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SAA BULLETIN

March 1997

The Annual Meeting in Nashville

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"We could tell you yet again about the planned excursions... recount the many technical highpoints of the meeting... go on about the spectacular Opryland Hotel..."

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Editor's Corner

Among other things, spring brings our annual meeting, where we catch up with old friends, make new ones, look for book bargains, and perhaps most importantly, find out about the best of what's happening in American archaeology. Nashville is shaping up to be one of our best and most diverse meetings. If you're going, seriously try to attend the Annual Business Meeting. While it's always tempting to head for the bar or your room after a long day of papers and talk, hold off until 6:30 or so. Why? It's simple: this is the one time that wethe members of SAAcan convene as a collective to hear our officers and editors, to get a sense of the future, honor those who have contributed to our success, and mourn those who have passed on. As anthropologists, we all know the importance of these communal rituals. For the functionalists among us, the meeting will serve to promote group solidarity and transmit tradition from elders to neophytes. For others, the meeting will symbolize status and rank differences among the membership and will be a well-meaning demonstration of the status quo of SAA power and authority relationships. Regardless of your theoretical perspective, come to the meeting and celebrate both our past and our future.

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We're On the Way to Nashville!!

After months of planning and production, the Nashville Annual Meeting is finally upon us! As past articles in the *Bulletin* and the Preliminary Program booklet have shown, plenty of social as well as scientific events are part of this meeting. Come prepared to enjoy all of it! Don't forget to pack both fancy clothes for the sessions, and casuals for the evenings and excursions, and, for those so inclined, dancing shoes, boots, or clogs! Besides the many night spots in and near the hotel, and in downtown Nashville, and the numerous entertaining and educational excursions, everything culminates with an old fashioned-barbecue, music/dancing, and hayride Saturday evening at Smiley Hollow!

We could tell you yet again about the planned excursions to such world-class sites as Pinson Mounds, the Old Stone Fort, or the Hermitage. Or we could recount the many technical highpoints of the meeting, as exemplified by the opening, plenary, and special sessions, or the forums and workshops, or the roundtables and poster sessions. We could go on about the spectacular Opryland Hotel and its many guest facilities, or the Exhibit Hall with its numerous opportunities. But you know all about these aspects of the meeting. Instead, we take this opportunity to offer some tips about meeting lore (i.e., survival skills) and some thoughts on how everything came together.

There are a number of things you can do to make the meeting go more smoothly. It's always a good idea to walk around the meeting floors soon after you arrive, to find out where the session, committee, and exhibit rooms are, as well as where practice slide projectors are set up. This task gets much harder once the hallways are mobbed with friends to talk with every 10 feet! It is also a good idea to scout out the places where you can have quiet conversations, if that is what you want (and there are many such places at Opryland). Another good trick is to find out early where the best (or fastest, or cheapest, or tastiest) food and drink is served, and take advantage of the opportunity to partake periodically. It is possible to lose appreciable weight at these meetings, but it is a rough way to do it! It's also a good idea to drop by the exhibit hall and poster sessions early, before display copies are all scarfed up, or everything is packed up! Finally, remember to pace yourselfmeetings of this size and length are a marathon, not a sprintand the events on the last day are just as exciting and important as those on the first!

There are a wide range of excellent sessions, and the most difficult aspect of the meeting will likely be deciding which papers to attend. To help with this, special effort has been directed to placing like sessions in the same or nearby rooms over the course of the meeting to facilitate movement between papers. We have also tried to anticipate and accommodate space and attendance concerns, and, fortunately, we were aided in this by having the peak attendance figures for most of the sessions for the last two yearsand you thought *all* the volunteers did was adjust the lights and run the slide projectors! The SAA staff will also, as always, be available on a round-the-clock basis to help see that things run smoothly. So if problems arise, remember there are plenty of folks to help you solve them!

As we write this article (in early February) the excursions are all planned, the program and abstract booklets are done, and we look forward with the rest of you to seriously enjoying these meetings! While a final report on the meetings will appear in a forthcoming *Bulletin,* in these pages we wanted to offer a special thanks the many people and organizations who helped us get to this point. Meetings like this do not just happen, nor are they the work of a few people. Locations are planned years in advance, and the work of many people begins in earnest a good year or more before each particular meeting, as announcements are planned, committees are formed, and tasks are laid out.

