¡La SAA llega a la América Latina! La SAA inaugura la primera Conferencia Intercontinental en la ciudad de Panamá, Panamá el 13 al 15 de enero de 2012. La Conferencia abrirá con una ponencia distinguida el viernes 13 de enero por la noche, seguida por un día completo de sesiones plenarias el sábado y terminando con medio día de sesiones el domingo. La convocatoria para ponencias y carteles está disponible ya en el SAAweb (http://bit.ly/SAAConferencia) y abajo.

Conferencia Intercontinental
Anuncio y Convocatoria de Ponencias y Carteles
Ciudad de Panamá, Panamá
13-15 enero, 2012

¡La SAA viene a la América Latina! La Sociedad para la Arqueología Americana (Society for American Archaeology) se complace en anunciar la primera Conferencia Intercontinental para reunir a los especialistas de la arqueología de América y el Caribe en América Latina a realizarse del 13 al 15 de enero, 2012.

Información General de la Conferencia:
1. **Idioma:** Todos las ponencias, carteles y eventos se llevarán a cabo en español.
2. **Fechas:** La Conferencia empezará la tarde del 13 de enero, 2012 con una ponencia distinguida a ser presentada por el ganador del primer Premio de la SAA para la Excelencia en la Arqueología Latinoamericana y del Caribe (que se anunciará en la reunión anual de la SAA de 2011). Las ponencias generales se presentarán en sesiones plenarias consecutivas el sábado 14 de enero de 2012 y la mañana del domingo 15 de enero de 2012. Los carteles se expondrán entre las 5 y las 6 pm del sábado 14 de enero de 2012.
3. **Logística:** Se pondrá toda la información en el sitio de la red de la SAA en cuanto esté disponible.

Información para la Entrega de Resúmenes:
1. **Fecha límite de entrega:** La fecha límite para entregar los resúmenes de ponencias y carteles es el 15 de junio del 2011. Favor enviar los mismos por correo
2. **Temas:** Las ponencias y los carteles deben tratar uno de los siguientes tres temas: (1) Interacción Inter-regional en las Américas; (2) Arqueología, Desarrollo Sostenible y Turismo; o (3) Últimos Descubrimientos. Los autores deben indicar cuál de los tres temas trata en la ponencia o el cartel propuesto.
3. **Requisitos para las Ponencias:** Los resúmenes de ponencias deben mandarse individualmente; se permiten hasta 5 co-autores. Tiempo de Presentación: 15 minutos.
4. **Requisitos para los Carteles:** Los resúmenes de carteles deben mandarse individualmente; se permiten hasta 5 co-autores. Los carteles pueden tener hasta 90 cm de alto y 120 cm de ancho. Tiempo de Exposición: 1 hora. **Nota:** La SAA ha recibido el apoyo financiero para imprimir los carteles aceptados para la Conferencia. Se mandarán las indicaciones de entrega a los autores de los carteles aceptados.

*(continúa en la contraportada)*
# Editor's Corner

<table>
<thead>
<tr>
<th>Page</th>
<th>Author</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>Jane Eva Baxter</td>
</tr>
<tr>
<td>3</td>
<td>Adrian Meyers</td>
</tr>
<tr>
<td>4</td>
<td>Gary Haynes</td>
</tr>
</tbody>
</table>

# In Memoriam

<table>
<thead>
<tr>
<th>Page</th>
<th>Author</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>Nicolas Laracuente and Gwynn Henderson</td>
</tr>
<tr>
<td>7</td>
<td>Jaime J. Awe</td>
</tr>
<tr>
<td>10</td>
<td>John E. Byrd</td>
</tr>
<tr>
<td>13</td>
<td>Giovanna Peebles</td>
</tr>
<tr>
<td>16</td>
<td>C. Mathew Saunders</td>
</tr>
<tr>
<td>19</td>
<td>Linda Derry</td>
</tr>
<tr>
<td>21</td>
<td>Russell Townsend</td>
</tr>
<tr>
<td>24</td>
<td>Barbara J. Little</td>
</tr>
<tr>
<td>27</td>
<td>K. Kris Hirst</td>
</tr>
<tr>
<td>30</td>
<td>Alexandra Jones</td>
</tr>
<tr>
<td>32</td>
<td>Stephen H. Lekson</td>
</tr>
<tr>
<td>35</td>
<td>Jeanne M. Moe</td>
</tr>
<tr>
<td>38</td>
<td>Melody K. Pope</td>
</tr>
<tr>
<td>41</td>
<td>A. Gwynn Henderson and Nicolas R. Laracuente</td>
</tr>
</tbody>
</table>

# SPECIAL FORUM: CAREERS IN ARCHAEOLOGY

<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
<th>Author(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>Foreword: In Every Career, A Story</td>
<td>Nicolas Laracuente and Gwynn Henderson</td>
</tr>
<tr>
<td>7</td>
<td>On Becoming a Developing Country Archaeologist</td>
<td>Jaime J. Awe</td>
</tr>
<tr>
<td>10</td>
<td>Lessons in Management: Conducting an Interdisciplinary Career</td>
<td>John E. Byrd</td>
</tr>
<tr>
<td>13</td>
<td>Making Archaeology Matter: the Power of “Face Time” and Personal Relationships</td>
<td>Giovanna Peebles</td>
</tr>
<tr>
<td>16</td>
<td>Taking It to the Streets: A Career in Public Archaeology</td>
<td>C. Mathew Saunders</td>
</tr>
<tr>
<td>19</td>
<td>Grassroots and Boots: A Career in Community-based Archaeology in Alabama’s Tall Grass Prairie</td>
<td>Linda Derry</td>
</tr>
<tr>
<td>21</td>
<td>Native Soil: A Cherokee Archaeologist Digs Into His Own Heritage</td>
<td>Russell Townsend</td>
</tr>
<tr>
<td>24</td>
<td>Bloom Where You’re Planted: Working in the Federal System</td>
<td>Barbara J. Little</td>
</tr>
<tr>
<td>27</td>
<td>How to Become an Archaeologist without Really Trying</td>
<td>K. Kris Hirst</td>
</tr>
<tr>
<td>30</td>
<td>Archaeology and My Mission to Empower the Youth of My Community</td>
<td>Alexandra Jones</td>
</tr>
<tr>
<td>32</td>
<td>Still Digging</td>
<td>Stephen H. Lekson</td>
</tr>
<tr>
<td>35</td>
<td>Making a Difference: Archaeology for Educators and Students</td>
<td>Jeanne M. Moe</td>
</tr>
<tr>
<td>38</td>
<td>My Career as an Archaeologist, or “I Never Knew I Wanted to be an Archaeologist When I Grew Up”</td>
<td>Melody K. Pope</td>
</tr>
</tbody>
</table>

# Positions Open

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>43</td>
</tr>
</tbody>
</table>

# News and Notes

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>44</td>
</tr>
</tbody>
</table>
EDITOR’S CORNER

Jane Eva Baxter

Jane Eva Baxter is the editor of The SAA Archaeological Record.

When I was a little girl, my very favorite book was Richard Scarry’s *What Do People Do All Day?* Beyond the enduring challenge of finding Lowly Worm on every page, I delighted in learning about the different jobs depicted in the book, whether farmer or painter, and the longer pieces that showed all the different jobs needed to make a single place work effectively, like an airport or post office. This interest in people’s professions is something that has always stayed with me, and I often try, when meeting someone new, to learn as much about the process and value systems that inform their work before I reveal that I am an archaeologist and conversation turns to “most exciting finds” and “stories of fieldwork.”

What it means to be an archaeologist is something that is becoming harder to define succinctly. Professional practice in the discipline is increasingly diversified, and archaeologists working in other professional milieus are increasingly common. When I proposed issues as the nominee for The SAA Archaeological Record Editor, I proposed a volume much like this one. I didn’t want to produce a careers issue just to help students or inform aspiring archaeologists (although I hope it does!), but instead I wanted to create a volume that would allow all of us to have a snapshot of the diversity of professional practice in archaeology today. A common thread of almost every career in archaeology is the need to speak to others about our discipline and explain what archaeologists “do all day.” I hope this issue will give all of us the tools speak of our discipline in a way that is more inclusive and representative of what being an archaeologist can and does mean in the twenty-first century.

Upon taking the position of Editor, the Board of Directors had already passed a motion that I work with the Public Education Committee (PEC) to produce a “Careers in Archaeology” special issue of *The SAA Archaeological Record*. I want to tell the SAA membership just how lucky you are to have such a committed, dedicated, creative, and thoughtful group of volunteers working for you on this committee. While Gwynn Henderson and Nick Laracuente worked tirelessly as guest editors, there were many conference calls and email exchanges where the entire PEC membership worked collectively to bring this special issue to fruition. It was a pleasure and privilege to work with them all and it was inspiring to help create this special issue with such dedicated volunteers.

Finally, I’d like to note that this is the last *The SAA Archaeological Record* you’ll be receiving before the Annual Meetings in Sacramento. I’ll be attending many committee meetings to seek materials for this publication, and have highlighted many posters and papers in the program that I’m eyeing as possible contributions to *The SAA Archaeological Record*. If you are interested in having your work published and believe it is appropriate for *The SAA Archaeological Record*, please email me at jbaxter@depaul.edu or leave me a message at the meetings and I will do my best to attend your session and speak with you about your work. I look forward to seeing you in Sacramento!
The September 2010 (Volume 10, Number 4) issue of The SAA Archaeological Record includes the article “Cultural Property Protection in Stability Operations,” by Richard Jackson (pp. 23–27). Though I generally attempt to follow the admittedly tired adage that reminds us to not “judge a book by its cover,” upon reading this particular article title I was swept by a now familiar sense of dread at what I suspected would follow. Unfortunately, though my prejudgment was perhaps unfair, it was not incorrect.

Jackson’s article might be seen as a representative example of a recent trend in archaeological publications that both adopt the tenor and terminology of, and promote the martial-political goals of, the United States military. Authors of these works, Jackson included, are so immersed in their violent military world that they do not see just how absurd their language has become. For Jackson, a term like “Stability Operations” is both straightforward and perfectly appropriate for a short article about cultural heritage in a publication such as The SAA Archaeological Record. But “Stability Operations,” in fact, is just one of many American military euphemisms that feebly mask real-world, tangible, horrifying bodily violence. As with the other military euphemisms, “Stability Operations” is a stand-in for less palatable terms. I suggest we cut out the euphemisms all together. Why not just write what we mean?

In this “write what we mean” fourth dimension, double-speak terms such as “Stability Operations” revert. “Stability Operations” might become “imposition of aggressive, pre-emptive, uninvited, inconceivably hubristic violent military force, torture and murder, towards total subjugation of a local, vulnerable population.” Yes, less palatable indeed. But as First Peoples and archaeologists are (or should be) equally well aware, America has of course been exercising such programs for centuries. This is nothing new, nothing to be surprised about. Alarmed, saddened, disgusted-these are reactions, however, that we should all have.

Some recent writing in anthropology and archaeology discusses concepts of culture and the protection of cultural heritage in wartime (read: the preemp-tive American attack on Iraq) as if the goal of the study of foreign culture by the military, and the protection of monuments and antiquities by the military, can be seen as coolly dispassionate-as separate from the political and cultural domination goals of the American military operation in Iraq. Smoke and mirrors I say. But Jackson, to his credit, does not even attempt this feint. Jackson plainly states that “Cultural awareness, too, is a critical competency for successful counterinsurgency” (pp. 25). A critical competency for successful counterinsurgency. Was this sentence really published in The SAA Archaeological Record?

Should archaeologists, then, be working towards successful counterinsurgency? Is this what we do, what we are interested in learning about from our society’s newsletter? Should we also be interested, as Jackson suggests, in “improved intelligence and targeting techniques” (pp. 26)?

Jackson’s article is a very small part of a daily juggernaut assault of normalization of the murderous work of the United States military abroad. The sentences of the written and verbal aspects of this assault are rife with semantic acrobatics, treacherous euphemisms included. This program is of course much larger than any single publication in any single discipline. And Jackson’s piece on cultural heritage and antiquities is, of course, small potatoes. Jackson’s article does demonstrate, however, that in America the thinly-veiled language of military apologetics and propaganda is all around us-printed, packaged, and delivered, even, to our doorsteps and inboxes in the SAA’s own newsletter.

Adrian Myers
Ph.D Candidate
Stanford University

Correction: In the Table of Contents for the January 2011 issue, there was an error in the listing of the guest editors for the special forum, Digital Communication and Collaboration: Perspectives from Zooarchaeology.

The correct listing is as follows: Sarah Whitcher Kansa and Iain McKechnie, Guest Editors.
Paul Schultz Martin, 82, died September 13, 2010, at home in Tucson, AZ. He was an emeritus professor of geosciences at the University of Arizona and former director of the Desert Laboratory.

Paul Martin earned his B.A., M.S., and Ph.D. in zoology from Cornell University and the University of Michigan in the 1950s. His influence on the field of archaeology was strong from early in his career. In the 1960s Paul proposed overkill as the mechanism by which America’s largest terrestrial mammals had been brought to extinction at the end of the Pleistocene. To him, climate-change alone could not explain abrupt animal die-outs everywhere in the continent, because many plants eaten by the largest animals were still found in the same regions once occupied by those animals. In his theory, nicknamed “blitzkrieg,” America’s first human dispersers encountered animals unfamiliar with Homo sapiens and rapidly hunted the largest animals to extinction. Paul also applied this theory to early arrival sites in other parts of the world where there had been similar unexplained extinctions. Archeologists working where first human arrivals and animal extinctions were correlated in time either accepted the theory (sometimes reluctantly) or tried to discredit it. The debate continues, but Paul Martin’s tireless championing of the overkill concept revolutionized the study of human dispersals worldwide.

Paul believed in interdisciplinary cooperation before it was such a common practice in the study of America’s ancient past. His collaborative research resulted in diverse publications in American Antiquity and elsewhere on subjects as wide-ranging as human coprolites, fossil mammalian dung, packrat middens, early cultures in Arizona, ethnobotany, pollen from archeological sites, the “discovery” of America, and many other topics of interest to archeologists. He co-edited two books almost twenty years apart about late Quaternary extinctions, bringing together world experts in biology, paleontology, paleoecology, and archeology to provide the most up-to-date reference works about a still great mystery. His 1963 book, The Last 10,000 Years, is even today useful for con-
Have you ever found yourself in one of these situations?

It’s career day at Henry W. Jones, Jr. Elementary School, and you have come prepared to play down the stereotypical archaeology career of the school’s namesake. But when one student asks “What do archaeologists do?,” you find yourself at a loss to provide an adequate answer to her simple question.

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Spring Semester: a time when graduating Anthropology majors appear in your office, full of questions about summer plans and “The Future.” Those with an interest in archaeology ask the same question: “What kind of job can I get with my degree?”

****

After sharing stories of your archaeological field adventures with friends at your reunion, you realize, with disbelief, that you haven’t actually used that trowel of yours in years. “What kind of archaeologist AM I, now?” you wonder.

What DO archaeologists do in the twenty-first century? What kinds of jobs and careers ARE they working at? The SAA Board of Directors wanted to know, and they figured one way to find out would be to simply ask. So, the Board charged the Public Education Committee (PEC) with this task. This issue of The Record is the result.

Operationalizing the Asking

Guided by Board input provided by The SAA Archaeological Record editor Jane Baxter, the nine-member Careers in Archaeology Task Group outlined the project’s goals, purpose, and intended outcomes. Because twenty-first-century careers in archaeology are as diverse as the cultures and time periods we study, we chose to focus on career diversity. We wanted to push the boundaries of what people think of when “archaeologist” comes to mind. We also wanted to challenge ourselves to think more creatively about what we think we can do as archaeologists.

We generated a list of contexts within which archaeologists work today; museums, government (federal, state, and city), and the private sector. Then we listed job types within each context—for example, collection managers, SHPOs, city archaeologists, nonprofit fundraisers, administrators, and teachers. To add even more variety, we considered areas of analytical/experiential expertise, such as rock art analyst, forensics, blogger/techie, preservation law.

We filled in the categories with names of people we knew or had heard of, either through personal meeting or through reputation—a name would suggest a job not listed; a job listed would suggest a name.

We wanted our sample to reflect a diversity of employment contexts and career paths, an even mix of men and women, and a range in career length: we considered newly established archaeologists and those in more mature careers. We also attempted to ensure geographic coverage of all regions in the Western Hemisphere served by the SAA (United States, Canada, and Latin America) and an evenhanded regional U.S. distribution. Candidates also had to exhibit an important qualification that had nothing to do with their career: they had to be able to write an engaging article.

We specifically did not consider individuals who, in our opinion, had pursued a traditional academic archaeological career path (e.g., someone who, upon graduation or shortly thereafter, began teaching at a four-year college or university). We felt everyone was acquainted with a career of this sort. We also did not consider any retired archaeologists.

Over 120 nominees later, we were left with the “simple” task of culling the list. But how do you pluck just 12 individuals (and 12 alternates) from a sea of archaeologists? Who do you choose?

To assist in making our final selections, we “dug-up” as
much information as we could on our nominees through Google. We asked Task Group members to make a case for a nominee by preparing a brief written statement. Then we held a very long conference call and made our selections.

