

#PATC An Equitable Archaeology – Abstracts (all times GMT)

Introductions

10.00-10.30 A Conversation About Equitable Archaeologies

Lorna-Jane Richardson & James Dixon

11.00-12.30 Session 1: Archaeology and Politics

11.00 Archaeogaming is a Political Matter

Florence Smith Nicholls @florencesn

Taking inspiration from the 2017 TAG session ‘Archaeology is a Political Matter,’ this presentation will argue that being an archaeogamer, and the subject matter of archaeogaming itself, is inherently political. As an emerging discipline, archaeogaming challenges preconceived notions about what archaeology is and how it can be practised, with great potential for increased accessibility.

How video games present the past is highly politicised, from strategy games which often provide a top-down perspective to first-person shooters which by their very nature focus on combat. With archaeology itself having an extensive colonial history, it will be argued that archaeogaming as a field has both the responsibility and opportunity to challenge how the past is presented in video games and the political implications of this.

11.15 Whither wheatfields? Archaeologists challenging political use of faux-nostalgia and constructed heritage in the UK

Penelope Foreman @susmounds

And did these fields in ancient times, see a young and carefree vicar’s daughter run amok in wanton cropicide? Or is this Theresa May’s carefully crafted image of “bygone Britain”, designed to trigger images of the English village, golden age of 1950s industry and prosperity?

Politicians thrive on the construction of nostalgia for times that never really existed - histories that saw Britain as prosperous, powerful, and in the depths of far-right rhetoric, more “pure”. These constructed histories are a powerful and insidious tool for suggesting that these politicians are the ones to return Britain to a mythical golden age. There is a dark undercurrent to them, full of nationalism, racism, othering; a tactic to use the basest of human reactions to challenge and change.

As archaeologists we have the tools to challenge these harmful toxic nostalgia trips - evidence of our rich immigrant and population-shifting history, skills in critically evaluating the evidence left behind by our forebears, and experience in constructing vibrant, emotive,

but evidence-based reconstructions of the past. These are not, however, perfect - and are certainly still subject to being used to communicate particular messages and motives. Are we equipped to challenge political nostalgia? Or are we not yet at the stage where we can admit our own biases, the political nature inherent in all archaeological interpretations?

11.30 Archaeology intervening in politics – learning from the past to create a better future?

Jens Crueger @JCrueger

Can archaeology intervene in politics? For sure it can, and furthermore this happens often intentionally as well as (probably even more often) unintentionally. There has always been a close relationship between politics and archaeology, and the danger of misusing archaeology for ideological purposes is a constant one. This is well illustrated by the conflicts between archaeologists from competing European nations especially in the time period between World War One and World War Two. Archaeology has always played and still plays an important role in the construction of national myths and the pasts of nations.

11.45 Political figurehead or grassroots change: Untangling archaeology's relationship with cultural heritage in contemporary politics

Fiona McKendrick @f_mckendrick

Politics frequently intervenes in archaeology: from preventing excavations in areas of conflict, to the interpretive lens and the cultural identities we impose on archaeology. World Heritage Sites, through their associations with the United Nations and the concept of collective heritage, are at once political and global, and are vulnerable and willfully destroyed. Their destruction, conversely, has raised awareness of the “importance of cultural heritage –its role in identity, securing peace, post conflict rehabilitation and resilience” (Tim Slade, *The Destruction of Memory*, 2016). And so archaeology intervenes, and politics is more receptive to archaeology than ever before. The Institute for Digital Archaeology's Palmyra Arch of Triumph reconstruction was witness to the 2017 gathering of G7 culture ministers in Florence. New York, 24 March 2017, the UN Security Council unanimously adopted resolution 2347 for the protection of heritage. Director-General Bokova described the destruction of heritage as a “strategy of cultural cleansing” a war crime and security imperative “inseparable from that of defending of human lives”. This paper will explore how retroactive reconstruction and punishment at the highest levels trickle down to intervention on the ground and in communities, bringing monuments, artefacts and landscapes to the fore.

