Both his and Haury's projects were supported by the Research Corporation, which funded his continuing research in isotope chemistry. Damon and physicist Douglas Donahue obtained National Science Foundation funds for the establishment in 1981 of the nation's first dedicated accelerator mass spectrometry (AMS) laboratory. In a broader sense, Damon played a major role in the integration of geochemistry and geology that made possible the strong interdisciplinary and quantitative approach to geological science that came to characterize the Department of Geosciences at Arizona.

His early concerns about the assumptions on which radiocarbon dating was based and the growing evidence for fluctuations in the atmospheric radiocarbon reservoir led to an extensive program of basic research on all aspects of the radiocarbon phenomenon. This work resulted in the use of den-

drochronologically dated wood, notably bristlecone pine in North America and oak in Europe, to calibrate radiocarbon dates. He was a key figure in that international collaboration, which greatly improved the quality and accuracy of radiocarbon dating. Damon published a valuable paper, "The History of the Calibration of Radiocarbon Dates by Dendrochronology" (BAR International Series 379[I], 1987), which too modestly records his own leading role in that effort.

Damon also did pioneering research in paleoclimatology, atmospheric evolution, the origins of ore deposits, the age of rocks in western North America, and the solar-terrestrial interaction. At the time of his death, he was exploring solar flare activity and sun spot cycles through an analysis of the radiocarbon content of tree rings. His success in this area would have greatly pleased Andrew Ellicott Douglass, the founder of dendrochronology, who began studying tree rings in the first place because of his search for a past record of sun spot cycles. Although Damon received considerable attention as a result of his role in the international effort to date the Shroud of Turin, his greatest contribution to world archaeology is the enormous improvement in the accuracy of  $^{14}\text{C}$  dates as a result of the calibration process.

Paul Damon was a man of strong ethical principles. He never failed to credit his predecessors in reporting on his own research, and he was generous in recognizing the contributions of students and colleagues to the team effort that his research required. He held strong views about the practice of science, the growth of creationism, the human contribution to global warming, and the grievous condition of the world. He was deeply concerned about the state and future of the scientific method in modern society. He was a gentle, gregarious, and gracious individual who held his fellow human beings in high regard. Because he passed on these values to a brilliant and dedicated group of students, the future of the scientific method about which he was so concerned is in good hands. (Photo courtesy of Department of Geosciences, University of Arizona.)

—Raymond H. Thompson and Bryant Bannister

Raymond H. Thompson is *Emeritus* Director of the Arizona State Museum and Bryant Bannister is *Emeritus* Director of the Laboratory of Tree-Ring Research at the University of Arizona.

## OLAFF OLMOS, 1951–2005

Olaff Olmos, 53, Chilean archaeologist, died July 15, 2005 in Arica, Northern Chile. Born November 19, 1951, Olaff was part of the first generation of students trained in archaeology in northern Chile. This first generation led the profession with such an uncommon vision that, in the 1970s, the Universidad del Norte made important contributions to Chile's scientific development. From early on, Olmos was interested in different aspects of archaeological research, paying special dedication to issues related to theory and method. As such, he was a pioneer in the study of archaeofaunal remains. A short version of his thesis was published in 1983 by Universidad Católica de Lima under the title "Subsistencia y Utilización de Recursos Faunísticos en Economías de Caza y Recolección de la Puna de Atacama, Norte de Chile" (*Antropológica* 1:99–120).

Olaff Olmos was the most promising young archaeologist in northern Chile, having directed important fieldwork at key Chilean sites such as Cãñamo, Tiliviche, Isluga, and several compounds in the San Pedro de Atacama area like Catarpe, Coyo, Tulo, and Zapar. He was the principal field assistant in Quereo, one of the most important Paleoindian sites in South America, working as part of a project funded by the Smithsonian Institution. As a result of his field experience, he was appointed to the Museum of San Pedro Atacama, working alongside Father Gustavo Le Paige, its founder. Upon his death in 1980, Olmos became the museum's director. Today, the Museo Father Gustavo Le Paige plays an important role in the archaeology of the south-central Andean area.

In the early 1980s, Olmos moved to Ecuador, where he became involved in coastal archaeology, especially working on Formative sites in the Manabí province. Of particular importance is his report on the OMJPSL 141 site.

Later, Olmos went to Lima, where he entered the graduate program in anthropology at Universidad Católica alongside colleagues working in the central Andean area, both in anthropological as well as archaeological issues. Upon his return to Iquique, he joined the Centro Investigaciones de la Realidad del Norte (CIREN), where he was a researcher from 1984 to 1986, producing several anthropological reports dealing with specific situations the Aymara communities were facing in the highlands of northern Chile. From 1987 to 1991, he worked for the Taller de Estudios Regionales (TER), where, with support from the InterAmerican Foundation, he was able to accomplish important results dealing with civil rights and Andean populations. His main study in this regard was

published in 1988 as "Derechos Indígenas y Nuevo Escenario. Legislación Chilena y Pueblos Indígenas. Apuntes Preliminares para el Caso Aymara" (*T.E.R. Documentos de Trabajo* 5, Iquique).