Early in the process, Jane Baxter offered a way to attend to the inevitable oversights that arose, for these 12 essays represent only 0.2 percent of the 7,000+ SAA membership. During her tenure, subsequent issues of The SAA Archaeological Record will feature an occasional “Careers in Archaeology” column. The same questions posed to these 12 archaeologists will guide our subsequent authors.

The Asking

Like the author-selection process, the set of questions also went through a process of “list and weed.” Task Group members offered suggestions and, through discussion, we generated others. We also consulted two outside sources: “Interviews with Archaeologists” on the Society for California Archaeology’s (2010) website and “Profile of an Archaeologist” in Intrigue of the Past (Smith et al. 1996).

We wanted the questions to open a window into the authors’ day-to-day activities but, at the same time, challenge them to reflect on the arc of their careers and the path(s) that took them to the place they are now. We hoped the questions would encourage the authors to provide insights to those just starting out, guidance to those who advise, and with luck, perhaps inspiration to those whose careers might need reenergizing.

By rejecting, collapsing, and essentializing, we whittled down our initial list of 21 questions (!) to the following ten:

**About You**
1. When and why did you decide to become an archaeologist?
2. Did a mentor dramatically influence your career? How so?

**About Your Schooling/Training**
3. To what extent did your academic training prepare you for your current position?
4. To what extent did your previous job experiences prepare you for your current position?
5. Since you began your current job, have you pursued additional studies or training within or outside of archaeology? What did you do and why?

**About Your Current Job**
6. How did you arrive at your current position?
7. What is your typical day like?
8. What is the most rewarding or memorable experience you’ve had in your current position?
9. What are some of the biggest challenges you’ve faced in your current position?

**Advice You’d Give**
10. What advice would you offer to someone thinking of pursuing a similar career in archaeology?

**And Now...To The Essays**

The authors provided us exactly what we were looking for—personal stories of careers in archaeology—and more than fulfilled our hopes. These essays reflect the authors’ enthusiasm for what they do, and speak with candor of responsibilities and dreams, of service and life-long learning. Tidbits of wisdom and inspiration are on every page.

So, enjoy! Then, since archaeology is all about patterns, in our Afterword, we consider some of the patterns and themes we recognized in this group of essays.

**References Cited**
Smith, Shelley J., Jeanne M. Moe, Kelly A. Letts, and Danielle M. Paterson

Society for California Archaeology
It was the first day of summer vacation in the small, hilly, town of San Ignacio in the Cayo District of western Belize. The night before, one of my older brothers (I was ninth of 11 children) had suggested that the two of us go and collect potsherds from some Maya house mounds that were located just behind our yard. Like most other 10-year-old Belizean kids in the late 1960s, I knew little of the ancient Maya. Historical instruction on Belize, then known as British Honduras, was limited and mostly addressed the country’s position within the context of the British Commonwealth. What lay beneath all those jungle-covered mounds scattered across the Belizean countryside was, therefore, as clear to me as the dark side of the moon.

Shortly after breakfast, my brother and I grabbed two old machetes that would serve us as excavation tools and headed for the mounds. Once at the site, my brother suggested we begin digging on the side of the smallest structure. Two hours later, we had a bag of potsherds, two obsidian blade fragments, and a broken mano. Once we were back home, my brother took out two small knives, gave one to me, and began to modify the potsherds into small rectangular pieces. These, he informed me, we would glue together with lime plaster and make a small fort. We would then place plastic toy soldiers in the fort and try to blow it up with firecrackers.

Every time I reflect on this first day of my archaeological pilgrimage, I can’t help but think that my career began as an “innocent looter” or a potential “terrorist.” The effects of this first “archaeological” experience, nevertheless, had a lasting and profound impact on me. That night, it was hard to fall asleep. Like the firecrackers going off on our little makeshift fort, my mind was being bombarded by many questions about the people who had built the mounds. How did they make those pots and tools? What did their children do for fun? Where were they now, and why did they leave their home on the little hill behind my parent’s house? Today, as a professional archaeologist, I am still asking these questions, but my journey to attain the academic credential was as circuitous as Santiago’s quest in Paulo Coelho’s “The Alchemist.” In that wonderful fable, Santiago leaves home in search of his “personal legend.” He eventually returns, after a long and adventurous foreign trip, and realizes that his legend was at home all the time.

After completing high school, I had to leave San Ignacio and move to Belize City (70 miles away) to attend one of the only two junior colleges in the country. The selection of available majors at St. John’s College was very limited in the 1970s, so I decided to major in Economics and Politics and to select my electives after meeting with my academic advisor. I did not realize it then, but the stars had begun to align themselves in my favor. My advisor, Father Richard Buhler S.J., had a Ph.D. in Anthropology and he had just convinced the president of the school to offer Introduction to Anthropology as an elective. I signed up and achieved far better grades in this class, and his subsequent course in cultural anthropology, than in any of the required courses in my major. I still recall graduation day when Father Richard came to say goodbye to my parents and me. His final words were, “Jaime, your passion for archaeology far exceeds any passion you may think you have for Economics. You need to seriously consider a career in Anthropology.” I quietly agreed, but Belize had no university at that time and, with 11 kids to support, Mom and Dad certainly could not afford to send me abroad to pursue a college degree. So I returned to San Ignacio and began teaching history at my old high school.

Exactly a year and a half later, I received a letter from Joseph Palacio, head of the Belize Department of Archaeology, inviting me to apply for the post of archaeological assistant. Joe noted in his letter that Father Buhler had suggested he contact me. I was elated. A month later, in April of 1976, I joined Joe and became the junior officer of a two-person Department of Archaeology. Almost a year later, Joe resigned his post and left to pursue a career in cultural anthropology. So there I was, on my own, with little to no formal training in Anthropology, expected to manage the archaeological...
resources for the country of Belize! It would be an understatement to say that I was overwhelmed by this realization, and by the sheer depth of the responsibilities I would have to face on my own. Never shying away from any challenge, however, I decided to look at my situation as an opportunity rather than a predicament.

At that time, we had four foreign research projects operating in Belize. These were directed by David Pendergast, David Freidel, Norman Hammond, and the late Dennis Puleston. I remember reading their proposals and understanding little of what they were requesting to do, but since they had received previous permits from Joe, I figured they were in good standing and so I processed their applications. I also arranged to intern for a couple weeks with Freidel, Pendergast, and Puleston so I could learn the art of field archaeology. I did this for two summers, and the experience provided me with a wealth of information on the Preclassic Maya and about monumental architecture.

At David Freidel’s camp at Cerros, Belize I met several people who continue to be among my closest friends and colleagues. At Cerros, I also developed an interest in Preclassic ceramics. One day at the lab, Robin Robertson told several of us that the pottery we were processing was diagnostic of the Chicannel complex. I had no idea what “diagnostic” meant and not a clue as to the relevance of the Chicannel complex. Robin patiently explained both to me, and I left Cerros that summer enlightened by the experience and by the knowledge imparted by the project directors.

That year, I also “did time” in San Antonio, Orange Walk, and then at Xnaheb, Toledo, with the indomitable and legendary Dennis Puleston. Denny had come to Belize that summer to dive the Sayabmai Cenote. He was looking to see if it contained any ritual deposits. In typical Denny fashion, he had rented several scuba tanks in Belize City and was trying to transport them on a bus to Orange Walk. When the bus driver refused to take the oxygen tanks, Denny called me in Belmopan, imploring that I assist him with transportation. I did, and upon completing his three-day dive he, in turn, accompanied me to Xnaheb to help survey this newly discovered site. It is on this trip that Denny convinced me to apply to the BA program at the University of Minnesota.

Later that same year I met Paul Healy, who was travelling back to Trent University in Canada at the end of his project in Honduras. Paul decided to make a stop in Belize to express interest in starting a project focusing on ancient Maya terrace agro-systems. Neither Paul nor I had the faintest idea that this chance meeting would develop into a very long professional and personal relationship. To this day, Paul continues to be my senior mentor and has contributed more than anybody else to the eventual success of my career. But none of us knew this at that time. Like Denny, Paul encouraged me to pursue an undergraduate degree, and so I applied to both Trent and Minnesota.

Denny’s incredible death by lightning atop the Castillo at Chichen Itza left me with only the Trent option, and thus in 1978, I began making plans for college in Peterborough, Ontario. Several obstacles, however, had to be overcome to make this possible. First, I had to convince the minister responsible for archaeology to hire a foreigner (Elizabeth Graham) to take over as department head. Secondly, I had to secure funds to pay for school. The first was less difficult to achieve; the second proved much more challenging. In the end, I was only able to get a loan to pay for my first year at Trent. Regardless, I decided to make a go for it and hope that, with Paul’s help, we could find additional funding.

On the day of my scheduled departure, Hurricane Greta hit Belize. All flights were cancelled. I had to postpone my departure until flights resumed and I had to help Liz address the destruction at our sites. I arrived in Canada several weeks after classes had started, but was able to catch up. With Paul’s and Liz’s help, I also was able to secure funding for the rest of my undergraduate studies from the Canadian International Development Agency. After completing my Bachelor’s degree, I returned to Belize for two years and continued to work with the Department of
Archaeology. In 1983, I returned to Trent and completed my Masters degree, with Paul again serving as my mentor and academic advisor. In 1985, I began the Ph.D. program at SUNY, Albany. Three years later, I transferred to the University of London, England where I completed my Ph.D. in Archaeology in 1992.

During the next eight years, I taught as an Assistant Professor at Trent, and then at the University of New Hampshire (UNH). In the spring of 2000, I left UNH on a two-year leave of absence and headed back to Belize. The government had asked me to direct the development of several large Maya sites as tourist destinations.

That project was as humbling as it was exhilarating, and it continues to be the most incredible experience of my life. It made me realize how poorly our graduate programs prepare us in the fields of conservation and cultural heritage management. I had no idea about lime mortar recipes or the conventions for preserving prehistoric architecture, and I had even less knowledge about how to conserve large stucco masks. The most adequate training I had received to tackle the likes of the 140 to 150-foot tall structures at Caracol and Xunantunich were the summers spent excavating monumental architecture with Paul Healy at Pacbitun and with Dave Pendergast at Lamanai.

Other shortcomings in my academic training also became apparent when I was appointed Director of the Belize Institute of Archaeology in 2003, a post I still hold to this day. Now I had to find ways to establish international bilateral agreements for the protection of our cultural heritage, to liaise with the likes of Interpol in matters concerning the illegal trade in antiquities, to assist Ministry of Education personnel with the introduction of Maya studies in the Belizean curriculum and to establish responsible methods for integrating archaeology and tourism development. In an effort to adequately address these new challenges, I have attended various UNESCO workshops on the management of world heritage sites; seminars that focus on the development of cultural industries; and Organization of American States programs addressing the management of cultural resources in Latin America. In my not-too-spare time, I continue to devote some energy to my own research interests.

The road to becoming Director of Belize’s Institute of Archaeology has certainly been long and winding, and while I no longer struggle with comprehending the meaning of words like “diagnostic,” or the significance of ceramic complexes, my greatest daily challenge is to adequately manage the cultural heritage of Belize with very limited human and financial resources. This is the bane of our existence in the developing world. For this very reason, I encourage colleagues in less developed countries to make every effort to continue their education, both formally and informally. I further advise them to seek novel ways to foment collaborative projects with our foreign colleagues. We are, after all, just custodians of an archaeological heritage that truly belongs to all the people in our culturally diverse world.
Dr. Phelps was “old school” in many ways, most of them good. He was the complete mentor. This meant that he was selective in who he was willing to mentor, but those students he took in would receive guidance on everything from how to score ceramic temper to knowing when the time was right to wear a tie and jacket (for males) or a nice dress (for females).

In upper level classes, he made us present our papers and strictly forbade students reading from the manuscript. (Once when I was a graduate student, he and I attended a regional archaeological conference together. It was my first conference presentation, so I intended to read from my manuscript. He asked to see my paper prior to my presentation. When I handed it over to him, he tore it to pieces. I never planned to read a paper again and I am better off for it.) He forced us all to be comfortable with the transit and to take a course in cartography. (He tried to get me to learn to draw, but that project was a failure and I had to drop the class.)

Dr. Phelps was a military veteran and ran his field projects with a level of cohesion and control that reminds me now, all these years later, of military operations. In the field, he was hard on those students whom he thought would someday be professional archaeologists. He occasionally made people cry with his admonishments for mistakes, but I can speak for all of his former students when I say that the lessons were not forgotten.

The hardest lesson I learned was the most valuable. During my first field school, I was placed in charge of several units that were being worked simultaneously, with three students per square. We were supposed to be digging a 10-cm level. I became fixated on the corner of one of the units, where interesting things were showing up, and neglected the other units for a half hour or more. Dr. Phelps came over to find one half of one of the units dug to 20 cm and the other half dug to 25 cm. He was furious, and made it known to everyone on the site who was responsible for the mistake: me. (Yes, he stopped...
everyone from working to witness the lesson.) Of course I tried the argument that I cannot control what others do, but that made it worse. I was supposed to be tracking all of the units under my watch. I began to view archaeological excavation the way a conductor views a piece of music as opposed to the manner in which a single violinist might see it.

We learned how to cut a straight profile, how to dig in controlled levels, how to clean a unit for a proper photograph, and how to document field observations. Dr. Phelps was an evangelist for standard operating procedures. But we also learned how to manage the logistics of a field project, how to negotiate with land owners, how to get quality work from modestly trained personnel, and to get it within a limited time window. (A critical principle was that we always restored the landscape to exactly the same condition we had found it before concluding a field project. This is part of what separates the professionals from the amateurs!)

There was always a delicate balance to be struck between getting information of sufficient content and quality to advance archaeological knowledge and getting the work done while the opportunity presented itself (sites were endangered, budgets were limited, field seasons were short, etc.). We were taught to carefully manage this balance. This was the stuff of an M.B.A. program, not what most of us see as archaeology.

I graduated from East Carolina University in 1988 and decided to apply to the graduate program at the University of Tennessee, Knoxville. I should note that I did not apply right away to Tennessee. I had this idea that I should not apply to graduate school, but should work as a field archaeologist for a year or two first to gain some experience. My father, a physicist who had earned his doctorate at age 25, thought this was one of the dumbest ideas I ever had—not THE dumbest, mind you. He colluded with Dr. Phelps, who had the same opinion. They convinced (or coerced) me to try to get into the fall classes at the University of Tennessee. I enrolled as a non-degree seeking student and never looked back.

The University of Tennessee, with its emphasis on biological science and quantitative methods, was the perfect fit for my interests. I dove head-first into forensic anthropology, human skeletal biology, and zooarchaeology. Being second only to the Smithsonian Institution for skeletal collections, Tennessee was a place where students could (and still do) write publishable papers as part of a seminar class. We could do that because the department had made available immense resources (human skeletons, animal skeletons, archaeological collections, databases, decomposition facility) that supported an endless number of hands-on research projects. The professors forced us to take statistics, even though we did not want to, because they knew we needed it. (As part of my old-school legacy from Dr. Phelps, I did not believe that statistics were useful in archaeology when I first started at Tennessee. Given that 90% of my published papers over the years have been heavy on statistics, I look back and laugh at myself.)

Tennessee has been an international leader in forensic anthropology over the past few decades. There are many reasons for the prominence of the program, and it is worthwhile to mention a few. Dr. William Bass built the program in the 1970s first by building up a strong program in biological anthropology. Outstanding faculty members were hired and large skeletal collections were brought to Knoxville to augment the large archaeological collections already there. A forensic laboratory was established in the department. It is clear that Dr. Bass had a vision for the program that centered on giving students access to real human skeletons and forensic casework, and that this experience would become the basis for their professional expertise upon graduation. There has always been fertile interaction between the forensic anthropology, bioarchaeology, archaeology, and zooarchaeology faculty in the department. As a graduate student, I moved freely between archaeology, zooarchaeology, and bio-
logical anthropology classes and included all three in my doctoral preliminary exams. I have published papers in all three areas in the years since leaving Tennessee.

I am currently the Laboratory Director at the Central Identification Laboratory, Joint POW/MIA Accounting Command in Hawaii. This is a human identification lab and the largest forensic anthropology laboratory in the world. I came to work at the CIL in 1998 after teaching archaeology at East Carolina University for a few years. I was comfortable transitioning back and forth between archaeological projects and forensic anthropology, and I continued to pursue field projects with East Carolina for a few years after coming to the CIL. In fact, Dr. Thomas Holland, the forensic anthropologist who hired me (and for whom I still work), told me at the time I was hired that he preferred anthropologists who had an extensive archaeological background coupled with biological anthropology because of the field project management experience and the intellectual creativity that archaeology requires.

The field excavations we do at JPAC are best considered forensic archaeology (see www.jpac.pacom.mil). They are often large in scale and expense, but always narrow in purpose: we intend to recover human remains and other evidence resulting from a past fatal event. We do this to resolve the cases of missing persons. Cases are resolved when we identify the remains of the missing person.