Among those deserving of thanks are the staff of the SAA business office and the members on the SAA Executive Board, who do far more work preparing for these meetings than many of us may realize and, of course, assume ultimate responsibility for their success. The members of the program and local arrangements committees, and all who assisted them, as well as the folks organizing the special sessions and events, of course, deserve our particular thanks for sharing the load, and making it much lighter. A real debt of thanks is also owed the membership itselfand we've communicated with hundreds of you since this process beganfor your unfailing patience, courtesy, and numerous words of support, thanks, and encouragement. You have made a challenging job much more enjoyable! We have come away from this process with a much greater appreciation for the breadth, diversity, and level of commitment to archaeology of the SAA membership, as well as the realization that the organization is made up of truly fine people.

The SAA meetings go beyond ourselves and our profession...they energize people in the communities, states, and regions where they occur and generate a great deal of interest in archaeology and preservation. Tennessee is also known as the "Volunteer State," and there are many local residents who are excited about and helping us with this meeting. Last but not least, our employers, the National Park Service's Southeast Archeological Center and Middle Tennessee State University, are to be thanked for their support in this venture.

For those of you who wonder about taking on one of these organizational roles some time, it is an invaluable experience, one we have learned and benefited from, offering a chance to give back something to the profession that nurtures us. And no, your hair does not get appreciably grayer, even though there will be times when you'll think it's turning!

David G. Anderson is the program chair and Kevin E. Smith is in charge of local arrangements for the annual meeting in Nashville.

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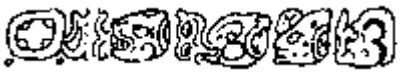
Letters to the Editor



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The San Manuel Band of Serrano Mission Indians of the San Manuel Reservation, a federally recognized Indian Tribe, announced on January 16, 1997, its plans to develop a 160,000 square foot archaeological collections repository. The San Manuel Tribe stands alone as the first tribe in the United States to develop a facility of this magnitude, and in doing so, will meet the needs of federal agency requirements for curation of federal archaeological collections (36 C.F.R. Part 79), as required by law. We are developing this facility with revenues derived from the gaming casino on the reservation.

While the federal government has the responsibility to maintain archaeological collections made from federal lands, it is estimated the Bureau of Land Management has in excess of 1.5 million artifacts in curation repositories that do not meet federal standards. It is estimated that other federal agencies have an equal amount or greater.

Federal agency responsibility for these archaeological collections, and the crisis surrounding the collections, has emerged in recent times as the result of implementation of the Native American Graves Protection and Repatriation Act of 1990 (NAGPRA). Under NAGPRA, federal agencies are mandated under law to inventory their respective archaeological collections and provide inventory notifications to federally recognized Indian tribes. Also under NAGPRA, archaeologists have identified that many collections are not in compliance.

A "Crisis in the Making" has emerged under NAGPRA as a result of these conditions. This crisis became readily apparent to the tribe through a "Draft Briefing Statement on the Management of Federally-owned Museum Collections in the California/Nevada Desert," a document originating from the Paleontological and Cultural Resource Action Team (PACRAT), a group composed of primarily federal agency archaeologists and land managers. While the Tribe is involved in this crisis, it has identified a way to meet not only the Tribe's cultural preservation goals, but a way to assist multiple federal agencies in meeting those same goals. Recognizing the significance of developing a large scale regional cultural resource curation facility, tribal chairman Henry Duro has told his people "this facility will provide a foundation for our tribal cultural awareness programs well into the 21st century."

The Tribe's development of this facility will assist the federal government in meeting the needs of multiple federal agencies, as a partner in cultural resource preservation, serving the tribe, the Department of the Interior, and archaeologists alike.

Tribal Chairman Henry Duro requests letters of support from professional archaeologists for the development of this facility. Letters can be addressed to Henry Duro, Tribal Chairman, San Manuel Tribal Administration, 26524 Indian Service Rd., Highland, CA 92346.