From 1991 to 1997, Olmos served as Regional Director of Tourism, where he was mostly concerned with the idea of developing self-awareness among the Aymara people regarding ethno-tourism. His main work in this regard was published in 2001, when he was already working for the Corporación Nacional de Desarrollo Indígena (CONADI) ("Ethno-turismo en Mamiña. El Circuito de la Cultura Kespikala, Experiencias y Perspectivas en el Desarrollo Territorial de los Pueblos Indígenas de Chile," Corporación Nacional de Desarrollo Indígena, Ministerio de Planificación Nacional, Chile). While working at CONADI, he was also teaching at Universidad Arturo Prat. In 2002, Olaff was appointed Secretary of Mining for all of Chile's First Region.



As an anthropologist, and sensitive to the civil rights of the oppressed during the Pinochet dictatorship, Olmos was crucial in the investigation of political prisoners assassinated by the military regime. In this endeavor, he played an active role in finding massacred bodies in the localities of Pisagua, Paine, Pintue, and Patio 29 in Santiago's General Cemetery, collaborating with the Civil Rights Chilean Commission and the Catholic Church Solidarity Vicariate.

At the time of his death, Olaff was Professor of Anthropology at Universidad Bolivariana, and he was codirector of the Tarapaca Project sponsored by UCLA's Cotsen Institute of Archaeology and the Getty Conservation Institute. Olaff is survived by his four children. The oldest ones, Sebastian and Karina, are following their dad's steps as students of anthropology. He is also survived by his former wife, Ema, and Evenna, his wife at time of death.

Olaff was a gifted teacher who devoted time and dedication to his students, who miss him dearly. Olaff Olmos was an outstanding professional, caring and sensitive, a valued colleague always willing to share, and above all, a very dear friend.

– Mario A. Rivera

Mario A. Rivera is a Research Associate at the Cotsen Institute of Archaeology, UCLA, and Adjunct Professor of Anthropology at Beloit College in Wisconsin.



# COSWA CORNER

Louise M. Senior

*Louise M. Senior is Co-chair of the SAA's Committee on the Status of Women in Archaeology (COSWA).*

Thursday at this year's Annual Meeting in San Juan is COSWA day! In the morning there is an excellent and innovative forum organized by Jane Eva Baxter, Caryn Berg, and Uzma Rizvi entitled "Stories and Strategies: Dialogs on Equities Issues in Archaeology." Eight discussion groups are planned, each with two co-leaders on topics ranging from Funding and Grants, to Family and Career juggling, to the Glass Ceiling Syndrome, as well as Role Models, Representation and

Intellectual Diversity in Archaeology. Great care was taken by the session organizers to recruit diverse discussion leaders based on their gender, ethnic/national identity, type of workplace, and stage in career. Because of this effort, the session's discussion will encompass all types of equity in the practice of our discipline. The forum will open with brief comments, then all will break into separated discussion groups, reconvening at the end to share the high points of their discussions. This is truly a participatory forum, and we hope to see many women and men join in these discussion groups!


The COSWA annual committee meeting will be on Thursday afternoon from 4–6 pm. Do you have topics that you would like COSWA to consider and discuss? Are you interested in serving on COSWA at some point in the future? Then please contact co-chairs Louise Senior (email: [lsenior@patmedia.net](mailto:lsenior@patmedia.net)) or Ruth Van Dyke (email: [rvandyke@coloradocollege.edu](mailto:rvandyke@coloradocollege.edu)) with your concerns.

On Thursday evening another COSWA-sponsored forum organized by Silvia Tomášková will address non-academic careers in archaeology. Entitled "Careers in Archaeology: Opportunities, Skills, and Demands of Non-academic Jobs," this forum will present the opinions and experiences of eight women who are working in archaeology, but outside of traditional professorial academe. Each discussant will represent a different career option, address a range of topics including skills needed for such a job, the candidate profile sought, and the variety of professional demands required by the job. The forum aims to assist junior scholars in thinking about career options with an archaeology background. Though obviously of interest to students and those in career-transition, this session should also help faculty members, and graduate programs, train students for success in a wide range of professional careers.

If you are in San Juan, we hope to see you all at these two forums on Thursday!