This work has taken me to over twelve countries during the past 12 years, where I have overseen excavations on mountains, in rice paddies, and in the water. The fieldwork is always done with American military personnel who possess limited training in archaeology, but have important skills in other areas (e.g., explosive ordinance disposal). Laboratory work typically involves analysis of human remains to produce a forensic anthropology report. The field reports and laboratory reports all contribute to an identification report produced by the Scientific Director. An important bit of information for future archaeologists and forensic anthropologists is that the CIL requires an extensive background in BOTH archaeology and human osteology for its forensic anthropologists. This combination is getting increasingly hard to find, as more graduate programs in anthropology are pushing the students down more narrow tracks.

I became part of the management team in the CIL in 1999 and have more recently become responsible for the day-to-day operation of the lab. I must confess that my days are not characterized by frequent “eureka” moments of the type that lay persons often associate with scientific careers. There are many meetings that mostly concern the mundane aspects of organizational management. We must prepare and keep track of our budget. We must hire people and resolve personnel problems. However, there are “eureka” moments of another kind when we resolve a case by determining the identity of remains through laboratory testing. This happens often, as we identify approximately 80 individuals a year. Many of our identifications are supported by test methods developed in the CIL by innovative anthropologists.

I have never lost my love of research despite being engrossed in management activities during most of the work day. I catch up on reading in the mornings before driving to work and on weekends. I find that writing and number-crunching is easier to do while travelling, especially on some of the long trips overseas. Sustained involvement in research is what makes me a scientist. I have no intention of giving it up. Nor do I have any intention of ignoring what people are doing in that other excavation unit. Archaeology has given me a love of science but also an appreciation for good management.
MAKING ARCHAEOLOGY MATTER
THE POWER OF “FACE TIME” AND PERSONAL RELATIONSHIPS

Giovanna Peebles

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In the Fall of 2008, at age 57, I found myself as a Teaching Assistant (TA) to Professor Martin Wobst at the University of Massachusetts, Amherst (U Mass), in his freshman seminar: Anthropology as a Profession. In April 2008, in my 33rd year as Vermont State Archeologist, I had been accepted as a Ph.D. student at U Mass, and September saw me starting school using built-up vacation days at my state job. To fulfill my residency requirement, I commuted 3 hours one way each Thursday (returning early Friday mornings) from Montpelier, Vermont, to Amherst to attend the mandatory first year graduate seminar and TA the class with Martin, my dissertation committee chair. The small group were declared Anthropology majors. A new offering, the class’s goal was to help undergrads achieve a more fulfilling, personal, and “strategic” (a Martinism, now a favorite word in my own lexicon) experience as an Anthropology major.

What a great class! We all should have had a Martin Wobst coaching us as freshmen, pushing and probing our young minds, encouraging us to befriend professors (“those office hours are there for a reason—use them!”), befriend graduate students, attend department meetings and functions, participate in the undergraduate caucus, and get engaged as a way of growing, learning, and making sure professors knew us well enough to write letters of recommendation for internships, jobs, and, perhaps later, graduate school.

One of the first topics of discussion revolved around Martin’s question, “Why do you want to be an anthropologist and which subfield are you interested in?” It was wonderful to hear these 18-year-olds put their dreams into words, and it was especially delightful to hear why some of the students wanted to be archaeologists. Each of them was every bit as naïve and full of illusions as I was when I applied to colleges in November of 1967 and declared myself an “archaeology” major. In hindsight, it’s amazing I wanted to be something about which I knew absolutely nothing but imagined something—and the budding archaeologists in this group were no different.

I decided to be an archaeologist in the sixth grade when my mother received a book called *Archaeology*, edited by Samuel Rapport and Helen Wright, at a cocktail party and handed it off to me, the tomboy in a family of urban, urbane, Milanese who had immigrated to New York. I still have it, inscribed “Giovanna Morselli 1963.” A collection of little vignettes by a few dozen archaeologists, I was astounded that people could discover such interesting things and places. I was captured by the stories, from the Rosetta Stone, one of my favorites, to Tutankhamun, from Harappa to Folsom, New Mexico, written by these archaeologists (all men except for one woman writing about Paleolithic cave art). It sure sounded like fun and adventure and interesting, too. From that point on, I was going to be an archaeologist.

When I applied to colleges, I decided to be truly original (or, what I thought was original). Instead of being an Egyptologist, I was going to do archaeology in India (all based on the 10-page story in my book). So, I looked for universities that offered archaeology (still not realizing it was a field of anthropology), South Asian studies, and Hindi. My European-educated parents never once asked me, “What are you doing? Have you lost your mind?”

So off I went to Cornell University in Ithaca, New York, to find my destiny. I learned that to be an archaeologist, I had to first be an anthropologist. I took intensive Hindi for two years, lots of Asian and South Asian classes, and a bit of archaeology. Bob Ascher was an inspired teacher, but I didn’t have Martin Wobst to tell me to get to know Professor Ascher, and thus I missed out on getting to know a brilliant and funny teacher. Tom Lynch changed my life, encouraging me to do a six-week Idaho State University Archaeological Field School, at Lenore on the Clearwater River in northern Idaho, in the summer of my junior year. That was the only field archaeology I experienced in undergraduate school.
Through the ensuing years, it has always been a sore point for me that Cornell in those days offered no local archaeology fieldwork, no engagement with local communities, and, of course, no knowledge or involvement with local Native Americans. How things have changed, and allelujah for that! I graduated in December 1971 and oldest son Joshua was born in the spring of 1972. Tom Lynch’s offer of fieldwork in Peru that winter was out. I spent several good years in Ithaca working part time as a librarian at Cornell. Pondering my future as an archaeologist, which I did not want to give up, and brainstorming possible schools with Tom Lynch, he again suggested Idaho State University (ISU) for my Masters degree. It was 1974, and a few western universities, including ISU, had created terminal Masters programs in Cultural Resource Management (CRM). Off I went for two years, with a two-year old, a full fellowship, and my own field project once I got to Idaho.

Those were exciting times for us, the first generation of CRM archaeologists, and for American archaeology in general, as cultural resource management exploded. Graduate school was exciting, interesting, and fun. My small class (I was Giovanna Neudorfer then)—including Dan Roberts, Mike Polk, Gordon Tucker, Tom Struthers, Tom Cinadr, and others—learned a great deal in the field and lab from B. Robert Butler and Earl Swanson, who sadly passed away after our first year of school. The year we started our Masters program, 1974, saw the Advisory Council on Historic Preservation’s implementing regulations, “Procedures for the Protection of Cultural Properties,” 36 C.F.R. 800, published in their first version. Thus, it’s not surprising that in the two years at ISU, although we gained a great deal of field experience, we learned nothing about “undertaking,” “area of potential effect,” “identification,” “evaluation,” “National Register criteria,” and all those intricacies of CRM. These concepts were new to everyone.

Responding to an ad my mother saw in her local newspaper, I flew home to Vermont a few weeks before I finished up school in May of 1976 to interview for the job of Vermont’s first State Archaeologist, a position established by state law in 1975. At 35,000 feet on the flight to Burlington, my life forever changed as I read Bob McGimsey’s Public Archeology (1972) in preparation for my interview with the Director /State Historic Preservation Officer of the VT Division for Historic Preservation and other folks. Bob reminded us that archaeology was for everyone and not just for archaeologists. His book emphasized the necessity of engaging people in our work: community leaders, landowners, avocational archaeologists, politicians, and the public.

I got the job by pretending to know a whole lot more than I knew. I definitely knew more about archaeology than my bosses-to-be, and I was passionate about where I wanted to take Vermont—right out of Bob’s book. My life’s work became to spread the gospel of archaeology, the amazing histories we’ve learned (rediscovered), the cultures of our Native people, and why the past matters, into all corners of Vermont.

Since July 1976, every day as State Archeologist has been interesting—with something new to learn, some new person with whom to speak, places to visit, and a thousand projects to work on. Many days have been VERY interesting and VERY fun. On my first day in 1976, archaeology in Vermont was unheard of (except for a small group of avocational archaeologists who had pushed for creating the position of State Archaeologist and funding for the position). Most Vermonters had never met an archaeologist. Now, archaeology is a routine part of a developer’s checklist, whether a federal or state agency or private organization. Educators regularly teach about Vermont’s distant history and the state’s rich Native American history and cultures, past and present. Archaeology lectures are well-attended and often fully packed; communities want to learn more about and preserve their archaeological heritage; and legislators value archaeological resources and talk about unmarked burials with expertise.
Getting to this point has taken a lot of “face time,” getting out there and talking with many people over a long time: landowners, farmers, community organizations, artifact collectors, developers, nonprofit organizations, state and federal agency staff, educators, homeschoolers, other archaeologists, divers, museum directors, librarians, media people, legislators, and my bosses, among many others. I’ll shout it loud and clearly: our successes in archaeological heritage stewardship result from team work among various passionate and dedicated people—in government, academia, consulting, and nonprofit organizations. One of the great privileges and joys of my job has been meeting many extraordinary people, and becoming friends with them in the process of spending time together and learning from each other.

Four kids and a husband who reminds me daily that our marriage is a lot more important than my work have kept me focused on our family and Vermont archaeology. I reconciled early on that I was never going to be a famous American archaeologist. With only 24 hours in a day and so much to do, an early start while the family slept and the ability to get by with little sleep has been a big help. Life forever changed for the better when my husband took over the cooking over 25 years ago.

There have been so many highlights as Vermont State Archeologist, it’s hard to pick a few. Some recent memorable work includes the two-year Lake Champlain Voyages of Discovery project, funded with a $250,000 Institute of Museum and Library Services grant, showcasing the French and Native American Contact period history of Lake Champlain through community archaeology, teacher workshops, a website, publication, and a one-hour video documentary (http://www.historicvermont.org/imls/lakechamplainvoyageshomepage.html). Our virtual Vermont Archeology Museum, funded by the National Endowment of the Humanities (http://173.201.93.108/vtarch/), has a lot of potential. The 2006 launch of Vermont’s Archaeology Heritage Center, our collections facility, alleviated decades of worry about the state’s archaeology collections.

In January 2010, the governor promoted me to Director of the VT Division for Historic Preservation and State Historic Preservation Officer (SHPO). I also got to keep the job of State Archeologist. This new set of responsibilities—directing the state’s historic preservation program—made an interesting job even more complex and challenging. I learn new things by the hour. Success depends on constantly reaching out to my own staff, the agency’s management team, attorneys, contract staff, business managers, and all other stakeholders—there are more than ever. Again, it’s all about building and sustaining relationships. I like being able to solve problems, strengthen relationships, and influence policy and outcomes.

It’s also fun to celebrate the Division’s achievements and play “host” at big parties, such as the August 2010 grand opening of the new President Coolidge Museum and Visitor Center in Plymouth Notch, Vermont. In 2010, I truly enjoyed the process of gathering public input and then drafting Vermont’s historic preservation plan, *Using Vermont’s Past to Build a Better Future 2011–2015* (http://www.historicvermont.org/). It was a lot of effort but great teamwork and a lifetime of nontechnical writing helped get the job done. As I write this in mid-January 2011, I am relieved to have just finished yet another piece of writing: a report to the legislature summarizing the work of the Unmarked Burial Sites Treatment Plan Committee. With dozens of weekly meetings and the demands of being SHPO and State Archeologist, time is scarcer than ever. It’s a very good thing my alarm still works to get me going long before my husband awakes.
I think I always knew I was going to be an archaeologist. It just took me 19 years to come to grips with it. I spent a lot of my childhood at the home of my uncle, Russ Brannon in Eastern Kentucky. His house was filled with endless editions on archaeology, anthropology, and discovery including *Archaeology Magazine* and *National Geographic*.

After recognizing my interest, Uncle Russ began devising activities of discovery for the two of us. These included fossil digs, pre-Columbian backyard excavations (I know better now), and academic lectures. I will never forget my uncle taking me out of school in the fourth grade so I could listen to Richard Leakey speak at a neighboring college. For all of these years, I thought that my uncle was just being a great guy, but now I’m now pretty certain he used my enthusiasm for discovery as an excuse so he could do some really cool stuff.

Ultimately, I ended up attending the University of Kentucky where I focused on New World archaeology. While there, I was energized by Dr. Chris Pool’s work in Veracruz. Dr. Pool’s knowledge, energy, and encouragement inspired me to stay the course with archaeology and helped me focus my research radar on Mesoamerica.

My best friend in the Anthropology Department, Doug Weinberg, got accepted to do fieldwork in Belize and suggested I apply too. I did, and ended up enrolled in the Belize Valley Archaeological Research Project (BVAR).

This opportunity was my point of no return. I fell in love with Central America and the field of archaeology and made a commitment to live or die doing what I loved ... archaeology. By the grace and direction of Dr. Christophe Helmke and Dr. Jaime Awe, I was given the chance to work in Belize for the next four years. During that time, the country of Belize went through a nationwide tourism development project, creating priceless opportunities for archaeologists like Doug and myself.

When I finished my fourth field season in Belize, I went for a two-week visit to my parents in Florida. During that time, I met my beautiful wife Priscilla, who quickly convinced me to seek work in the St. Augustine area.

Unfortunately, the few jobs in Flagler County were not in archaeology. For the first time since my romance with archaeology began, my faithfulness was tested. I’m happy to say, my wife won. I started thinking logically (so I thought). I broke it off with archaeology, and took a job with Flagler County, Florida’s biggest employer, the public schools. I taught everything from Algebra to Biology.

When I began teaching, I received a three-year temporary teaching certificate. I ended up spending a year at Daytona State University getting a BA degree in education to ensure there wouldn’t be any certification issues. This was required only because I was working in a public school system. Many private schools do not require teachers to have a formal teaching certificate, but recognizing experience instead.

Within the first year, I convinced my principal to let me offer a full-credit anthropology/archaeology course for grades 9-12. Saying that new offerings typically don’t fly, my principal sought to prepare me for “certain” failure. To everyone’s surprise, the course became the most popular elective in the school, filling three sections in the first year with over 60 students.

My pilgrimage back to Belize and archaeology began once the class was established. Like all instructors, I regularly cited my own research during class lectures, so my students started taking an interest in fieldwork processes and in Mesoamerica. It didn’t take long for the students to ask how they could get involved in fieldwork, specifically in Belize. I scoffed at their requests at first, but after thinking about it, I really didn’t see any difference between them and college-level students. I built up the courage to contact Dr. Jaime
Awe, Director of the Belize Institute of Archaeology, and I asked him if it would be possible to bring a group of my high school students to participate in BVAR, which he directed. His initial response was similar to mine, but after a little discussion, he decided to give the students a chance. The kids performed extremely well and, thanks to the response of those four pioneering students, Dr. Awe opened his arms to our high school program.

Our program received a lot of praise and media attention. I knew my students were doing great work, but I was concerned about the qualified and deserving students who had to stay behind because of financial reasons. I decided to create a not-for-profit corporation that could generate scholarship funds and funds for site preservation. This was no simple task, but with the help of Alan Douglas, the vice-president of a local Florida bank, we got American Foreign Academic Research, Inc., (AFAR) up and running in time to provide financial aid for all of the applicants who needed it for the next field season.

As a way for AFAR to fundraise and reach a wider audience with educational outreach, we created the Maya at the Playa. This four-day conference, which will celebrate its fifth anniversary this year, is a way to deliver the highest-level professional archaeologists to a very hungry general public and my students. The conference has connected hundreds of people through the years. Many public-professional relationships have been initiated that have led to project funding and support. Another great dividend is the opportunity the conference gives scholars to enjoy a well-deserved vacation at the beach!

With the success of the high school course, conference, and field school, my bosses within the Flagler County School District threw another challenge my way. I was asked to take over a small dropout prevention program, housed in an old caretaker’s cabin in the middle of 1,500 acres of wilderness along a remote Florida estuary. I took my anthropology and archaeology course to the Princess Place Legacy program, but I wasn’t sure if the students would bite on the material. I feared the students might not be attracted to the traditional delivery of the class, so I figured I would get them out into the 1,500-acre playground surrounding the classroom. I contacted Sarah Miller, Director of the Florida Public Archaeology Network’s Regional Center in St. Augustine and asked if she would consider doing some Phase One testing where local residents claimed an early homestead had once stood.

Sarah graciously agreed to undertake the survey. After rigorous classroom instruction, the kids were thrown into the field and immediately made a connection with the past. Although we never found the first evidence of a homestead, we did find pre-Columbian pottery during our second day of shovel testing. During the three years of archaeological testing, the site at Princess Place provided copious amounts of prehistoric data for Flagler County. Students who could barely pull a passing grade in any class were able to see an archaeology project through from research to report, and their work was good. This experience helped mature my love of teaching and made me realize what an impact archaeology could have on individuals. While at Princess Place, my students and I created an outreach project by building a 3,500-cubic foot archaeological dig box simulation, where we trained students from throughout the county as part of my class.

In the fall of 2008, I received a call from President C. Brian Rose of the Archaeological Institute of America (AIA), soliciting my involvement with the organization at the governing board level. Honored, shocked, and extremely intimidated, I accepted the nomination for the position of Vice President of Education and Outreach. A few months later, I was elected! I have spent the last three years working on all things involving education, outreach, and archaeology with some of the most qualified national and international professionals.