Will Jenson
Tribal Archaeologist
San Manuel Band of Serrano Mission Indians

Certainly the longest-running, and probably the most intractable, linguistic dispute in the Americas is that in Canada between the speakers of English and the speakers of French. While both languages are spoken fluently by many educated people, both Francophone and Anglophone, a preference (even an unconscious one) for one language over the other can often cause deep resentments that are positively European in their duration and intensity. In particular, speakers of French tend to feel that their contribution to the broader cultures of Canada and North America is ignored, because they are speakers of a minority language. Few Americans even begin to comprehend the intensity of feeling on both sides of this debate, and few Canadians feel comfortable discussing this issue with foreigners.

It is therefore with great distress that I note that *American Antiquity* continues to do its modest best to perpetuate the exclusion of Francophone scholars from archaeological work being carried out in the Americas and reported in the SAA's various publications. Specifically, I refer to the Society's practice of demanding that any article submitted to and published in either of its main journals, *American Antiquity* and *Latin American Antiquity,* carry abstracts in, and only in, English and Spanish (Section 3.2.2. of the *AA* Style Guide). The ludicrous result of this rigid policy is seen in *AA* 1996: 61(1), in which Kelley and Williamson's "The Positioning of Archaeology within Anthropology: A Canadian Historical Perspective" has abstracts in English and Spanish, but not French. I am sure that there are more Francophone than Hispanophone scholars interested in this particular topic, but they would receive no encouragement from the abstracts. French-speaking scholars are treated to a dismissive wave of the hand, while any Spanish-speaking scholar interested in the history of archaeology in Canada is almost certain to read English anyway. By slavishly adhering to its language policy, SAA demotes the eight million or so Francophones in Canada to the same linguistic status as the speakers of Quechua in colonial Peru.

In 1993, I addressed this problem in letters to the then-editors of *AA* and *LAA.* I received no reply at all from the editor of *AA,* and eventually heard from the editor of *LAA* that if we admitted French, where would it stop? People would want Portuguese (why not? There are nearly as many Portuguese speakers in the Americas as there are speakers of Spanish), and Dutch, and Creole, and who knows what else? Who would pay for all this? Okay, here's the deal: *AA* publishes perhaps 40 articles and reports a year, which means 40 abstracts to be translated into French if the authors haven't done it already (let's leave *LAA* out of this for the moment, because it is arguably too specialized for French abstracts). First of all, simply demand abstracts in French just as you do in Spanish. Abstracts are required to be short, which means that it should take no more than 6090 minutes for a specialist to translate them into French. Virtually all educational establishments have someone, somewhere who can write in French. If the author is unable to, have a professional translator do it. A professional translator working in New York City charges about $50/hour. The bottom line for 40 abstracts at 90 minutes each at $50/hour would be $3,000. When all this is done, and one four-part volume of *AA* has its full complement of French abstracts, send me the bill, and we will all have the warm feeling that together, we have taken a small step towards righting a long-standing historical wrong.

David Fleming
New York

There has been a considerable response to my letter about NAGPRA (*SAA Bulletin* 14(5): 3), and I would like to take this opportunity to thank all of you who have contacted me about it. It is some interest to note that the "plaudit-to-brickbat" ration is currently running at better than 16:1.

You should know that *SAA Bulletin* did not publish verbatim the text I sent them, editing it for both content and style. I have little use for politically correct language; it diminishes the impact, clarity of what I was trying to

say. Also, and in addition to some comments about the social impact of the various antiscience and pseudoscience constituencies on the democratic process, which got edited out, I originally included a capsule definition of materialism as an endnote. The endnote pointed out that materialist biases underlie all of western science, and that archaeology is no different than any other "science-like" endeavor in regard to its world view. It is unfortunately the case that there are some archaeologists who do not know what materialism is, nor that it underlies, e.g., Darwinian evolutionary theory.

If you would like a copy of the original text, let me know and I will be happy to supply it.