11.45 onwards Discussion

13.00-14.30 Session 2: Who Counts?

13.00 Vindolanda: a case study in volunteer-based archaeology

Marta Alberti @ArcheoAlberti

Can non-archaeologist take part in archaeology? At the Roman Fort of Vindolanda, part of the Frontiers of the Roman Empire World Heritage Site, volunteers have been deeply involved in the research for almost 50 years. Since the foundation of the Vindolanda Trust in 1970, several volunteers, trained and managed by the site archaeologists, have helped to uncover what is now considered one of the key sites of the Roman World.

13.15 Call Yourself a TrowelBlazer? Women's Unprofessional History in Archaeology

Trowelblazers @brennawalks

TrowelBlazers would like to discuss several aspects of the #PATC questions, specifically addressing the linked issues of who can be considered to doing archaeology, what we define as 'an archaeologist', and how our assumptions might be undermining the goal of a more equitable archaeology. We will specifically be discussing the historical experience of women in archaeology, but hopefully providing a broader framework for understanding the structures that support (and inhibit) equality in the discipline.

13.30 Just Like Using a Dustpan & Brush

Rick Alexander @RickJAlexander

Presentation based upon experience of working as a volunteer in public/community archaeology projects. Drawing collectively on experience as a volunteer, and also as a staff manager outside of the archaeology sector. This presentation will look at how volunteers working in paid employment with possibly more robust equality policies may engage with archaeology as volunteers in an 'amatuer' environment where less equitable attitudes and behaviour can be more apparent.

13.45 Elite Excavation: Is accessible archaeology a far-fetched dream?

Summer Jasmin Oxlade @SummerOxlade

The importance of the role of excavation in the practice of archaeology is undeniable, however in a world where accessibility is on the agenda, can the exercise ever be truly open to all? Inequalities within our society mean excavations are not available to all, from pay-to-dig sites, to disability access issues, there are many barriers that prevent marginalised people from accessing archaeology. Critical analysis of the barriers to excavation, and the issues that cause and stem from this, must be discussed in order to create a more equitable discipline.

14.00 An archaeology of and with animals?

John Vandergugten @johnvanderg

Human origins, human evolution and adaptation, human mind and behaviour, human craft and rubbish. Archaeology in general focuses on the human. This focus on humanity contributes to an apparently unavoidable but artificial separation of the human from the animal and from 'nature' or environment. Before we are humans, we are animals first. It is only because of our relations with other animals that we are human. And because we are human, these others are animals. Animals are food, tools for labour, companions, and characters in stories that we tell to make sense of the worlds in which we live. And yet animals also have complex lives of their own. We are compelled to ask, are non-human animals also persons? I argue that yes, animals are persons and they have agency, the ability to act in the world. The archaeology of animals challenges us to critically reflect on what it means to be human and how we relate with non-human 'others'. Culture, often reflected in material things and once considered only a human hallmark, can be found in many, if not all, animal species. Recent observations of wild primates, as a particularly striking example, reveals that they make and use stone tools, and that some tools look similar to creations of extinct human relatives. Are these also artifacts? If not, what are they? Non-human animals are complex social and cultural beings situated in dynamic environments, having histories as deep as ours. How does knowing this affect how we define archaeology?

1415 onwards Discussion

15.00-16.30 Session 3: Openness and Ownership

15.00 Can you dig it? Openness and offending in archaeology

Louise Grove & Adam Daubney @drlouisegrove @ajdaubney

In this paper, we explore the debate around openness and offending with a specific focus on illicit metal detecting. Recent aims to drive openness in archaeology are laudable. However, there is a darker side to this. Making information more accessible, by definition makes knowledge more accessible to all – including to potential offenders. In a culture of (over)sharing, what restrictions (if any) should we place on our archaeological data? What might have value to an offender? Are these concerns overwhelmed by the benefits brought by making archaeology more public? We discuss – and encourage debate on - whether it is useful (or indeed possible) to restrict access to archaeological site information in an effort to protect valuable assets, or whether this undermines broader challenges of access for all.