My experiences with the AIA have been priceless. They have helped diversify my work and my archaeological awareness, which had been primarily New World. They also have helped me carry my New World flag into an Old World-focused...
organization. Through AIA and Archaeology Magazine, I have discovered education and outreach initiatives across the world, and I've also been able to help provide educational opportunities to thousands of students across the United States.

Toward the end of our 2008 summer field season in Belize, I received a call from Dr. Awe asking me to show a group of students from North Carolina around the site. With only a few days left to close the site and Archaeology Magazine on-site, I was less than thrilled with this request, but I was always happy to help Dr. Awe, so we made the arrangements. The students came with three of their faculty and the head of schools, Bonnie Cotter. The North Carolina students were inquisitive and eager to get involved with the project and by that evening, Mrs. Cotter had offered me a job. A year later, my wife and I made the move to North Carolina, and I began work at the Davidson Day School.

Here at Davidson Day School, I teach Anthropology and Archaeology, but classroom instruction is only a fraction of my duties. I continue to plan and coordinate the Maya at the Playa Conference, which is still held in Florida. I've developed, with the help of Dr. George Stuart, a second conference, Maya at the Lago, here in Davidson.

I also work on elementary and middle school programs that revolve around archaeology. One program mirrors the field methods simulation originally created in Florida, where our students learn the excavation techniques used by archaeologists while they learn their core subjects such as geometry, history, and biology. I also organize a workshop and lecture series, which brings top scholars and artisans from across the globe to share hands-on learning opportunities with the children. Above all, my primary role is developing the Belize archaeology program. In addition to furthering that program's ongoing research and student outreach activities, I have been working on developing a research facility in Western Belize. Once complete, this facility will house as many as 100 students and faculty and will offer cutting-edge lab space and technology that will permit the best possible research to be performed. The facility will create jobs for professional archaeologists and local citizens, and will generate revenue for site preservation efforts. I'm also always researching new archaeological research opportunities across the globe for Davidson students.

I'm extremely grateful that I work in a job I love and find rewarding. I found a demand that needed supplying and everyone involved seems to have benefited. The key to my career success has been connecting interested members of the public, both young and old, with members of the academic community, and providing archaeological programming for those who may have had the same passion for archaeology in their youth as I did, but decided to choose a straighter and less risky career path. I like to think that I have provided more opportunities for professionals to get their work supported, both directly and indirectly, and also given them a chance to be appreciated for the amazing work they do. In turn, I have been fortunate enough to provide the public the great gift of archaeological knowledge, which is not always readily available.

I think job opportunities like mine aren't going to be that common and are probably more elusive than that next Mayan codex. I had to convince my employers that they needed an archaeology teacher and that my services were priceless, but I contend that archaeology is typically an easy sell. Students and the public are hungry for what's happening in the professional world. Freshness in what you're delivering also is vital to longevity in a career like mine. Although I love mixing things up, I feel a certain pressure to continue to create new and different hands-on learning opportunities and programs to satisfy the audience. It's a little like vaudeville... and I love every minute of it.
I am a public servant. Archaeology is my toolbox. I reach into it for archaeological data and interpretations that can be applied to community issues. As the site director of the Old Cahawba Archaeological Park, my assigned tasks are to acquire, preserve, and interpret a very large, multifaceted archaeological site. I do this with the help of citizens. They help because I strive to make archaeology at this location relevant, meaningful, and personal for them.

Old Cahawba, the archaeological site, is a ghost town that was once a large prehistoric village, Alabama’s state capital, and the site of a famous Civil War prison. This landscape of ruins is located near Selma, Alabama encircled by one of the nation’s most biodiverse rivers and adjacent to one the state’s largest remnants of tall grass prairie. In 1860, Dallas County had the fourth highest per capita wealth in the nation because of cotton and slavery. Today, this region hovers at the poverty line. And yet, it is rich in history, traditions, storytelling, biodiversity, and natural splendor. Tourism is seen as the most practical economic engine for the region, so much of my daily routine is invested in that cause. I’ve learned that visitors are usually not interested in just archaeology or just history or just nature, but are looking to experience an authentic place with unique stories that grew out of the interplay of nature, culture, and history. So, I often cross academic disciplines to work with and learn from other specialists.

A typical day for me starts with reading the local small town newspaper or eavesdropping at a local café so I know the current issues of concern. Then I take a few minutes to reflect on how I might use archaeological findings at Cahawba to address these modern issues. This way, my staff and I can make site interpretation relevant and meaningful. Some of my days end with service on community boards or commissions. I want to ensure that archaeological concerns are considered in the local decision-making process.

Often I spend time emailing or talking with diverse descendants of the historic town site, and I am always thrilled by the family stories and treasures they share. However, because my job is multifaceted, each day is different. I work with attorneys, fund raisers and foundations that are helping to acquire Cahawba—a thousand acre site—one half-acre at a time. I also consult with architects, engineers, and exhibit designers to plan a visitor center, exhibits, brochures, and trails. I travel throughout the state giving presentations on the importance of archaeology at Old Cahawba, and I write popular articles about the site. I spend some days with other archaeologists, but just as often I am with botanical explorers, storytellers, travel writers, canoeists, genealogists, politicians, radio show hosts, or ghost hunters.

Occasionally, I still get to do some digging, but you are just as likely to find me kayaking down the river that encircles the park or photographing rare plants in the nearby tall grass prairie with Nature Conservancy staff. These adventures with naturalists are fun, but the interchange of ideas is also a productive strategy. For example, The Nature Conservancy of Alabama, motivated in part by the buried human stories beneath the seemingly natural landscape at Cahawba, recently spent five million dollars to acquire 3,000 acres of land abutting the boundary of the archaeological park. This land is now part of Alabama’s Forever Wild program and will preserve outlying archaeological sites, provide a much needed buffer against development for the archaeological park, and will eventually provide a meaningful context for site visitors as restoration of the historic prairie begins.

I seldom experience a dull moment at Old Cahawba. I am happiest when I can give site tours, because that was how I was first introduced to archaeology. Actually, I wanted to be an archaeologist even before I knew what archaeology was. Growing up in central Illinois in the 1950s, my world was somewhat limited and provincial, so I craved the exotic places and cultures I experienced “out west” on my family’s
annual camping vacations. Also, my parents, older than most, entertained me with stories about the exotic nature of forgotten technologies of days gone by. This probably preconditioned me for an interest in anthropology and historical archaeology. As a six-year-old, after a particularly inspiring guided tour of cliff dwellings at Mesa Verde, I decided that I was going to be a park ranger when I grew up—but only because I didn’t understand that archaeology was a real career choice. My brother helped me write the park service to find out how I could become a park ranger. I actually received an answer, but the letter discouraged me because I was a girl!

Then, years later as a junior in high school, when I was presented with the first form that asked me to declare a major for college, I noticed the check box for “Anthropology/Archaeology” at the top of the alphabetical list and remembered my thwarted ambitions. Ironically, an hour later, in chemistry class, the teacher distributed a National Science Foundation pamphlet on summer opportunities in science for high school students. I scanned the list of math camps and laboratory workshops and thought “Who in the world would want to be inside all summer long?” Then I noticed the two archaeology field schools and I thought “this must be a sign,” so I applied for both. I experienced déjà vu when the first reply was a rejection explaining that I was qualified, but that they could only afford one porta-john on site, so regrettably they “had” to accept only male applicants.

Fortunately, the field school based at California University of Pennsylvania accepted me with a full scholarship, and one of the four archaeologists in charge was a female professor. Furthermore, the selected students were intentionally diverse, as was my first real experience with archaeology. We even spent half our time on a historical archaeology site and learned the value of documentary research. Perhaps fate was at work, since this was 1971 and few, if any, universities offered programs in historical archaeology. But one of our instructors, my first archaeological mentor, was Dr. Ronald L. Michael, the long-time editor of the journal Historical Archaeology. He not only introduced us to historical archaeology, but occasionally, he took us on tours of parks and museums where archaeology was presented to the public. At the end of that summer, I knew my life course, and Dr. Michael helped me select a good university in my home state so I could continue in archaeology.

I entered Southern Illinois University at Carbondale in 1972 when it was a leader in the “New Archaeology” movement. Cultural resource management and the related idea of public archaeology were new concepts. Walter W. Taylor (author of the classic 1948 A Study of Archaeology) was retiring, so a veritable parade of the leading “New Archaeologists” appeared on campus to honor him. Longacre, Hill, Schiffer, Plog, Binford, and others spoke. I was inspired, but looking back, I realize that my real mentor from that time was Dr. Jon Muller. He encouraged me in my desire to study my own cultural roots, and stressed the value of learning the history of archaeology. Years later, this knowledge freed me to see “New Archaeology” as just one of the many shifting paradigms through which our field would travel. Now when I meet new graduates that are overly dogmatic about a current approach to archaeology, I wish I could gift them with this long-term perspective.

In graduate school and in my first full-time jobs in the profession, I encountered other great mentors, including Dr. Jim Deetz, several of his talented graduate students, and many of the archaeologists in the Williamsburg, Virginia area. The Deetz group taught me to cross disciplinary boundaries and to value “folk” and the art of storytelling. The Williamsburg archaeologists, exceptionally talented in the craft of excavation, taught me the absolute importance of context. For both groups, archaeology was practiced in a very public way, never trapped in academia nor obscured by overly technical lingo.

Looking back, I can see how these and other mentors set me on a path toward my current career. So, my advice to anyone thinking of pursuing a similar career in archaeology: find exceptional people who are doing the job you want, and work with them. A formal graduate-level education is a prerequisite, but when you are job seeking, nothing beats a resume with good work experience. I worked my way through school, and was fortunate, even as an undergraduate, to have four years of work-study jobs in archaeology. Then, between undergraduate school and graduate school, I took an internship with the Illinois State Historic Preservation Office, where I helped create special public events for state-owned archaeological sites and learned how to do architectural survey. Understanding how other specialists in cultural...
I was born a citizen of the Cherokee Nation in Tulsa, Oklahoma in 1966 and grew up in the home of my Cherokee parents. While they were not Cherokee speakers, my paternal grandparents spoke the language fluently. A few of my maternal relatives also were Cherokee speakers; I never made a visit to family without hearing some Cherokee spoken. However, as a child, I never really thought about being Cherokee, or my Cherokee heritage making me unique. The history and heritage of the “Five Civilized Tribes” was thoroughly integrated into the fabric of eastern Oklahoma in those days. Most of the people we knew were Indian to some degree, or married to an Indian, or lived next door to an Indian. I took it for granted that being Cherokee, or Creek, or Choctaw was part of being human, something akin to having skin. We attended Cherokee ceremonies and activities with family and neighbors, and I did not recognize that these things were not done by everybody.

When I began junior high school, I realized that not everyone was Cherokee. I came to understand this fact because I had responsibilities as a Cherokee that many of my non-Indian friends did not have; I came to view many traditional activities like they were piano lessons or some other undeserved punishment.

Throughout my life, both my mother and father reminded me that I was Cherokee in ways both subtle and direct. When I was very young, I went through a phase where I very much wanted to be a samurai and Japanese. My father never encouraged this fantasy. He would shake his head, and with no humor whatsoever, he would say “You are Cherokee. Why would you want to be anything else?”

I loved reading history. My dad had many books about the Cherokee Nation, and I read them all. I felt that I knew this history like the back of my hand, and I believe that it was this love of history that prompted me to consider archaeology as a career. During high school, I found a copy of Bennie Keel’s book Cherokee Archaeology; it became one of my favorites. I didn't understand all of it at the time, but the fact that one could dig into the earth and reconstruct Cherokee history that was never recorded in history books was a very exciting concept to me. I knew then that it was something I wanted to learn how to do.

I began my college education at Oklahoma State University (OSU), where they had no anthropology department or degree. I chose OSU because seemingly all of my family had attended school there, and the University of Oklahoma (OU) was universally loathed by almost everyone I loved and respected. I enrolled in several anthropology courses that were offered through the Sociology Department, and one of my Professors, Dr. Don Brown, encouraged me to pursue an anthropology degree. On his advice, I betrayed my entire family and transferred to OU. If it hadn't been for Don Brown's encouragement, I might be an accountant and wealthy today. Hindsight is 20/20, they say.

The summer before I transferred to OU, I attended an archaeological field school at New Mexico Highlands University in Las Vegas, New Mexico. I learned all that I could about archaeological field techniques, and Bob Mishler was an excellent teacher. When I started coursework at OU, I had all the swagger and bravado of a veteran “shovel bum.” Many of my classmates at OU thought I knew it all when it came to archaeology. I encouraged this misconception, but nonetheless, I did have a lot to learn about the discipline (and still do), and I received good instruction from Dr. Richard Pails and Dr. Susan Vehik.

One of the best things that happened to me while attending OU was getting a job as a lab tech at the Oklahoma Archaeological Survey (OAS). For nearly the entire two years that I was at OU, I worked twenty hours a week writing tiny catalogue numbers on artifacts from throughout the entirety of the archaeological record of the state. I also was surrounded by many professional archaeologists employed in the public
rather than academic sector, who were all friendly and encouraging and willing to share what they had learned. I know I was fortunate to be there, and I still feel the benefits from that experience to this day.

I received my B.A. in anthropology from OU in 1989 and almost immediately enrolled in graduate studies at the University of Tulsa (TU). While at TU, I was urged by Dr. Garrick Bailey to investigate Cherokee archaeology, and I constructed my master’s studies around an investigation of Cherokee log structures. I also was able to work as a contract archaeologist for Dr. George Odell, who was as much a mentoring figure to me as anybody in my career.

I received my M.A. in 1993 and contented myself doing contract archaeology on a regular basis. I considered my academic studies complete, and so I was surprised to find myself in a conversation at the 1995 Southeastern Archaeological Conference about pursuing a Ph.D. at The University of Tennessee, Knoxville (UTK). Dr. Brett Riggs, then a Ph.D. candidate at UTK, had studied Cherokee archaeology under Dr. Gerald Schroedl, and encouraged me to do the same. In my mind, no one knew more about Cherokee archaeology than Brett, so when Brett said UTK was the place to study Cherokee archaeology, I was ready to believe him.

I enrolled at UTK in 1996 and enjoyed my instruction. Gerald Schroedl was as helpful as Brett had suggested. I was given the opportunity to teach some classes as a teaching assistant; those were some of my favorite experiences. However, after just three semesters, I was asked by the Eastern Band of Cherokee Indians (EBCI) to serve as the Director of the Sequoyah Birthplace Museum, a Tribally owned facility in Vonore, Tennessee. I accepted the job and worked there for two years while I finished my coursework at UTK.

After leaving the museum, I worked with Brett Riggs for a short time documenting Trail-of-Tears sites in the North Carolina mountains. I also managed to pass my doctoral examinations. However, after less than a year, I was once again employed by the EBCI, this time as the Deputy Tribal Historic Preservation Officer (THPO) for the Tribe. Three years later, in 2004, I replaced James Bird as the THPO, after he accepted a position with the National Park Service.

In 1999, the National Historic Preservation Act was amended to allow federally recognized Indian tribes to establish historic preservation offices in the same manner as states, and assume the same responsibilities on tribal land. In 2001, the EBCI was one of the first Indian tribes to form a Tribal Historic Preservation Office (THPO). I was hired that same year, and I can say without shame that all my education and work experience up to that point had not fully prepared me to do this job.

To function as a THPO, one must be very conversant with federal cultural resource law. When I began this job, I was not. I had had one course on the subject of federal cultural resource law that seemed to focus on National Register nominations. I knew the names of these laws, and I knew that they mandated some archaeology associated with federal undertakings, but I had no idea how to use these laws to protect Cherokee archaeological sites. Again, nothing in my past experience had prepared me for the politically charged negotiations of the federal consultation process. I was a complete neophyte when it came to negotiating scopes-of-work, long-term site and burial protection, and public education. All of this had to be learned on the job.

On a day-to-day basis, the EBCI expects me, as THPO, to protect Cherokee archaeological sites, not only on the 56,000 acres of current tribal land, but also on those lands that at one time or another comprised the Cherokee Nation in the East, which includes portions of eight states. We accomplish this by utilizing federal cultural resource law. We have a staff of six people in our office; job duties are largely associated with a particular cultural resource law. Our Preservation Specialist reviews every federal undertaking in our eight-state region to make sure that the compliance archaeology meets our Tribal standards. The Tribal Archaeologist does much of

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CAREERS IN ARCHAEOLOGY

Cherokee National Forest Supervisor Tom Speaks and THPO Russ Townsend discussing the Fort Armistead site near Coker Creek, TN. Photo Credit: EBCI THPO Staff.
the fieldwork on our Tribal land, and oversees our larger projects to ensure that they are accomplished to our Tribal standards. Our NAGPRA and Repatriation Officer brings home our honored dead and reburies them according to their original wishes. The Historic Sites Keeper monitors and maintains historic and archaeological sites on our Tribal land. We have an Assistant who helps where help is most needed. And finally there is me. I administrate and supervise, and I get to do a little bit of everything.