A. Clark
Arizona State University

The jeremiads that slowly echoed down the corridors of archaeology for the past year or so have finally reached a crescendo pitch of hysteria with G. A. Clark's letter to the editor [*SAA Bulletin* 14(5):3], which seemed to epitomize both a complete misunderstanding of the purpose of Native American Graves Protection and Repatriation Act (NAGPRA) and what might sadly be the naked truth about some archaeologists. The former can be remedied with a little education, but the latter is beyond the cure of scientific discourse and debate, since bigotry, prejudice, and fear can only be exorcised by a priest, shaman, or an act of God (and a healthy dose of critical self-examination).

Clark begins his discourse with the words *"All origin myths are equally absurd, but some are more politically correct than others"* (italics his). I suppose Clark in his search for "science-like" views of reality might consider that the story of the origin of our own species found in the undisturbed sediments of the lower paleolithic is probably just as absurd (to some) as the world of Chaos and the Olympian gods of the ancient Greeks, but just as politically correct to most practicing archaeologists. Science has never taught us that we had to have a monopoly on the truth, but it did teach us how to evaluate ideas once they have been advanced. Clark sees a demon-haunted world of "mysticism, religious fundamentalism, creationism, and belief in the paranormal" attacking the cerebral and rational "epistemological biases of the scientific worldview [*sic*]." In his self-proclaimed Chicken Little role decrying the abuses science has sustained from wanton attacks from the denizens of the demon-haunted world of nonscience, Clark has lumped Native Americans, who are only concerned with the protection of their ancestral burials, with religious fanatics who would want their idiosyncratic world views taught on equal footing with the theory of evolution in the science classroom. I know of no Native American group that wants this to happen. Furthermore, Clark sees all of this contributing to "a decline in the perceived credibility of rational thought as a method of inquiry about the world and the place of humans in it." I do not see anything in NAGPRA that mandates that scientists should put any shackles on rational thought or on scientific inquiry. Clark also laments the fact the NAGPRA has given "minorities greater weight under the law than the universalistic perspective that underlies scientific inquiry." My only comment is that there are many laws in the U.S. that benefit minority groups precisely because of their minority status including the Civil Rights Act, the Voting Rights Act, affirmative action, not to mention the 13th Amendment (which ended slavery), and the 19th Amendment (woman's suffrage) to the Constitution of the United States. The fact that NAGPRA was passed (November 16, 1990) to benefit Native Americans should not be too surprising nor alarming to scientists; after all, the Antiquities Act (1906), the National Historic Preservation Act (1996), and ARPA (1979) were all passed by Congress to benefit the people of the United States, which just so happens to benefit an even smaller minority group of professionals that call themselves archaeologists.

Clark also asserts that human remains "are perceived by western science to pertain to a generalized human past as part of a universal heritage not circumscribed by ethnic or cultural boundaries." I agree that science has tried to do this, but this is irrelevant when debating the issues about NAGPRA, since NAGPRA deals specifically with Native American burials and sacred objects, not a universal human heritage. Clark goes on to misrepresent NAGPRA by stating that the 1990 act requires consultation of "very broadly defined Native American constituencies [although NAGPRA concerns itself with federally recognized tribes, which is rather narrowly defined] and mandates the repatriation...of all human remains and artifacts [actually, only burial objects or objects of cultural patrimony, not all artifacts] recovered from archaeological sites, including those not affiliated

with any known or recognized Native American group." This is blatantly false, since NAGPRA states specifically that only federally recognized tribes can make claims. Clark continues his harangue by stating that NAGPRA "is an unmitigated disaster for archaeologists, bioarchaeologists, and other physical anthropologists concerned with the study of human skeletal remains. This is because NAGPRA puts ethnicity and religious belief on an equal footing with science and thus provides a mandate for claims of affiliation by virtually any interested party."