15.15 Opening* Archaeological Archives

Jolene Smith @aejolene

Each year, U.S. cultural resource management (CRM) archaeologists record thousands of archaeological sites and create reams upon reams of observation records, analytical data, and technical documentation. In many states, the vast majority of this media is submitted to a centralized state repository in support of compliance with various environmental and heritage laws. But what happens after a project is complete? By expanding accessibility and reusability of archaeological data beyond a single regulatory purpose, we hold the potential to impact researchers (archaeologists and non-archaeologists), descendant communities, and other interest groups as well as members of our own profession. If we tread carefully, these impacts can be positive. However, we must also consider potential pitfalls and be aware of reproducing systems of inequality in our archives.

15.30 What can the United States take from Irish Archaeology? Perceptions, ownership, and equity in the Republic of Ireland

Deanna Bailey @ArchaeoAine

This paper seeks to compare and contrast concepts and perceptions of archaeology, heritage ownership, and cultural resource management between the Republic of Ireland and the United States. Comparisons will be made from laws that govern heritage, public/tribal engagement within cultural resource management, and types of disseminated knowledge. The author will shed light on how differences could be used to rethink challenges found in cultural resource management in the United States pertaining to public/tribal perceptions, and ownership and equity in archaeology.

1545 onwards Discussion

17.00-18.30 Session 4: Diversity

17.00 Who Writes about Archaeology? An Intersectional Study of Authorship in American Anthropological Journals

Laura Heath-Stout @lauraellenheath

Over the last thirty years, activist archaeologists have explored how the discipline struggles with gender and racial equity. Yet there are no studies of how sexism, racism, and heterosexism work together in our field. In this paper, I will examine patterns of authorship in a variety of archaeology journals in order to define the demographic composition of archaeologists producing publishable research. I will test several working hypotheses: that men are overrepresented as compared to women, that white people are overrepresented as compared to people of color, that straight cisgender people are overrepresented as compared to queer and transgender people, and that archaeologists who face multiple forms of systemic oppression (i.e. women of color, queer women, queer people of color) are even less represented in these publications than their counterparts who only face one form of oppression. By using an intersectional feminist lens, I will be able to clearly show the effects of systemic oppression in our discipline.

17.15 Inclusivity as a strategy for a more equitable academic archaeology

Elisa Perego & Veronica Tamorri @elisaperego78 @veronicatamorri

This presentation addresses the issues of diversity and inclusion in the archaeology profession, with a focus on the academic sector. In an age of reduced funding and opportunities for archaeologists and academics more in general, many researchers are forced to follow unusual career paths. Early career researchers (ECRs) in archaeology are often excluded from stable employment and an equal access to academic resources, which would be key to the enhancement of their career. These scholars, therefore, may experience forms of exclusion, marginalization and a sense of "otherness". These issues may be especially hard on researchers who are parents (especially single parents), carers, are disabled or have chronic illnesses, come from disadvantaged backgrounds or whose research is not funded or only marginally funded (e.g. self-funded PhDs, independent scholars in-between postdocs). What is the impact of exclusion on the profession and research overall? Which solutions are in place to mitigate such circumstances? Is archaeology (and academia more in general) an equitable profession?

17.30 Sense and sensitivity

Ian Mackey @iwm21

As a mature student of Archaeology and Heritage that resigned from my 20 years in IT support at a top-ranked University, and with two daughters in or around their 20's, and the majority of my colleagues are female, I thought I was sensitive to sexism, bigotry and unequal opportunities. Recent articles by Zoe Strimpel in The Guardian in 2012 and that of American Anthropology Professor Kathryn Clancy this year shocked and dismayed me with

the physical and mental rape of women in academia - the victims are now well away from it or working in the field with the memories in their 'armour'. I am sympathetic but was oblivious. I had no sense of how widespread it was and is, so I naively assumed that "had not happened to anyone I knew". Now I am not so sure and that unnerves me...As a male in the field I don't want us to stay unaware or let even casual sexism continue. I want to dig dirt for a living not rake muck - so what can I and the profession do?