There is no such thing as a typical day for me. On any given day, I may be doing archaeological fieldwork; consulting with some federal agency about site investigation or protection; teaching a class on Cherokee history or culture; visiting sites of ongoing Cherokee archaeology; lobbying tribal, state, or federal politicians; paying the light bill; or any number of other tasks. Some days, I end up having to do all these tasks, one after the other. I rarely know what my work day may consist of, or where it may require me to travel, but the job stays interesting and rewarding.

The job may not pay a lot, but it is truly personally gratifying. As a Cherokee, I feel that almost every aspect of my job allows me to preserve some vital piece of our unique Cherokee identity. For those of you who are not Cherokee, that may not make much sense, but the fact of the matter is that Indian tribes have had to fight, struggle, and sacrifice to remain in existence. If we lose those things that make us uniquely Cherokee, then we betray all that our ancestors suffered to give to us. I would be ashamed not to contribute to their long battle to remain Cherokee. Our unique identity is the gift the Creator gave to us and it would be very rude not to carry it forward.

My most rewarding experience to date has been my association with the Ravensford Project. As I began this job, the EBCI and the NPS were beginning what would become a long and bitter negotiation over land that had been promised to the tribe in 1940, and was now needed for construction of a new dynamic three-school campus for our Tribal children. The details of this negotiation and resultant land exchange are too involved to detail here, but in the end, the EBCI succeeded in obtaining the land known as the Ravensford Tract. Archaeological sites had been identified on the property and federal law would require the Tribe to mitigate damages to those resources before school construction could start. The THPO, in consultation with the NC SHPO and National Park Service, developed an archaeological scope-of-work to the highest standards. We included research questions that specifically targeted Cherokee Tribal interests. Finally, the Tribe paid for the totality of the fieldwork at a project price of over seven million dollars. The Ravensford project has become the largest archaeological project in North Carolina history, and it has truly been a Cherokee project.

The icing on the cake...I got to become good friends with Bennie Keel of the National Park Service, the very archaeologist whose book on Cherokee archaeology put me on the road to where I am today. Sweet, sweet, serendipity.

CAREERS IN ARCHAEOLOGY

resource management operate was a valuable lesson that helped me land other positions, including jobs in three more state preservation offices. These public sector jobs taught me that archaeology is very dependent on public support, and yet we archaeologists are generally unprepared, upon graduation, to deal with the public.

So never stop learning. The most valuable training I received came to me after I began my current job. Frustrated by how little I knew about communicating effectively with the public, despite having been involved in “public archaeology” for decades, I enrolled in certification programs offered by the National Association for Interpretation (NAI). NAI is the main professional organization for park interpreters, but also they are willing to teach boring archaeologists how to emotionally and intellectually connect various audiences with cultural resources. I believe that all archaeologists in whatever area they practice would benefit from learning how to communicate interpretively. I suppose I knew this intuitively when I was six, after that park ranger at Mesa Verde, undoubtedly an interpretive ranger, captured my imagination and set me on my archaeological path. It only took me 50 years to fully understand.
I was not one of those kids who “always” wanted to be an archaeologist. In junior and senior high school, I had a vague interest in anthropology, but that was due more to Margaret Mead’s impact on popular culture than any understanding of what such a career might entail. I had no idea that my future included working as an archivist in the Washington office of the National Park Service.

I was more interested in architecture when I entered college at Penn State, but after being told by an architecture professor that “women don’t make good architects,” I decided to look for another path. (This was in 1978, but such attitudes are still very much alive, even if expressed more subtly).

Finding archaeology was somewhat of an accident. I had a great apartment in State College and I wanted to keep it over the summer rather than returning home to Pottstown, Pennsylvania for another stint of factory work as a United Auto Worker. An archaeological field school offered in the summer, organized so that we’d shuttle back and forth daily, seemed the perfect thing. I took the prerequisite course and signed up for my adventure.

That summer showed me an academic major offering what I found compelling. I was conscious at the time of how extraordinary it would be to have a career that so blended physical and intellectual demands: the hand and the head. It was years later that I came to realize it is also a matter of the heart: of commitment and passion.

Many people influenced my career, some quite intentionally and some accidently, I’m sure. I can’t begin to name all such individuals. Everyone I have run into is a mentor in some way, and many of my students were some of my best teachers. Except by passing them along to others, I can never repay the many kindnesses extended to me. I have received my share of both bad and good advice; whether I have sorted it out appropriately I don’t imagine I’ll ever know.

When I decided to go to graduate school, I didn’t have any career path in mind other than as a professor and so I didn’t make choices with any idea of becoming a federal archaeologist. Even so, I became prepared for my current position through coursework and experience. I majored in Anthropology for my B.A., M.A., and Ph.D. In addition, I took an undergraduate minor in the interdisciplinary field of Science, Technology, and Society. Through lucky exposure to feminist scholarship, I learned about the personal, political, and social context of science and the basic skills of critique and self-critique that, I believe, are essential to honest scholarship.

What I didn’t learn in the academic setting is, of course, enormous. My memories of the wasted time learning the details of quickly extinct computer languages (FORTRAN, anyone?) says to me that formal educational time should be spent on teaching critical thinking, research design, analytical concepts, constructing a convincing argument, and skillful writing and speaking. Those kinds of skills persist and are transferable.

Learning the academic habit of researching and learning what I need to know is one of the most important lessons of rigorous academics. Such personal responsibility and initiative is absolutely necessary in my current job and has been in every job I’ve held. I track my own introduction to critical thinking to extraordinary fifth- and sixth-grade teachers who were not so much “tellers” as “askers” in the classroom, thereby instilling a sense of intellectual responsibility.

I believe that being educated as an anthropologist gave me at least the basic tools to negotiate a bureaucracy effectively and dispassionately. With the guiding principles of participant observation and the ability to observe, I can regard every day as an opportunity for fieldwork rather than an opportunity for insanity and (often, if not always) keep a sense of wonder, even amid the frequent frustrations.
In my current job, I draw on all, or nearly all, of my previous related job experience. My previous jobs (not including retail) included contract work, part-time teaching, full-time academic positions, and working in the Archaeology in Annapolis project, which was academic- rather than compliance-based. Academic jobs require complete abandonment of a nine-to-five attitude and openness to pulling together ideas from anywhere and everywhere: one must abandon the boundaries. Although I taught for several years, I never had the opportunity of a tenure-track position and I had to adjust my career expectations.

I'm currently in the national archaeology program office in the National Park Service, but having worked in one of our regional offices is invaluable to me daily. The same is true of having worked in the National Register and National Historic Landmark programs.

I am grateful for opportunities that I have had. For example, very early in my career, I agreed to serve on the Maryland State Review Board for the National Register of Historic Places. It was not with the intention that it would have much to do with any future job, but to learn something new and to serve the state and profession. This was an unexpected opportunity that turned out to be very valuable professionally. The National Register was not something I learned about in graduate school, in spite of actually working on compliance projects.

My current position is the third for me in the National Park Service. I started out in a term position (four-year maximum) as an archeologist in the National Capital Region. After three years, I transferred to the Washington office to be the archaeologist for the National Register of Historic Places. If I hadn't had the experience on the state review board, I don't know that I'd have been chosen for that job. After I was there for a year, I had to apply for my job, and I became a federal employee with permanent status.

I learned a lot in that position and did my best to make the process of evaluation more transparent. I found that I had to intellectualize the process so that I could both understand it and translate it, because the registration process is not often something adequately taught in either undergraduate or graduate curricula for archaeologists and it is not an obvious outgrowth of the intellectual traditions of our discipline. I say this because the demands of any workplace require adjustment and creativity, not only socially and culturally but also intellectually, even if one thinks that “archaeology” is the common denominator.

I was very glad to be able to expand the National Register bulletin on archaeology to cover archeology as a whole rather than only historical archaeology. When I arrived, I took over organizing the Public Benefits of Archaeology conference held in 1995, less than five months after I started; that was a whirlwind with long-reaching implications for my NPS work.

I was fortunate to be able to transfer to the Archeology Program in 1999 to focus on outreach and education efforts, but with many other duties as well. It’s difficult to pin down what a typical day is like, although the common denominator is the full-speed-ahead pace. Most days include meetings, some sort of review of some document and email, email, and then more email.

The formal categories of my duties have somewhat fuzzier boundaries than the bureaucracy recognizes, but all relate to our current NPS Director’s four main priorities: Relevance, Education, Stewardship, and Workforce, which form a pretty compelling mix.

A day might contain the following:

- checking in with interns and consultants for updates on specific projects;
- reviewing and commenting on a proposed policy change, a draft directive, new materials for our web site, or a draft report;
- discussing the details of our interagency agreement with the Department of State;
The SAA Archaeological Record • MARCH 2011

CAREERS IN ARCHAEOLOGY

• writing and editing briefings, justifications, accomplishment reports, or substantive reports;
• working with an author or reviewer for CRM: The Journal of Heritage Stewardship, of which I am Editor;
• responding to requests from any of a myriad of NPS offices, such as our Office of International Affairs about archaeology and world heritage;
• dealing with the unexpected that comes in the door; and, of course, meetings.

Whether in person or via conference call, meetings are legion. I might participate in a meeting with our cultural resources web team, archaeologists in the parks and regions, the Cooperative Ecosystems Studies Units national network, the NPS National Education Council, informal team meetings, individual meetings, project-specific meetings, staff meetings, union chapter meetings, and more. When not in a meeting, I’m often following up on issues identified in a meeting.

And then, for a break, I have a lunch meeting (!), such as participating in our internal monthly-and energizing-civic engagement luncheon where folks from different program areas talk about their efforts and challenges with effective civic engagement, which moves beyond short-term legal requirements of public involvement to build and strengthen relationships between the agency and communities. (Take a look at our technical brief: http://www.cr.nps.gov/archeology/pubs/techBr/tch23.htm.)

This job is both challenging and rewarding. Our office shares challenges of budget and staffing that are common everywhere. My personal challenges include effective time management and prioritizing and, most importantly for my own professional identity, balancing my job with my professional writing. A career in public service means that I have to give up some things. Sometimes I’ve been able to connect my own active writing with my job, but it’s often indirect. My professional writing is done on my own time, not on NPS time, and that means that I have learned how to work fast.

This job is rewarding, particularly when I can see positive results from our efforts. One of the most personally significant for me is helping people move along in their careers through our internship program. I enjoy being in a position where I can help someone create something useful for both a developing career and for the NPS.

In thinking about the advice I’d offer to someone contemplating a similar career in archaeology, my first response is to learn a lot and keep learning. Archaeology is an extraordinarily diversified practice and all of it is useful or valuable or worth considering in some way. There is no advantage in being dismissive of any research interest or theoretical stance or applicable skill. In particular, bureaucratic and administrative skills are overlooked and undervalued, unless you happen to witness them and then you know that Barry Kemp was absolutely right about the importance of bureaucracy to the success of Egyptian civilization!

Take a look at the application to become a Registered Professional Archaeologist: http://www.rpanet.org/index.cfm, but add on your own specialization to become qualified broadly. It’s especially important to be able to understand and articulate why something archaeological matters to anyone other than an archaeologist. One good bit of practice for this is to nominate a property for the National Register of Historic Places and to clearly and competently define significance (http://www.nps.gov/history/nr/)

Consider what you value for yourself as broadly as possible—don’t work against your own values or you will burn out very quickly. Follow the Golden Rule. Be helpful; be part of a team or, when necessary, go it alone. Go ahead and take risks—be bold, be courageous and also be humble, too, and willing to be wrong and learn from it and change what you’re doing or thinking or saying. I think it’s very important to seek out trusted colleagues to read and critically evaluate your work. And then listen to the critique; that doesn’t mean you have to do everything they suggest, but really be willing to listen and learn. It’s true that you can be your own worst critic, but couple that with being your own best friend. Follow the opportunities and bloom where you’re planted.

I cannot offer any better parting advice but to quote Wendell Berry in this line from his poem, “Manifesto: The Mad Farmer Liberation Front,” (in The Country of Marriage, 1973): Be joyful, though you’ve considered all the facts.
CAREERS IN ARCHAEOLOGY

HOW TO BECOME AN ARCHAEOLOGIST
WITHOUT REALLY TRYING

K. Kris Hirst

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Although I spent nearly 20 years of my adult life as a working archaeologist, the honest truth is—I never intended to become an archaeologist. From the time I was ten and was caught multiple times with a book tucked under the edge of the dinner table or lit by a flashlight under a blanket at two in the morning, I wanted to be a writer. It’s true that I met my first archaeologist-to-be at age 14: Linda Derry (who also contributed an essay to this issue), a junior high school chum of mine who returned from a trip to California, Pennsylvania that year, convinced of her future career.

Not me. I wandered through my teens and twenties vaguely looking for something to write about. My undergraduate degree was huge and amorphous; I really had no clue what I wanted to write about at that point, and took nearly every introductory course I could find. I ended up with 150 academic credits where I only needed 110. Interestingly, I can today find no trace of either journalism or archaeology among those credits. Eventually, I got a degree in education, but quickly discovered I hated teaching high school.

By 1980, I was a secretary in a Geography Department at the University of Iowa when I met my first employed archaeologist. Steve Lensink from the Iowa state archaeologist’s office came to try out the Geography Department’s fancy digitizing tablet. And after a flyer came in the mail that said the Iowa Anthropology Department was excavating at a historical site in Iowa City, and was looking for (untrained) volunteers, I spent my three-weeks vacation at Plum Grove, learning to rely on a Marshalltown trowel and the excitement to be gleaned from the ruins of a barn.

But—What crazy kind of person chooses archaeology for a profession? I thought-Linda and I had lost touch at this point, although I had always thought she was crazy. I took the killer course in the Anthropology Department that fall—Archaeology Theory at the Graduate level—and loved it. I was hooked!

I began an M.A. degree with literally no background in archaeology. As a way of filling-in that background, I went to the university library and, on my own, systematically read all the English-language archaeological journals in the stacks, beginning with the current year and wending my way first backwards, then forwards. There were about 110 such journals at the time. But the main difficulty was trying to stay in class. With no background, I couldn’t get an assistantship, which meant I was still working. I took a job as editorial assistant on an environmental issues journal, which paid better and had fewer hours than the secretarial job, but I still found myself working like a fiend. Not that that has changed—I still work like a fiend.

Eventually the Anthropology Department did give me funding, and I received my M.A. in anthropology from the University of Iowa in 1985. My thesis was on a North American archaeology topic, but because of my broad spectrum reading (not to mention broad spectrum Bachelor’s degree), I became a confirmed generalist. While that may not work well for an archaeologist (which, let’s face it, requires specialization), it works greatly to my advantage as a science writer, as I try to keep up with the world of archaeology in general and spot important news stories of all archaeological stripes.

I had several mentors during my graduate career, but archaeologist Tom Charlton at the University of Iowa was the one who stuck with me, who supported me despite my admittedly odd and variable path and my limited background in the field. I could not have become the science writer I am today without his support.

I spent from 1983 (when my coursework for my M.A. was completed) to 1986 as a part-time Ph.D. student at the University of Wisconsin and as a field bum, working with contract archaeologists Dave Keene and Vicki Dirst throughout the Midwest. I spent most of 1986 in Mexico working on Aztec sites with Michael Smith (then at Loyola University).
In 1987, having burned-out on graduate school, I took a job as a contract archaeologist at the University of Iowa Office of the State Archaeologist. I intended to stay just a year, and then go back to school. I stayed there thirteen.

I began writing for About.com (then the Mining Company) in 1997. I'd always been interested in computers (I took Cobol as an undergraduate), and I'd been helping create the Iowa Office of the State Archaeologist's website since 1995. Contract archaeology doesn't require that you keep up on the current journals, but I still did. Every quarter, I'd take a day and go down to the library and read up on what was new.

In late 1996, I saw an announcement in CNET that a new company called the Mining Company was looking for specialist writers to write and maintain websites on specific topics. The Mining Company promised to handle the advertising and web design elements, while the writers would have absolute control over editorial. There would be a classic “Harold Ross-style” impenetrable wall between editorial and advertising. I am naturally suspicious, so I waited until the Mining Company went live, and then contacted their geography guide. He convinced me that the deal was real, and I signed on as the archaeology guide in March 1997. After rigorous training in html and Internet writing style, and developing the structure and first content for my site, Archaeology at the Mining Company went live in July 1997.

As I worked at About.com those first few years, I discovered that the real joy for me in life was the writing. Contract archaeology paid pretty well. I had a real life—I was married and had a mortgage and a car—but there wasn’t enough writing in my life. My contract job was limited to the borders of Iowa; my writing exercised my interest all over the globe, and I dearly wanted to spend more time doing that and less time digging in cornfields. So, in 2000, I took a job working for the contract archaeology firm Louis Berger. They hired me as an editor and document producer for their eastern Iowa office, and I stayed there until 2005. In February 2005, About.com was bought by the New York Times Company, allowing me to have faith that the “start-up” venture I had been working for since 1997 was not likely to disappear like so many others had. And later that year, I left archaeology completely, becoming a full-time writer.

For several years, I was able to support a completely freelance writer lifestyle, by writing for Science and Archaeology magazines to supplement my About.com income. When the global economy plummeted in 2008, however, it took our savings with it. In 2009, I went back to work as a technical writer for Pearson. Pearson is an enormous publishing company that includes both Penguin and Elsevier—Elsevier publishes the Journal of Archaeological Science, among many other important archaeological journals. It seems strange and wonderful to be working for the people who publish several of the journals I have read religiously for the past 30 years, but I suppose that’s the way life works.