As I indicated earlier, no Native American group that I know of wants their belief systems taught "on an equal footing" in the science classroom. Clark continues his attacks against the demons of science by alluding to political definitions of race, by appealing to our "science-like" endeavors, and by asserting that the science of archaeology is the only game in town. I cannot respond to such histrionics, and I can only say that Clark either has not read NAGPRA thoroughly, or misunderstands it completely. Clark hardly addresses the real issues enumerated by NAGPRA. First and foremost among these, NAGPRA seeks to repatriate those human remains and sacred objects, and requires that each federal agency and each museum shall (1) compile and inventory such items (Sec. 5a), (2) shall provide a written summary of such objects (Sec. 6a), and (3) shall expeditiously return such remains and associated funerary objects (Sec. 7a). If cultural affiliation cannot be established through an inventory or summary then it can be established "by a preponderance of the evidence based upon geographical, kinship, biological, archaeological, anthropological, linguistic, folkloric, oral traditional, historical, or other relevant information or expert opinion" (Sec. 7, 4).

Regarding the ownership of human remains and sacred objects which are excavated or discovered on federal or tribal lands after the date of enactment (November 16, 1990), NAGPRA is even more succinct: ownership (Sec. 3) shall be (with priority given in the order listed):

"(1) in the lineal descendants of the Native American; or
(2) in any case in which such lineal descendants cannot be ascertained...

> a) in the Indian tribe or Native Hawaiian organization on whose tribal land such objects or remains were discovered;
> b) in the Indian tribe or Native Hawaiian organization which has the closest cultural affiliation...; or
> c) if the cultural affiliation of the objects cannot be reasonably ascertained...
>
> > 1) in the Indian tribe that is recognized as aboriginally occupying the area...; or
> > 2) if it can be shown by a preponderance of the evidence that a different tribe has a stronger cultural relationship..."

This, in a nutshell, is what NAGPRA addresses, with all of the hems and haws taken out of it. NAGPRA addresses the issues of inventories, summaries, ownership, and cultural affiliation of human remains and sacred objects if this can reliably be ascertained, although this latter determination is not crucial for repatriation to occur by the claimant given the ownership priority listed above.

NAGPRA does not address the issue of just any artifacts that are recovered from archaeological sites per se, but only burials or those items that are associated with burials, or those that are considered sacred or that are items of cultural patrimony. NAGPRA does not prohibit archaeology from being done on Indian lands or on federal lands, since this would be contrary to tribal and federal laws. On the Navajo reservation, for example, millions of dollars are now being spent on archaeology to comply not only with NHPA, but also with NAGPRA. There does not seem to be any problem with complying with both laws as they are interpreted on Navajo Nation land, much to the credit of both Euro-American and Native American archaeologists now working for the benefit of the Navajo Nation.

NAGPRA has also been used to aid in the recovery of sacred items and human remains of many Indian tribes, and has been used to prosecute dealers of aboriginal treasures, whose only interest in the past seems to be the acquisition of "dead presidents", i.e., money. Two years ago, for example, the remains of Black Kettle's Northern Cheyenne tribe, who were massacred at the Washita River in 1868, were returned for reburial after nearly 125

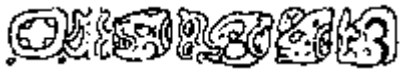
years. In another case (1996), the Navajo tribe recovered from an art dealer a rare medicine bundle (*jish*) belonging to the Salt Clan, and two ceremonial masks. The dealer was eventually prosecuted under the provisions of NAGPRA.

The demon-haunted world that Clark warns against involves both scientists and nonscientists alike. I prefer to understand our world by looking at all sides of an issue, and realize that I am a citizen of this planet first, and a scientist second. I prefer to use science as a tool to accurately inform me about the world I live in so that I can make decisions that may help my fellow creatures on this increasingly smaller globe, but I certainly do not use it as a creed to live by. I find that there are other satisfying sources for that. Science can inform us about the "real" world, at least to some degree of certainty, and this is beneficial, but it cannot inform us about the truth or about justice. We as human beings establish those things for ourselves without the proofs or theorems that science demands. We have what the ancient Greeks call *pathos,* experience to guide us. Rather than search for those demons of reason in the camps of the untutored or uninitiated, maybe we should first guard ourselves against finding those little voices within our own heads which tell us that every one else is wrong and that we are always right. The real demons of science, or of archaeology, sometimes hide themselves behind those borrowed robes of "reason" or "truth."