17.45 Having Difficult Conversations about Sexual Misconduct in Archaeology

The culture of archaeology is dangerously close to including sexual harassment as a norm. It may already be there. Harassment comes in many forms, has serious negative repercussions, and can be tolerated no more. Silence should not be an option.

Bob Muckle @bobmuckle

18.00 onwards Discussion

19.00-20.30 Session 5: Activism and Outreach

19.00 The Internet as a Tool for Archaeological Activism and Outreach

Nicole Danielle Martensen @LiminalAnth

In this series of tweets, I present some of the ways in which archaeologists are engaging in activism and outreach activities on the internet. I share links to examples of public intervention campaigns for archaeology sites, online special interest groups, and crowdfunding platforms that are currently being used by archaeologists. I present a discussion on some of the issues, as well as benefits that may come along with utilizing such tools for activism and outreach. Finally, through a reflection on my personal experiences with crowdfunding archaeological research and participating in online discussion groups and events, I probe the possibilities of the future of archaeology on the internet.

19.15 Archaeology as a Tool to Fight 'Alternative Facts'

David Anderson @DSAArchaeology

In the modern media landscape, consumers are increasingly beset by pseudoscientific claims and alternative facts. Popular "reality TV" shows regularly stage hunts for Bigfoot and poltergeists. News outlets report on the growing influence of climate change denial and the anti-vaccine movement. And, earlier this year, National Geographic released a documentary examining alleged evidence for the ancient city of Atlantis. This media landscape increasingly blurs the line between truth and fiction, making it more and more difficult for the general public to understand what is real and what is not. This paper will argue that teaching archaeology can be tool to fight against the rise of pseudoscientific belief. As a discipline, archaeology involves deliberate steps of data collection, analysis, and interpretation that can be used a model for a reliable evidence based epistemology. Neither the past, nor the present, need be a mystery if archaeologists speak out about how we know and understand the world.

19.30 Your work is more important than you are: towards anonymous academic publication

Andrew Reinhard @adreinhard

Archaeology is just an expensive hobby unless you publish, and your publications are worthless unless they are available as Open Access to anyone who wants to read about your projects. And when you do publish your work, that publication is the beginning of a dialogue with present and future readers, and is not something you can then shelve as the final word. If you want an equitable archaeology, publish openly, engage in open peer review, continue dialogues about your work and the work of others, and make your data public. This "paper" will give strategies on how to publish archaeology openly, and how to destroy obstacles that will block your path to doing so.

19.45 Creative Disruptions of the Classroom: Teaching Activism By Changing the Story (and how we tell it)

Katherine Cook @KatherineRCook

What if archaeologists were trained as activists, as artists, as storytellers — just as they are trained to be scientists and researchers? By changing traditional classroom structures and conventional narratives to critically assess and contribute to the relevance of archaeology, we make space for alternatives, for taking risks, for stepping outside of the box. Empowering students to explore and apply the powers of translational storytelling, creative tools and ‘making’, and community engagement to effect change in the world is in itself a form of activism. It also makes classrooms more equitable by drawing on a greater diversity of voices, recognizing a broader range of skills as valuable, and celebrating a multitude of perspectives. The impact for students moves beyond transferrable skills and assessments to making meaning and making change in the ways that we study and present the past, in archaeology, heritage and beyond. This paper will marry the medium of Twitter with creative storytelling mechanisms to present case studies, lessons learned from, and future dreams of disrupting classrooms.

20.00 onwards Discussion