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## POSITIONS OPEN

**POSITION: COTSEN VISITING SCHOLAR**

**LOCATION: LOS ANGELES**

University of California, Los Angeles. The Cotsen Institute of Archaeology at UCLA (<http://www.ioa.ucla.edu>) invites applications for the annual Cotsen Visiting Scholar position. The Cotsen Institute of Archaeology is a vibrant, multidisciplinary environment with frequent lectures and other engagements that bring together UCLA's diverse archaeological constituencies. For the 2006–07 academic year, we invite applications for a postdoctoral fellow, rank open, to serve as a scholar in residence for the academic year and to teach a seminar in one term. We especially encourage applicants whose research area is not represented among our current range of geographic and topical specialties. The postdoctoral fellow will be paid a stipend of \$40,000. Applications should consist of a CV including the names and addresses of three references; a 1500-word proposal that describes the intellectual project that the applicant would undertake during the year in residence; and a one-paragraph description of a seminar that she/he would like to teach. Ph.D. must be in hand at the time of application. Deadline for applications is March 1, 2006. Applications should be sent to: Cotsen Visiting Scholar Committee; The Cotsen Institute of Archaeology at UCLA; Fowler A-210; Los Angeles, CA 90095-1510.

**POSITION: TERM POSITION IN ARCHAEOLOGY**

**LOCATION: CARBONDALE, ILLINOIS**

Southern Illinois University Carbondale invites applications for term position in archaeology, rank open, for Fall 2006; salary commensurate with rank. Ph.D. preferred; must have completed all requirements for Ph.D. in anthropology or archaeology by August 15, 2006, or position will be offered at Instructor rank. Demonstrated teaching excellence required; should have active research program in archaeology and record of

scholarly publications. Must teach three courses: Introduction to Archaeology, World Prehistory, and graduate-level materials/analysis course (pottery preferred). Review of applicants will begin April 1, 2006, continuing until position is filled. Send vita, letter detailing research interests and teaching experience, and names/addresses/email addresses/phone/fax #s of four references to: Dr. Paul Welch, Chair, Archaeology Search Committee, Department of Anthropology – MC4502, Southern Illinois University Carbondale, 1000 Faner Dr, Carbondale IL 62901 (email: [pwelch@siu.edu](mailto:pwelch@siu.edu); tel: [618] 536-6651). SIUC is an equal opportunity employer that strives to enhance its ability to develop a diverse faculty and to increase its potential to serve a diverse student population. All applications are welcomed and will receive consideration.

**POSITION: KENAN EMINENT PROFESSOR OF ARCHAEOLOGY**

**LOCATION: CHAPEL HILL, NORTH CAROLINA**

The Department of Anthropology at the University of North Carolina at Chapel Hill (<http://anthropology.unc.edu>) invites nominations and applications for the position of Kenan Eminent Professor in archaeology. Candidates must have a distinguished record of research and teaching commensurate with appointment to an endowed full professorship. Research specialization must be in Mesoamerican or Central American archaeology, with preference for topics that articulate well with existing faculty interests and programmatic strengths. Candidates must also show evidence of excellence in undergraduate teaching. Applications must include a statement of research and teaching interests, a curriculum vita, and the names of four referees. Please direct nominations, applications, and inquiries to Vincas P. Steponaitis, chair, Archaeology Search Committee, Department of Anthropology, CB# 3115, 301 Alumni

Bldg., University of North Carolina at Chapel Hill, Chapel Hill, NC 27599-3115. For further information, email: [vin@unc.edu](mailto:vin@unc.edu); tel: 919-962-3846. Review of applications will begin on January 25, 2006, and will continue until the position is filled. The University of North Carolina at Chapel Hill is an equal opportunity employer and is strongly and actively committed to diversity.

**POSITION: ASSISTANT PROFESSOR OF ANTHROPOLOGY**

**LOCATION: EVANSVILLE, INDIANA**

The University of Southern Indiana, Department of Sociology, invites applications for a tenure-track position in Anthropology at the assistant professor level beginning August, 2006. The successful candidate will have a primary geographical emphasis in the Americas and be expected to teach undergraduate courses in Archaeology and Cultural Anthropology. Additional specializations are desirable. The department seeks a strong and enthusiastic teacher who is committed to undergraduate education and is willing to engage students in research. The successful candidate will be primarily responsible for the department's program in Anthropology, as well as contributing to the interdisciplinary International Studies program. The candidate must have a Ph.D. in Anthropology by the time of appointment and must show evidence of excellent teaching and scholarship. Applicants should submit their curriculum vita, a cover letter describing current research and teaching interests, and contact information for three available references to: Dr. Ronda Priest, Chair, Anthropology Search Committee, Department of Sociology, University of Southern Indiana, 8600 University Blvd, Evansville, IN 47712. Application deadline is March 15, 2006. The University of Southern Indiana is an Equal Opportunity/Affirmative Action Employer.