My typical day at About.com includes reading publication alerts from EurekAlert, Newswise, Science, Nature, Proceedings of the National Academy of Science, the Public Library of Science and Antiquity, and from publishers such as Elsevier, Springer, and Wiley and from museums and archaeological institutes. I read dozens of personal emails a day; update existing entries on my site; fix broken links; work with my assistant (Contributing Writer Nicoletta Maestri); chat with scientists; visit the university library for background research; and, oh, yes, occasionally I even write. I’ve discovered that the only way to get writing done is to turn off both email and my cell phone, so if you’ve ever had difficulty getting through to me, that’s why. Every three months, I still go to the library and read what’s new in approximately 80 English-language archaeology journals. The technology for getting that done has improved greatly over the years. I once had to read the paper journals and photocopy the pages by hand; today I use Google Scholar and download pdfs to my stick drive.

My most rewarding experiences have been working closely with numbers of generous academic archaeologists to develop really wonderful public archaeology presentations of their work. I’m very proud of what we’ve been able to do together. Among my favorite projects are walking tours and photo essays. I did a photo essay focusing on Maya plazas, pre-

The Kris of today “in the field.” (photo by Ed Nellis)
senting Takeshi Inomata’s ideas about how they were important foci of ritual for the Maya. I wrote an extensive piece on Islamic lusterware based on the work of Trinitat Pradell, Judit Molera, Andy Smith, and Michael Tite, on the technology that produced lusterware, and the technology that is used to study it today. I’ve done a walking tour of Chichén Itzá that highlights Toltec and Puuc architectural elements; and a walking tour of Inca road elements, with the support and assistance of Gordon McEwan. I’ve written many public archaeology articles for my website on early human evolution, a topic that never fails to fascinate me; and I have an extensive collection of articles on the histories of plant and animal domestications.

In all, I’ve written well over 10,000 articles during the 14 years I’ve worked for About.com. Each of these articles was based on publications in the academic press; many of them were written closely working with researchers in the field.

I think the biggest challenge for anyone writing about archaeology for the public is making a living at it. Freelance writing in general doesn’t pay well, and science writers need to be more general than I am to make it work. I’m a generalist archaeologist, but am absolutely clueless when it comes to biology, chemistry, or physics, except as they relate to archaeology. Science writers who can write comfortably on all these subjects are more marketable than I am.

There are certain stories I will not write, and those are often the most in demand. I have no interest in writing stories about the supernatural or alien experiences with archaeological ruins, even in debunking them, and I suspect it is those kinds of stories that might make my traffic level economically viable. In my experience, all of these kinds of debates devolve into a war of nasty words, which although is highly sellable on the internet, in my opinion, takes too much time and energy away from my writing. So I do my best to stay out of those issues.

However, I have to say that there are times when I feel I owe it to the world in general to write about the evidence for climate change. It terrifies me that so many people in this country, so many in the world, reject the teachings of science, including evolution and global warming. When I think seriously about leaving About.com, I think of either finding a place to teach writing for the public, or of reeducating myself as a writer on global climate issues.

My advice to aspiring writers of public archaeology is: read everything. Even if, or maybe because, you know nothing about a particular archaeological topic, the cross-pollination you get from reading widely is worth every precious second when you are writing for the public. It gives you perspective, teaches you when to be skeptical and when to trust your instincts. Sometimes—this is really fun—you get to tell a scientist about related work that she hasn’t heard about.

Also, keep your day job. It is much easier to keep on top of archaeological issues if you are still a working archaeologist, in whatever form that might be. Working as a writer of archaeology alone is a very tough row to hoe without an independent income.
I am passionate about helping people and teaching them how to empower themselves. I grew up believing the only way I could change the world was to become a medical doctor. In order to change the world, I had to understand the people of the world.

I entered Howard University as a double major studying history and biology. Biology proved to be a barrier between me and my hopes. At the end of my first year, I tearfully informed my mother that I could not become a medical doctor. My mother, who is a museum professional, simply said, “Try Anthropology as a major. It has the things you like: history and science.” Needless to say, I took my mother’s advice and never looked back.

In my third year of college, I took my first archaeology class, Introduction to Archaeology, and I was captivated from the first day. It was the one class I looked forward to every week. I will never forget the second day of class, when my professor, Dr. Bruce Dahlin, announced that he took one student on an all expenses paid trip every year to Mexico to learn how to excavate. The only requirements were that you had to obtain an A in his class and take Archaeology II in the spring. If I performed well in the class and volunteered for extra credit work, to ensure the highest grade in the class. I went to his office hours and made up questions to ask him, to ensure he did not forget I really wanted to be the one student to go on the excavation. I received an A for that course and felt like I was halfway to my future as an archaeologist.

I was one of only two students who registered for the spring session of Archaeology II. The other student dropped the course after being handed a site report to read in the second week. The next week, my professor informed me I would be going to Mexico, provided I finished the course and earned an A. That summer, I went to the Yucatán and fell in love with archaeology!

The following year, still excited about my new-found passion, I had to make a decision. Was I going to pursue archaeology or move in a different direction? As many undergraduates know, this is the big question. What am I really going to do with my life?

I looked at a number of different factors. First, I had never seen or met any other archaeologists other than my professor and the two archaeologists I worked with in Mexico. Second, since I had never heard of archaeology before I entered college, was the field of archaeology a lucrative career choice? Third, I had never read any works written by or heard of any African American archaeologists, even though I was a student at Howard University and had firsthand knowledge of the African American Burial Ground Project in New York City. Every African American from Howard University working on the project was either a physical anthropologist or a historian; none were archaeologists. As a student, I had learned about the project from a physical anthropological standpoint. If I had been introduced to the archaeological side of this project, I feel my choice of archaeology as a career option would have been better informed.

Worried that I was dreaming, not being realistic, and concerned about the viability of a career in archaeology; upon completion of my undergraduate degree, I chose to pursue a Master’s degree in history...a dream deferred. In the words of Langston Hughes:

What happens to a dream deferred?
Does it dry up
Like a raisin in the sun? (Hughes, 1951)

So, I began graduate studies in History at Howard University and felt it was the best decision for me at the time. As a historian, I could become a teacher or go into the field of museum studies. There are always jobs available in both of these fields. In addition, I felt my talents would be best served as a teacher, empowering children and helping them reach their true potential. For the next two years, I taught sixth grade in Washington D.C. and went to school full time.

Alexandra Jones

Alexandra Jones is the Founder and Chief Executive Officer of Archaeology in the Community, Washington, D.C. (a_jones@archaeologyincommunity.com).
However, I felt a void. Though I truly was passionate about working with students and loved being a teacher, I was not content with my life’s direction. I told my students every day they could be anything they dreamed; the only thing stopping them was themselves. But how could I be a role model without leading by example?

I had deferred my dream long enough. I applied to several doctoral programs in Archaeology. Excited about my new adventure and supported by very few people, I pursued my dream of becoming an archaeologist.

I began my first semester at the University of California, Berkeley in the fall of 2003. After my first semester in the program, I remember thinking: “How do archaeologists empower and change the lives of contemporary people in a meaningful way?” The university I attended required all students to conduct outreach in the local community. This was one of the aspects of the program that had attracted me. When it came time for me to participate in outreach, I felt this would be my way to empower contemporary people.

The outreach program was conducted at a local school with sixth-grade students. The students enjoyed the lessons and the hands-on activities that taught them about archaeology. After completion of the program activities, the lead teacher ended her goodbye with “See you next year.” Her parting statement led me to inquire about the department’s relationship with the school. I found out that a partnership between the school and the Anthropology Department had existed for several years.

All that week, I reflected on how I grew up never learning about archaeology. In my community, there were no archaeology programs, and the subject was never mentioned in school. I felt it was my mission to change the situation. From that time forward, I would make sure that children in my local community would have the opportunity to learn about archaeology from someone who looks like them.

In conjunction with my advisor, I created an archaeological outreach program, every semester, when I returned home to Washington, D.C. I conducted my outreach with local schools. This was the beginning of Archaeology in the Community, Inc.

After partnering with local D.C. and Maryland universities and museums on archaeological education programs, I quickly realized there was not only a need but a demand for archaeology education. I figured the only way to make a real impact was to turn my grassroots organization into a company. In 2009, I established Archaeology in the Community, Inc. as a nonprofit company in the District of Columbia; with the programming being focused primarily in the Washington, D.C. and Maryland area.

I work with local schools, community centers, churches, and other organizations to provide free archaeological education to local children. The organization conducts a variety of programs for children: one-day classroom visits, archaeology clubs, after school programs, and four week in-school programs. Recently, we have expanded to offer educational seminars for undergraduate students majoring in anthropology. The seminars are created to teach college students about the job market and how to adequately prepare themselves for life after college.

Managing a nonprofit can be very challenging. My typical days are not spent behind a desk. Instead, most of my time is spent in someone else’s classroom (teaching archaeology) or in someone else’s office (negotiating how I am going to provide programming for their organization). The job is not easy. Running a nonprofit means that, at the end of the day, I am constantly worried about how to raise enough capital to keep my dream going. However, when a child says “Dr. Jones, I want to be an archaeologist just like you,” it lets me know I’m doing the right thing and that I am making a difference.

My advice to future archaeologists is to follow your dreams. Do what you love and what you are passionate about. And most importantly, be patient. I realized my dream. I am a doctor (of archaeology) who loves helping children learn about archaeology. I am passionate about empowering future generations through the knowledge and perspectives only archaeology can provide.

References Cited
Hughes, Langston
I’m a professor, but professorship was an unintended consequence, a happy accident. I wanted to be a curator—which I am, at the University of Colorado’s Museum of Natural History—and the professor gig came with the curator job: an accidental academic.

The CU Museum has major southwestern collections, and the Southwest is where I work. My interest in archaeology, however, began at Pompeii. In my callow youth, my family lived in Naples, Italy (it’s a long story). We visited the ruins whenever relatives visited, and there were many relatives. Pompeii piqued my teen-aged curiosity, otherwise occupied with variously vicious Neapolitan amusements. When it came time for college, I thought I might try archaeology, like Pompeii. An amused advisor pointed out that my high school education did not encompass Latin or Greek (or much else of lasting value). So Classics was out. Could I do archaeology anywhere else? Try Anthropology: they dig up Indian mounds.

I didn’t know much about Anthropology or Indians. Academic interest in Indian mounds—much less, career opportunities—was a surprise. You could make a living on arrowheads? I became an Anthropology major. My professors aimed me at mounds in the Southeast, but a wintertime dig in New Mexico turned me Southwest—not because of Indians or their archaeology, but because of the night sky. The first time I saw the Milky Way was on a cold, clear night in Cliff, New Mexico. The Southwest had other advantages over the Southeast: fewer bugs, drier air, and no copperheads—dangerous desert snakes rattle before battle.

During my first decade in archaeology, I honed my craft. Several seasons as a project director in New Mexico were followed by a year’s detached duty in Tennessee running big TVA projects, then back to the Southwest. To become a decent Southwestern archaeologist, I thought I should work and publish in each of the three major areas: Anasazi, Mogollon, Hohokam. And, more specifically, on Chaco, Mimbres, and Salado—which (at that time) seemed to me the highpoints of their respective regions. Today, I’d replace Salado with Colonial Period Hohokam and add a fourth, Casas Grandes; but I made my plans before Di Peso’s Casas Grandes and Haury’s Hohokam.

I was young and (very) foolish: I decided that careers could wait while I did journeyman work and punched my ticket in each of the Big Three. I’d already worked in Mimbres, so the next stop was Chaco—if possible. The major Chaco efforts of the mid-’70s were Cynthia Irwin-Williams’s Salmon Ruins and the National Park Service’s Chaco Project. To work at Salmon, I descended from TVA project director to lab grunt—and it was great fun! (Life at Salmon Ruins reminded me of Naples.) Then I managed to join the Chaco Project as a research archaeologist (glorified crew chief), working for Jim Judge and Tom Windes. And that, too, was great fun! For the next ten years, from 1976 to 1986, I worked with a very talented group of National Park Service (NPS) archaeologists.

I also decided to write for broader, “popular” audiences—in addition to my technical output (my day job) and academic papers (my schoolboy duties). At that time, David Stuart was the only Southwestern archaeologist writing regularly for the public. Other than Davy, no one was doing it; so I’d do it. My first “popular” articles appeared in the mid-1980s. Most aca-
CAREERS IN ARCHAEOLOGY

demic departments then discouraged “popular” writing (ask Brian Fagan) —and, alas, many still do, despite Article 4 of the SAA’s Ethics statement.

After ten years, almost to the day, the Park Service let me (and several others) go. Our services were no longer required. And just when Chaco was getting interesting!—the puzzle finally formed a pattern, and not the pattern we had expected (another long story). My departure was part of a larger house-cleaning: NPS effectively terminated the Chaco Project before it could complete its work. But I’d produced a couple of technical Chaco books and I was ready to move on to Hohokam. Happily, my wife (Catherine Cameron, the future CU professor of anthropology) was then completing her Ph.D. at the University of Arizona, so I joined her in Tucson as a Research Associate at the Arizona State Museum (ASM), where Gwinn Vivian kindly offered me an office. I worked on projects for ASM, Coronado National Forest, Desert Archaeology Inc., and the Pueblo of Zuni. In idle moments, I finished my dissertation, which sits unread in UNM’s Zimmerman Library. I got my Ph.D. in 1988, but I had little inclination to use it as God and Binford intended: for academic advancement. My classmates wanted to be professors; I didn’t. I was busy trying to learn Hohokam.

I never mastered Hohokam archaeology—dirt-on-dirt work that reminded me of Tennessee without ticks. I did discover, however, that Hohokam was far more interesting than Chaco Canyon. This was the late 1980s and Hohokam CRM archaeology was exploding—a great time to learn! Between projects at ASM, I detoured briefly back to the Mimbres and wrote and a synthesis of the Mimbres region for the New Mexico Historic Preservation Division. And then back to Hohokam: a study of every Hohokam palette I could find in museum and private collections.

Working with Hohokam palettes rekindled an old idea, a plan from a time when I had no plans: research curator at a museum! I resolutely did not want to be an academic, but contract life was not getting me where I wanted to go. A job as Curator of Archaeology opened at the Laboratory of Anthropology / Museum of Indian Arts and Culture (LA/MIAC) in Santa Fe, and I got it. And it, too, was great fun! —working on exhibits, writing trade books and magazine articles, and thinking through a new museology. LA/MIAC was becoming MIAC/LA—a shift in mission from the old archaeological research center (LA) to an avant garde Indian heritage center and art museum (MIAC). That transformation was intensely interesting, and a schooling in the politics and poetics of museums. But it wasn’t archaeology, and I wasn’t ready to give up archaeology.

When, in 1992, Crow Canyon Archaeological Center asked me to be their president, it seemed a chance worth taking. I had big plans: Crow Canyon would become a laboratory for regional synthesis, the base for multi-institutional graduate training, a pioneer of new media for reaching the public. But Crow Canyon in the early ‘90s could not do those things: its finances were a constant emergency. Not fun. Philanthropy demanded so much time and energy that my goals were necessarily shelved. After three years of bicoastal begging, I left. Crow Canyon, under the sure hands of Ricky Lightfoot, survived (of course!) and matured into a remarkable institution.

Back to museums? A job opened up at the University of Colorado (CU) Museum of Natural History for Curator-of Muse-
Linda Cordell, then the Director of the Museum, hired me. So I ran CU’s museum studies graduate program for several years. And, once again, it was great fun—CU’s was (and is) an excellent program! Then the Museum’s Curator of Anthropology retired: I could chair the committee to search for his replacement, or I could slide sideways and become Curator of Anthropology, which I did. The curator jobs came with membership in CU’s excellent Department of Anthropology, and wonderful archaeology colleagues.

My curatorial duties these last few years have been dominated by NAGPRA—interesting, but not great fun (and a really long story; see “My Adventures in Zuni,” Museum Anthropology Vol 33, No 2, 2010). Beyond NAGPRA, I do enough object research and exhibit work to keep me enthused and, hopefully, enthusiastic. A book about Salado—based in large part on museum collections—was published in 2002, completing my original cycle (just shy of two decades to get it done!), and another in 2009 encompassed Hohokam and Casas Grandes.

As a professor, I work with more museum studies students than anthropology graduate students (museum students get jobs!). With archaeology graduate students, I am careful not to try to “clone” myself—which might complicate their future employment. Nor do I advise them to do what I did. But I do nudge students (gently) towards projects I wish I had done when I was younger, mostly in the southern Southwest.

After decades avoiding the academy, I became a professor—a curator/professor. Not by the normal route: 25 years from BA and almost 10 year from Ph.D. to my first (and presumably last) academic job. Between degrees, long stretches of archaeology in the real world—or, at least, at arm’s length from the academy. I would not have had it otherwise. The years between were as important as degrees in shaping my research. My stop-and-start education meant that I had few true mentors-professors advised me, but I cannot imagine any living or dead who would claim me. Indeed, I am an awkward anthropologist—most of my thinking comes from historiography, leavened with a big dose of evolution.

A long story...and (mostly) great fun! Along the way I’ve had opportunities to work on many museum exhibits, to write award-winning popular books, to lecture for the Archaeological Institute of America, to blather in a dozen documentaries, to lead tours for Crow Canyon and many other institutions, to serve as Contributing Editor for Archaeology magazine, to work with hundreds of Indians and Tribes...and to do a little research. I’ve had the good fortune to work at (or with) many famous sites and high-profile problems in the Southwest, and I’ve killed more than my share of trees publishing monographs, books, and articles. I began with a foolish plan, stumbled often along the way, got by with a little help from my friends, enjoyed a ton of good luck, and came through with my sense of humor (if not my reputation) intact—all in all, a satisfactory career. Like Frank Sinatra and Sid Vicious, I did it my way. Unlike Frank and Sid, however, I’m still alive—and still working, still digging.
Being an archaeologist has given me a lifetime of fulfilling work and interesting challenges. For the last ten years, I have been honored to lead Project Archaeology, a national educational program, through my job as an archaeologist for the US Bureau of Land Management (BLM). I work with many federal, state, local, and nonprofit partners who sustain our state and regional programs across the country. When I’m not working on Project Archaeology, I help out with other BLM educational projects. Most recently, I staffed the conservation exhibit at the National Boy Scout Jamboree in 2010, where cultural resources personnel and scouts built a replica of an Ancestral Puebloan pit-house.

My experience with conservation education, curriculum development, program evaluation, and group facilitation comes in handy frequently at BLM and in some of my volunteer work on community projects when I’m not on the clock. My varied academic training and diverse past experiences have prepared me for a career in archaeology education. And thus, I see myself as equal parts archaeologist and educator. But it wasn’t always that way.

I’m not sure why, but my dad encouraged me to read about the Leakey’s and their discoveries in East Africa in National Geographic Magazine. I thought it was all very interesting, but I didn’t think it was possible to be an archaeologist unless your name was Leakey. As an undergraduate at Montana State University, I knocked around in several majors until I realized that most of my credits were in cultural anthropology. I picked up a couple of archaeology jobs and found out that it was possible to fuse my diverse interests in people, science, and the outdoors into a single profession. I guess my dad understood me better than I ever dreamed.

As a neophyte Plains archaeologist, I was troubled by the lack of uniformity in lithic material nomenclature; knappable stone seemed to have many different names depending on where you were working and with whom you were working. Dr. Tom Roll, my mentor at MSU, encouraged me to explore lithic material designations with a geologist to sort out real geological rock types from generic designations. When I finished, Tom said, “You did something,” which was high praise from him. I was pleased when he published my results as an appendix in a major site report—I was a real archaeologist!

In the master’s program at the University of Idaho, I concentrated on anthropological theory, statistics, and soil science for my thesis on pre-contact settlement in southwestern Idaho’s mountains. After graduate school, I landed a job with the Office of State Archaeologist in Wyoming and spent five long and intense field seasons surveying, testing, and directing data recovery projects all over the state. We did a lot of the state highway compliance work. I don’t think there is a major road in Wyoming that I haven’t been on.

After Wyoming, I embarked on a doctoral degree at the University of Utah in 1985. Life happened, and the degree just didn’t work out. I realized that what I really wanted to do was to teach anthropology. So I switched to education and earned a secondary teaching certificate in hopes of teaching high school history from an anthropological perspective. In the meantime, I got a job at BLM’s Utah State Office to tide me over until I could get a teaching job. At BLM, I worked on environmental impact statements and helped with enforcement of the Archaeological Resources Protection Act (ARPA).

The passage of the 1988 amendments to the ARPA mandating federal land managing agencies to educate the public about the “significance of archaeological resources ... and the need to protect such resources” (16 U.S.C. 470iii(c)) spurred many federal archaeologists to action. Not long after I got to BLM, Shelley Smith, BLM archaeologist in the Salt Lake District, offered me a place on a team that was developing an archaeology education program for Utah. Having just earned
that teaching certificate, I was thrilled to have an opportunity to employ my interests and training in both archaeology and education.

We published *Intrigue of the Past: Investigating Archaeology* in 1992 and launched Utah’s Project Archaeology Education Program that same year. Project Archaeology strives to teach citizens to respect and protect the rich archaeological heritage on public lands that belongs to all Americans. We develop educational materials and offer professional development for educators in schools and many other venues across the nation, such as museums and visitor centers. The materials are distributed through a national network of archaeology educators and master teachers.

Along the way, I completed a master’s degree in education at the University of Utah to expand my educational credentials. When Shelley moved on to other challenges, I happily inherited the Utah program. Little did I know what was in store for me, but looking back, I see I had been preparing for this all my life. That rough spot in the late 1980s actually helped me find my calling in archaeology education.

BLM established a national heritage education program in 1992, and we introduced Project Archaeology to the nation that year at the Society for American Archaeology meetings in Pittsburgh, PA. We were met with such enthusiasm! Many of our colleagues were hungry for archaeology education materials and for a way to distribute them to teachers. Many of them wanted *Intrigue of the Past* for their state, so the BLM Heritage Education Team geared up to meet the demand. I am so gratified that, all these years later, archaeology educators across the country are still offering *Intrigue of the Past* through workshops and institutes.

In 1994, I became the National Project Archaeology Coordinator. I haven’t considered doing anything else since then.

Early in my role as national coordinator, it became clear to me that Project Archaeology would have a life of its own. I feel like I have been running to keep up ever since. Like the old game of hoop and stick, once the hoop has started rolling, one must guide it, help it over the rough spots, and keep it going in the right direction.

I was not content to develop archaeology education materials. The more I did, the more I wanted to know about the how and why of the learning. Archaeology education is similar to the larger field of environmental education, but it does not have the same solid foundation in research as the latter. Although some of my colleagues and I have made pioneering efforts in this area, there are still very few published studies that speak to the efficacy of archaeology as science or social studies education.

To help fill this gap, I embarked on a doctoral degree in science education. At this writing, I am very close to completion. I studied how fifth-grade students understood science inquiry through an archaeological investigation of a slave cabin at Thomas Jefferson’s Poplar Forest plantation in Virginia. I found that kids can grasp how science works through an archaeological investigation. My research has documented that archaeology certainly has a place within inquiry-based science education.

Leading a national archaeology education program certainly has its challenges, and Project Archaeology has been the most challenging and fulfilling work of my entire career. My days are varied and full. I still call on my experience in field-
work and resource protection on a daily basis to guide the program forward. In recent years, I have been exploring archaeology education as a form of applied anthropology.

Project Archaeology is truly a team effort. It operates through a partnership between BLM and Montana State University (MSU). Without long-term support from BLM, the program would not exist. In-kind support from MSU and our many archaeologist and educator partners, who deliver our materials and support the professional development of teachers in their states and communities, make our program possible—we could not sustain this program over the long haul without their help. I coordinate all these partners, and I devote as much time as I can to supporting them. It is an enormous task, but it is also one of my favorite parts of the job.

Sometimes it seems like most of my job is mostly administrative (managing projects, completing reports, and coordinating with all the players), but occasionally I do get to teach archaeology to educators through workshops, institutes, and online. Teaching educators is like giving a gift—our materials provide them with an engaging way to teach social studies, science, literacy, and mathematics, and to instill deep cultural understanding and stewardship ethics. I believe archaeology can make the world a better place, and education is my way of fulfilling that potential.

My favorite task is developing new educational materials (others are now doing much of the development work, but I still get to do the hands-on part of a project occasionally). It’s really fun to think of ways to engage upper elementary and middle school students in learning through archaeological content and process. I’ve worked with some of the best archaeologists in the US and Canada, talking through research and management issues and tailoring archaeological data to classroom applications for young learners. It’s like thinking about archaeological method and theory on a fifth-grade level!

Through my work, I have learned so much about the diverse research and cultural resource management projects that are in progress all over the nation and the amazing knowledge about the past that North American archaeologists are constructing. Also over the course of my career, I have been privileged to work with members of descendant communities to build culturally relevant and culturally sensitive educational materials. Their participation has added much depth and perspective to Project Archaeology materials and professional development.

When I began my archaeology education work in Utah in 1990, teachers had much more latitude to choose their own curricula and professional development. But education has changed radically in the last 20 years. With the rise of national education standards and the requirements of No Child Left Behind, teachers must devote their efforts to specific outcomes. While the challenges are great, archaeology is, however, a natural fit for inquiry-based education, a new requirement in science and social studies.

Project Archaeology has responded by developing new curricula, like Project Archaeology: Investigating Shelter, which is based on current educational research and best practices for upper elementary students, includes authentic data for students themselves to analyze and interpret. We are currently developing several new units, on topics as diverse as archaeoastronomy and the archaeology in the Apsaalooke [Crow] homeland. These units will meet demands for shorter, inquiry-based materials that can be delivered to teachers in short workshops or online. These pieces, and others targeting the relationship between land and subsistence and migration, will provide in-depth understanding of archaeological processes and content and reveal how archaeological knowledge can guide us in the present and future. I am so pleased to be a part of this fascinating research.

One Project Archaeology research project, an American Honda Foundation-funded study of Project Archaeology: Investigating Shelter, showed that archaeology can provide culturally relevant science curricula for African-American students who are typically underserved in science education. Through a MSU National Science Foundation planning grant for incorporating archaeology into informal science education on a national scale, Project Archaeology has begun building new networks with museums and science learning centers across the nation.

Archaeology education is interesting, challenging, and fulfilling, but I cannot say that there are lots of jobs available in it (yet!). Still, if your dream is to be an archaeology educator, I say, “Go for it.” You may have to make it a small part of your current job or perhaps, you may have to create your own position, so it may take a while to get where you want to be. But speaking from my experience, the rewards are worth the effort. Above all, don’t hesitate to call on other archaeology educators for advice or to find out what is already available in your area of interest.
I don’t recall ever thinking “I want to be an archaeologist when I grow up,” although, throughout my 30 some odd years as an archaeologist, I have been amazed by the number of people (neighbors, friends, relatives, strangers) who have apparently had that dream at some point in their lifetime. Well, maybe I am the sucker for becoming one, but truth be told, I can’t imagine any other career.

I guess I decided to become an archaeologist in 1975 while a student at Indiana University Southeast taking all the anthropology classes offered by the Indiana University regional campus at New Albany (my home town). But I would have to credit my grandfather’s interest in history and the buckets of stone artifacts family members collected from their Ohio Valley farm fields that inspired in me an early interest in American Indian history. Making A’s in my anthropology classes also may have influenced my decision to major in anthropology, as did the opportunities archaeology offered to work outdoors, camp, and do photography. To complete my degree, I moved to the main IU campus at Bloomington. There I had the opportunity to work at the Glenn A. Black Laboratory of Archaeology (GBL) on a variety of surveys and excavations. My first assignment was making boxes, but eventually I moved on to cataloguing collections, mostly Archaic period sites, and I guess that is how I became enamored with rocks instead of pots. What I learned as an anthropology major at IU was that archaeology was about people and the things they left behind. I also had the invaluable opportunity to get hands-on experience working in a research laboratory. Opportunities like these help you find out early if you like doing research and identify your research interests.

My previous experience at the GBL helped me land my first post-graduation position in archaeology as a field assistant at the Center for American Archaeology (CAA), a research field center then affiliated with Northwestern University, based in a small river town in west-central Illinois. While working at the CAA for the next two years or so on the Napoleon Hollow site crew, I had the good fortune again to be immersed in a strong research environment. This experience would play an important role in developing my career and my decision to apply to graduate school at SUNY Binghamton. My early research experiences and mentoring provided opportunities for me to explore many facets of archaeology and to gain a sense of intellectual independence. I entered graduate school after being out in the archaeology working world for three years. Under George Odell’s mentorship at the CAA, I was able to continue to hone my skills as a lithic analyst, thus one of my graduate school goals was to become trained as a microwear analyst. Also, my previous undergraduate schooling and time at the CAA imprinted on me the importance of getting a good grounding in anthropological theory.

SUNY Binghamton proved to be a good choice on both accounts. Several years (more than I want to count) and two degrees later, I had accomplished my goals. I attended Binghamton when the processual/post-processual debate was heating up and the Radical Archaeological Theory Symposium (RATS) was just getting organized. Needless to say, I was privy to a lot of theoretical discussion and rabble-rousing. Visiting Scholar Helle Juel Jensen, a Danish archaeologist who specialized in microwear, and her microscope, also were in residence. Under Helle’s mentorship, I was able to pursue training in microwear, which I applied to both my masters and doctoral research.

It was an easy transition from the CAA environment to graduate school at Binghamton, since most faculty had research laboratories with state-of-the-art equipment, not unlike the many different laboratories at the CAA. Under the mentorship of Vin Steponaitis and Susan Pollock, in whose laboratories I spent a great deal of time, I was given many opportunities to explore new cutting-edge methods and techniques in archaeological research. Working with Susan, I had the
opportunities to do fieldwork in Iraq between 1987 and 1990. During this time, I gained experience working on multinational teams at two important Mesopotamian sites. This opportunity led to my dissertation research that explored questions of economic and political control in early state societies through a detailed study of chipped stone industries and their relationships to agricultural technology. It also allowed me to broaden my experiences as a field archaeologist and expedition photographer, and to live and work in a culture other than my own. Never upon entering graduate school did I think I would work in the Near East, but this experience was one of the most rewarding in my professional career.

Another graduate school bonus was the Public Archaeology Facility (PAF), a long-established office in the SUNY-Binghamton Anthropology Department that provides first-rate public and community archaeology services. At PAF, I learned how to dig a shovel test pit, how to be a successful crew chief, how to write a Phase I Survey report, and what a successful research-oriented public archaeology program looks like. Having a facility like the PAF is a real asset for students. It is a place where you can get lots of applied experience that will serve you well. It also gives you opportunities to build valuable and lasting relationships with your graduate school comrades, and keep food on the table during those unfunded semesters.

I have had the good fortune to have been given lots of room to grow intellectually and independently, both in my formal and informal schooling. My formal training taught me the nuts and bolts of archaeological research from a problem-oriented and theoretically informed approach. These are necessary tools for writing successful research proposals, or implementing them, whether one practices in a predominantly research or applied context. In my current position as the General Contracts Program Director at the University of Iowa Office of the State Archaeologist, I am in an environment that is supportive of service and research. Since I have been in my current position, I have taken advantage of opportunities to attend workshops and training sessions on successful proposal writing offered through the University of Iowa. My first year at Iowa, with support from an internal research funding initiative, I purchased a state-of-the-art optical microscope. I am now in a position to continue with microwear studies, and to train other interested students and staff.

My previous work and schooling experiences have instilled in me the value of team work, collegiality, and the importance of being flexible and adaptable. Working in the business of historic preservation, no two days are ever alike, and you never know from one day to the next what situations will arise. While it can sometimes be hard to work as a team when our professional jobs tend to compartmentalize us in institutional culture (whether practical or not), flow charts, and the dreaded cubicle, I believe team work is an important and fundamental component of successful research and job satisfaction; and, it is an important way to oppose the compartmentalization and estrangement that comes with solitary work. So, whether I am attending meetings with contractors, consultants, staff, or construction workers (often all of the above in the same room or on the same phone line), I try to stay focused on the common goal, be it a successfully concluded research project, journal article, grant proposal, or new sewer line. For me, archaeology is archaeology, wherever or in whatever context you practice it; your training provides you with tools and perspective; how and where you apply what you learn is up to you.

My day-to-day work also involves a large measure of management and administrative duties, skills I have had to

acquire “on-the-job.” Never in my schooling or training did I take a formal course in management, administration, or business. In my current position, I take advantage of career development courses in effective management offered at the University of Iowa. I remember being asked in the interview for my current position, “What is your management style?” I was stumped, which was odd, given that most of my professional life has been in the domain of cultural resource management as a planner, manager, or principal investigator. Team work, flexibility, and hiring good people and letting them do what they are good at, while staying out of their way as much as possible, are strategies I try to apply, having learned them along the way from my mentors, teachers, and colleagues. Everyday I manage multiple projects, moving them through administrative channels within university, government, and private-sector entities. Seeing a project from start to finish can be very rewarding, particularly ones that have positive outcomes for the public, profession, and preservation. Needless to say, this requires enormous amounts of time and energy.

Finding a balance in managing all the demands on your time, dealing with issues small and large, while having time and energy to sustain creative work, is one of the biggest challenges in my current position. One of the conundrums of doing archaeology today at research laboratories where funding is largely from external sponsors is that you are always juggling too many projects, or so it feels. Striking a balance between program sustainability and research viability is a constant challenge. But the motivation comes from the day-to-day rewards: sparking an interest in a student; seeing large and complex projects successfully completed; and, providing support for my staff to pursue their interests, take on new responsibilities, and grow.

Writing this essay has provided me a rare opportunity to indulge in a bit of introspection, a luxury in a fast-paced digital age. I am grateful to the Public Education Committee, Careers in Archaeology Subcommittee for this experience. One bit of insight I have gleaned is that I seem to feel most at home, professionally, in research laboratory settings. These are places I have gravitated to over and over again. I suppose this is due to the opportunities I had early in my career at the GBL, CAA, and PAF.