# CALENDAR

2006

## MAY 1–5

**The 1st Annual Conference of the Association for Interpretation** will be held at the Sheraton Old San Juan in San Juan, Puerto Rico. The conference, titled “Connecting People to Places Through Sustainable Heritage Tourism,” will bring together 150–200 delegates from 30–40 nations in an effort to create opportunities for professional development for attendees and establish a network for professional associations and individuals involved in heritage interpretation around the globe. Although the deadline for submittal of proposals has passed, those interested in becoming a speaker can contact Lisa Brochu, at [naiprograms@aol.com](mailto:naiprograms@aol.com). For additional information about the conference and for registration materials, please visit <http://www.interpnet.com/iwh>.

## MAY 15–19

**Current Archaeological Prospection Advances for Non-Destructive Investigations in the 21st Century**, a National Park Service workshop on archaeological prospection techniques, will be held at the Fort Frederica National Monument, Georgia. Lodging will be at the Quality Inn Island House on St. Simons Island, Georgia. This will be the sixteenth year of the workshop dedicated to the use of geophysical, aerial photography, and other remote sensing methods as they apply to the identifica-

tion, evaluation, conservation, and protection of archaeological resources. The workshop this year will focus on the theory of operation, methodology, processing, interpretation, and hands-on use of the equipment in the field. There is a tuition charge of \$475.00. Application forms are available on the Midwest Archeological Center’s website at <http://www.cr.nps.gov/mwac/>. For further information, please contact Steven L. DeVore, Archeologist, National Park Service, Midwest Archeological Center, Federal Building, Room 474, 100 Centennial Mall North, Lincoln, Nebraska 68508-3873; tel: (402) 437-5392, ext. 141; fax: (402) 437-5098; email: [steve\\_de\\_vore@nps.gov](mailto:steve_de_vore@nps.gov).

## JUNE 23–26

**The Society of Africanist Archaeologists (SAfA) 18th Biennial Conference** will be held in Calgary, Canada. The program includes a pre-conference day on June 22 that offers the options of attending a student session or going on one of two excursions. Students are encouraged to participate fully in the conference. Submissions of thematic sessions, individual papers, and poster presentations are invited. Proposals should be sent to [safaconf@ucalgary.ca](mailto:safaconf@ucalgary.ca) (please start the subject line with “Program”), or submissions can be mailed to Program Chair SAfA 2006, Department of Archaeology, University of Calgary, Calgary AB, Canada T2N 1N4; fax: +1 403 282 9567. Deadlines: April 1 for session, paper, and poster proposals and for conference registration. Application for travel assistance (limited to Africans resident in Africa) should reach the organizing committee as soon as possible. Website: <http://homepages.ucalgary.ca/~safaconf/SAfA/>.

## SEPTEMBER 13–16

**The Second Archaeological Sciences of the Americas Symposium** will be held

on the campus of the University of Arizona in Tucson. Currently, the organizing committee is soliciting abstracts for topical sessions (5–6 papers each), individual papers (for 25-min. presentations), posters, and computer simulations. This student-hosted event encourages regular and sustained collaboration between archaeological, conservation, and natural scientists in the Americas. A special invitation is extended to colleagues from Canada, Mexico, Central America, and South America. In recognition that archaeological science represents an interdisciplinary effort, six major themes will be represented: (1) Geoarchaeology; (2) Conservation Studies and Ephemeral Remains; (3) Spatial Analysis and Remote Sensing; (4) Chronometry; (5) Human-Environmental Interactions; and (6) Material Culture Studies. Proposals for topical sessions are due April 1. Abstracts for individual submissions are due May 1. For more information, contact R. Emerson Howell (email: [rhowell@email.arizona.edu](mailto:rhowell@email.arizona.edu)), AJ Vonarx (email: [ajvonarx@email.arizona.edu](mailto:ajvonarx@email.arizona.edu)), or visit our website at <http://asas06.ltc.arizona.edu/>.





## Give the SAA a Gift on its 75<sup>th</sup>

The SAA's endowment funds have grown slowly since 1985. In 2005, these funds began to make a difference for SAA members. Endowment earnings:

- ∞ Paid for power point projectors at the 2005 Annual Meeting in Salt Lake City.
- ∞ Will add 16 pages to each Fall issue of the *SAA Archaeological Record*.
- ∞ Are giving members the convenience of electronic ballots in annual elections.

And this is just a beginning!

All SAA members are invited to join the recently launched campaign to significantly increase the size and impact of the SAA's endowment funds. The goal? By 2010 – when the 75<sup>th</sup> Annual Meeting is held in St. Louis – **together we will add \$500,000 to these funds.**

Donors can support the general SAA Endowment Fund, or choose to direct part or all of their gifts to the Native American Scholarships Fund or Public Education Endowment.

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