I have always had my feet planted in both the academic and applied worlds. In my current position as Director of the General Contracts Program at the University of Iowa Office of the State Archaeologist, I am part of a well-established research center. I have opportunities to teach, do research and public outreach, and direct a viable applied program.

My prior work experiences in applied archaeology in the historic preservation sector, as well as my ongoing research interests, made me a good fit with the OSA. I brought to the position several years of doing archaeology and managing applied programs in a variety of settings. I also had spent one year as a regulatory archaeology reviewer for the Indiana SHPO, where I learned a great deal about the process of historic preservation and started a public archaeology research program at an historic mill in southern Indiana. The well-equipped laboratory and professional atmosphere at the OSA were a good fit for me.

So while it has been a long road, it feels like I may have found my niche. No easy thing to do these days. My advice to anyone interested in a similar career in archaeology would be to keep doing what you like, to the best of your ability, with the resources you are given. Get a good education, and then get out there and get as much on the job experience as you can. Experience will help you figure out what you like to do and what you are good at doing. Keep learning, persevere, and stay positive, no matter what is thrown at you out there in the working world. You, too, will find your niche. And as I was once reminded by one of my doctoral committee members, remember to have fun along the way!
CAREERS IN ARCHAEOLOGY

AFTERWORD

ARCHAEOLOGY: A JOB. A CAREER. AND FOR SOME, A CALLING

A. Gwynn Henderson and Nicolas R. Laracuente

O ur goals in this wrap-up are to briefly highlight some of the authors’ shared perspectives, comment on common themes, and, inspired by these essays, offer answers to the questions posed in the Forward.

Where the Essays Intersect

Half of these authors determined they would become archaeologists at a young age, citing an interest in archaeology or history dating back to elementary school. Most of the rest had no such plans: they encountered archaeology for the first time in an undergraduate introductory course. Each author secured another degree or certification after graduating from college. Many went on to get advanced degrees in Anthropology and/or Education.

Whether by direct or circuitous route, many cited “happy” career accidents: the falling apart of original plans or serendipitous opportunities on which they took a chance. Others, seeing a need, were compelled to make opportunities happen. All, in considering the arc of their careers, remarked on important turning points or watershed moments, and for many, their first Anthropology/Archaeology course or their fieldschool was one of those moments.

Some of these authors have conducted fieldwork throughout their career; others have not done it in a long time. But all went to the field and held a trowel early in their career.

Most of the authors mention the important role experiential learning or training (in archaeology and outside it) has played in their career. They view book learning and life experiences as complementary aspects of a career in our discipline.

Several authors, regardless of which archaeological generation they belong to, describe their career in terms of a life’s mission, a journey, a search. Several speak of feeling a responsibility to give back and of a belief that archaeology can be a vehicle for social change, that it can make a difference in people’s lives and in the world around us.

Some authors noted that they are finally seeing the path they have been following, and acknowledge they may have been preparing all along for what they are doing now, but just weren’t aware of it. They remark that it took them this long to learn important lessons and gain perspective.

We were struck by the complementarity of advice the authors offered, irrespective of where they were in their careers and what kind of jobs they had:

- Make the most of the opportunities that come your way.
- Seek out challenges, or better yet, make them happen.
- Be a lifelong learner.
- Follow your dreams.
- Be flexible.
- Be patient.

And finally, there are the words that appear in most of the essays: cooperation and collaboration; fun and friendship. Words we would all do well to remember more often.

Moving Forward

We hope these essays will stimulate productive discussion about what archaeology is, who archaeologists are, why archaeology matters, and what role archaeology plays in the twenty-first century.

These essays demonstrate that the association of archaeology with fieldwork is no stereotype. As much as we may want to steer people’s perceptions away from the “we dig for things” idea to the “it’s not what we find, it’s what we find out” idea, excavating “things” is a defining aspect of what archaeologists do. And while there is no denying the thrill when you discover new information and insights about the human condition from artifact patterns, it is the simple act of holding an object from the past and realizing how it links you to someone long ago that is the ultimate thrill.

We want to thank the authors for sharing their experiences and insights with us so candidly, so enthusiastically. Their
insights and trials relate lessons and advice. These essays should find their way into the hands of every high school guidance counselor and be a part of every college advisor’s toolbox. We also encourage those considering a career in archaeology to consult other sources that present archaeologists reflecting on their careers in their own words (see www.saa.org/Careers/CareerAutobiographies/tabid/1442/Default.aspx for a beginning list).

Archaeology today is about diversity: there are so many different kinds of careers and jobs. Looking back at our history, as told through the stories and the careers of the people who lived it, may signal a growing maturity on the part of the SAA.

And Now...

We’d like to come full circle and close by returning to our Foreword’s opening scenarios.

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The fourth grader asked: “What do archaeologists do?”

The stereotypical archaeologists of yesterday and the movies-colorful swashbuckling characters who dig in remote exotic places seeking objects and adventure-still populate the public image. The idea of fun and adventure and the out-of-doors, of discovery and missing links, is what drew many of us to archaeology, too.

So how do we acknowledge the romance but tamp down the stereotype? How do we infuse the fun with science, and then present it in a way that makes sense to a fourth grader? Perhaps like this:

“Archaeologists are interested in people. They study the lives of people who lived long ago by studying the things they left behind. Archaeologists share what they’ve learned with others and work to protect the places where these long-ago people lived. Would you like me to tell you something I’ve learned by looking at the things those people left behind?”

****

The college senior asked: “What kind of job can I get with my degree?”

We hope that by reading these essays (and those that will appear in subsequent Careers in Archaeology columns of The Record, and the sources on the SAA’s website) you now have access to more information than you imagined. We hope you have gained a perspective on the many different kinds of jobs you can do with your degree and the many contexts within which you can work. Researcher, writer, park interpreter, site steward, heritage tour developer, teacher/educator, company president/CEO: the list goes on and on.

Make no mistake. The jobs and careers these essays highlight require additional schooling and additional degrees, both inside and outside of Anthropology. They also require additional training that is available only through rich experiential learning. Take advantage of unexpected opportunities or, just as importantly, find ways to create the job or work context you want.

****

The old(er) archaeologist asked: “What kind of archaeologist AM I, now?”

Editing and writing, meetings and budgets, personnel crises and compromises have replaced seasons spent in the field and time analyzing what you found. Computers and pens have replaced your trowel.

Still, you know the answer to this question: you’re the same archaeologist you’ve always been!

It’s not the trowel or the fieldwork that makes the archaeologist. It’s the archaeological state of mind, the way you look at the world.

You still have a passion for the past, are still excited to be shown an artifact that stumps you. The world for you is still one big site, a reflection of patterns of objects that tell stories. Your heart still skips a beat when you see the wonder in someone’s eyes when you share what a sliver of rock can tell; when someone tells you they are going to protect the site on their farm; when the commission finds a solution that preserves the sites and builds the highway.

Today, however, unlike in your youth, you are beginning to appreciate the depth and breadth, the complexity and diversity of the human condition, and you are humbled by how much there is still to learn. You are keenly aware of how rare true win-win situations are, and you embrace them. You recognize how much of archaeology is wrapped up in the friendships and relationships you’ve built over the course of your career, as together you worked to answer a research question, preserve and protect a site, or educate the public.

So, if for you, fieldwork really does remain the measure, then in the words of these essayists: Get out there and do it! And if it is not, they’ll tell you: Make the adventures happen wher-
ever you are, because archaeology is the only work you can conceive of doing!

Archaeology is a job. It is a career. And for some, it is an identity and a calling. In whichever place you see yourself, it is a way of viewing the world.

Acknowledgments. On behalf of the PEC, we would like to thank the SAA Board of Directors for hatching this great idea! We also would like to thank the other members of the Task Group for their advice and support: Megg Heath (PEC Chair), Maureen Malloy, Briana Pobiner, Christy Pritchard, Ben Thomas, A.J. Vonarx, and Stephen Whittington. Thanks go to colleagues Debbie Confer, George Crothers, and Scott Hutson, who also supplied us with potential candidate names, and to David Pollack, who not only supplied names, but helped us essentialize the essay questions, and read and commented on drafts of the essays and our “bookend” articles. And finally, thanks go to Jane Baxter and John Neikirk for encouraging our enthusiasm within the limits of word counts and page limits.

CAREERS IN ARCHAEOLOGY

POSITION: DIRECTOR OF UMASS ARCHAEOLOGICAL SERVICES
LOCATION: AMHERST, MASSACHUSETTS
The University of Massachusetts Amherst seeks to hire a Director of UMass Archaeological Services (UMAS) under a faculty, non-tenure track appointment. Under the general direction of the Chair of the Department of Anthropology, the Director of UMass Archaeological Services (UMAS) serves as the Principal Investigator for contracts and grants awarded by outside sponsors in the area of cultural resource management and historic preservation. The Director develops, implements, and administers daily operations, and oversees finances, grants and contracts, and personnel actions within the organization. A Ph.D. in anthropology, archaeology, or closely related field is required by time of appointment. A specialization in Northeast U.S. archaeology is preferred. A minimum of five years of supervisory and administrative experience in the field of Cultural Resource Management is required. We seek candidates with (1) a knowledge of state and federal cultural resources legislation; (2) demonstrated experience in conducting and managing large-scale archaeological surveys and excavations, and in producing timely reports; (3) demonstrated experience in computer applications to large-scale archaeological research projects, including GIS, database development and data-management; (4) and demonstrated experience in sponsor and regulatory agency negotiation and outreach to stakeholders. Knowledge of architectural history is beneficial, but not required. The University of Massachusetts is an Affirmative Action/Equal Opportunity Employer. Women and members of minority groups are encouraged to apply. For more information about the University and the complete job ad, go to umass.edu/anthro or call 413-545-2221. We are accepting applications online at: https://academicjobsonline.org/ajo. Please include a letter describing interests and qualifications, a CV, and list of 3 referees. Alternatively, paper submissions should be sent to Tracy Tudryn, Dean's Assistant, Dean's Office, 230 Draper Hall, University of Massachusetts, Amherst, MA 01003. Application screening commences on March 15, 2011. No applications will be accepted after April 1, 2011.
Fifth Annual Dissertation Research Grants in Historic Preservation.

SRI Foundation is pleased to announce that it again will award two $10,000 SRIF Dissertation Research Grants to advanced Ph.D. candidates. This year, we have distinguished two classes of awards. As in previous years, the first class of award will be given to students who expand the scholarly impact of one or more completed historic preservation projects. The second class of award will be given to students who advance the practice of historic preservation. Awards will be made to the top two proposals, regardless of class of award.

Applicants for the first class of award (e.g., in archaeology, cultural anthropology, historic architecture) must use information derived from one or more already completed historic preservation projects as their primary source of data (e.g., a series of compliance-driven cultural resource inventories, large-scale excavations, historic property recording projects). Applicants for the second class of award (e.g., in anthropology, history, architecture; historic preservation planning, law, and public policy) must undertake research directed primarily to understand and improve the practice of historic preservation (e.g., designing local historic preservation plans, developing Tribal historic preservation programs, investigating creative alternatives to standard mitigation for historic architectural resources and archaeological sites).

Detailed information on this dissertation research grant program, including an application form, is posted on the SRI Foundation website (http://www.srifoundation.org) under Educational Opportunities and Resources. Applications will be accepted through Friday March 18, 2011. The SRIF Dissertation Research Grant Review Committee will evaluate all proposals and make funding recommenda-

tions to the SRIF Board of Directors who will make the final award decisions. Winning applicants will be notified during the week of April 11-15, 2011. Grant funds will be released within 45 days of award notification.

For more information, contact Dr. Carla Van West (cvanwest@srifoundation.org).

The National Park Service’s 2011 workshop on archaeological prospection techniques entitled Current Archaeological Prospection Advances for Non-Destructive Investigations in the 21st Century will be held May 23-27, 2011, at the Palo Alto Battlefield National Historical Park in Brownsville, Texas. Lodging will be at the Courtyard by Marriott in Brownsville. The field exercises will take place at the site of Fort Brown on the University of Texas at Brownsville and Texas Southmost College campus in Brownsville. The Palo Alto Battlefield National Historical Park preserves the historic and archeological remnants of the first battle of the Mexican War in 1846. Co-sponsors for the workshop include the National Park Service’s Palo Alto Battlefield National Historical Park and the Midwest Archeological Center. This will be the twenty-first year of the workshop dedicated to the use of geophysical, aerial photography, and other remote sensing methods as they apply to the identification, evaluation, conservation, and protection of archaeological resources across this Nation. The workshop will present lectures on the theory of operation, methodology, processing, and interpretation with on-hands use of the equipment in the field. There is a registration charge of $475.00. Application forms are available on the Midwest Archeological Center’s web page at http://www.nps.gov/history/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.

The SAA Board of Directors about this concern. At its fall 2010 Board meeting, the Board charged the Committee to review the Principles and “recommend whether there are areas that may be in need of revision and further discussion, and report back to the Board by September 1, 2011.”

To help meet this charge, the Committee on Ethics is conducting a sponsored forum at the Sacramento meetings titled “The Principles of Archaeological Ethics as a Living Document: Is Revision Necessary?” Join us Thursday evening, March 31st, to participate in this important discussion. If you can’t attend, email your opinions, suggestions or comments to jwatkins@ou.edu.
(Convocatoria, continuación)

5. **Instalaciones para la Proyección:** Todas las imágenes para las ponencias deben estar en formato electrónico, de preferencia en Powerpoint o Keynote. La Conferencia contará con una computadora laptop, un proyector LCD, y una pantalla.

6. **Proceso de Selección: Se pueden aceptar solamente 36 ponencias y 18 carteles.** Un comité internacional de arqueólogos latinoamericanos y caribeños revisarán los resúmenes y elegirán a las ponencias y los carteles a presentarse en la Conferencia. Se anunciarán los resultados del concurso a fines de julio, 2011.

7. **Necesidad de Ser Socio de la SAA:** Para presentar una ponencia o un cartel en la Conferencia Intercontinental es un privilegio reservado únicamente para los miembros de la SAA. Todos los ponentes deben abonar su cuota de afiliación con la SAA para el año 2012 entre el 16 de septiembre y el 1º de diciembre de 2011 [visite http://bit.ly/2012cuotas para más información]. Si la solicitud para afiliarse o renovar su afiliación no se completa antes del 1º de diciembre de 2011, su ponencia o cartel no será incluido en el programa. Si tiene cualquier pregunta en cuanto a la necesidad de ser socio, escriba a meghan_tyler@saa.org, la encargada de afiliación y mercadeo de la SAA.

**Instrucciones para Postular una Ponencia o un Cartel:**

1. **Correo electrónico:** Toda entrega tiene que ser por correo electrónico. Se ha establecido una dirección de correo electrónico especial para mandar resúmenes para la Conferencia Intercontinental (conferenciaintercontinental@saa.org).
   a. Indicar en el encabezado del correo electrónico si se trata de una propuesta para ponencia o un cartel. Para ponencias, usar el título “SAA Paper Abstract.” Para carteles, usar el título “SAA Poster Abstract.”
   b. Enviar su resumen por correo electrónico como un archivo adjunto en formato Word (límite máximo de 200 palabras)
      a: conferenciaintercontinental@saa.org a más tardar el 15 de junio de 2011.
   - Aparte del resumen de 200 palabras, incluya en el archivo de Word: el título de la ponencia o el cartel, y los nombres y afiliaciones académicas del autor y los co-autores.

**Cuota de Inscripción para la Conferencia:**
La inscripción para la Conferencia Intercontinental se abrirá el 1º de agosto de 2011 en la red de SAA. Las cuotas de inscripción son:

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La cuota estándar se aplica a los socios que viven en Australia, Bahrein, Islas Bermudas, Brunei, Canadá, Chipre, Israel, Japón, Corea, Kuwait, Líbia, Nueva Caledonia, Nueva Zelanda, Qatar, Arabia Saudita, Sultanato de Omán, Singapur, Taiwán, Emiratos Árabes Unidos, Estados Unidos, o Europa Occidental. La tarifa con descuento se aplica a los socios que viven en Latinoamérica o en cualquier país no incluido en la lista anterior.

Los ponentes de ponencias o carteles aceptados deben inscribirse para la Conferencia Intercontinental a más tardar el 29 de septiembre de 2011. Los asistentes que no presentarán una ponencia o un cartel pueden inscribirse a más tardar el 9 de diciembre de 2011. No habrá posibilidad de inscribirse en la Conferencia misma. Se puede reembolsar la inscripción, según las circunstancias, si se hace la solicitud antes del 1º de octubre de 2011. Toda solicitud de reembolso debe dirigirse por escrito a la Directora Ejecutiva de la SAA, Tobi Brimsek (tobi_brimsek@saa.org).

**Fechas Importantes**

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¿Preguntas? Para mayor información, escriba a Dan Sandweiss, Jefe del Comité Organizador de la Conferencia Intercontinental a dan.sandweiss@umit.maine.edu o a Tobi Brimsek, Directora Ejecutiva de la SAA Executive Director a tobi_brimsek@saa.org.
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