I end this letter with a quote from a great pioneer in the study of southwestern archaeology. In his now classic work, *An Introduction to the Study of Southwestern Archaeology* (1924), A. V. Kidder probably realized more than most the impact Euro-America had on Native American cultures. It is an insight and compassion that I rarely find on the pages of most of the journals I peruse in the course of my professional studies:

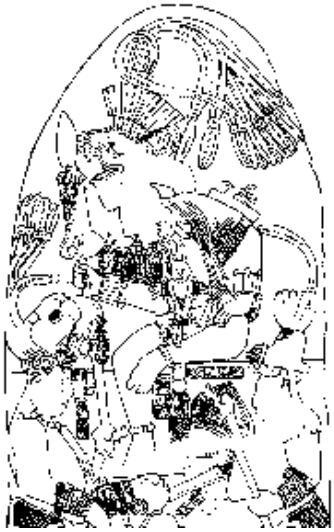
In the sixteenth century the Pueblos had fallen upon hard times; they had been forced from many of their old ranges, were reduced in numbers, and had lost something of their former skill in material accomplishments. But their customs had not changed, and they still held out undismayed among their savage enemies. There can be little doubt that had they been allowed to work out their own salvation, they would eventually have overcome their difficulties, and might well have built up a civilization of a sort not yet attempted by any group of men. It is the tragedy of native American history that so much human effort has come to naught, and that so many hopeful experiments in life and in living were cut short by the devastating blight of the white man's arrival [Alfred Vincent Kidder 1924:344].

Peter J. Kakos
Navajo Nation Historic Preservation Department.



Archaeopolitics

Donald Forsyth Craib



105th Congress Convenes. With the swearing in of the 105th Congress, Capitol Hill promises to be a much more civil place than it was two years ago. The tentative legislative agenda for this session of the 105th Congress is slim and dispersed, held precariously together by remnants of failed proposals from the 104th Congress.

- The Speaker's ethical problems and continued divided government have curbed GOP aspirations and will test promises of bipartisanship.
- There will be a renewed effort to balance the budget, first by constitutional amendment and later with deficit-reducing legislation. Others items on Congress's plate early on in the session remain murky for now. All of the talk about bipartisan cooperation has yielded little more than a tacit understanding that Republicans will give President Clinton the opportunity, and the political burden, of setting the year's legislative priorities.

SAA's Legislative Agenda in 1997. Several issues will dominate the attention of SAA's government affairs office during the first session of the 105th Congress: (1) proposed amendments to the Native American Graves Protection and Repatriation Act; (2) FY 1998 funding for federal archaeological programs and the Historic Preservation Fund (HPF); (3) reauthorization of the HPF; (4) reauthorization of the Intermodal Surface Transportation Efficiency Act (ISTEA); (5) amendments to the Antiquities Act; and (6) oversight of the National Historic Preservation Act. For information on any of these issues, please visit the government affairs page at SAA's web site, www.saa.org.

Congressman Phil English (R-Pa.) to participate at SAA Annual Meeting! Congressman Phil English will attend SAA's 1997 Annual Meeting in Nashville and participate in the Government Affairs Committeesponsored forum, "Washington Politics and Archaeology," Friday morning, April 4. The forum is an opportunity for the membership to learn what happened in the 104th Congress and what's on the horizon for the 105th as it affects archaeology and historic preservation. A panel consisting of SAA President Bill Lipe, President-elect Vin Steponaitis, Executive Board member Donna Seifert, Government Affairs Committee Chair Judy Bense, Government Affairs Manager Donald Craib, Preservation Action President Nellie Longsworth, as well as Rep. English, will provide brief summaries of current information, forecasts, and strategies for the 105th Congress. I encourage everyone to attend and participate in this unique event and to meet Rep. English during his three-day stay at the annual meeting.

Get Ready for the 105th! As the 104th Congress proved, the effectiveness of SAA's government affairs program requires member participation! If you would like to join in this effort, contact me at SAA headquarters, 900 Second St., N.E., #12, Washington, DC 20002-3557, (202) 789-8200, fax (202) 789-0284, email donald_craib@saa.org.

Donald Forsyth Craib is manager of government affairs and counsel of SAA.

In Brief...

Tobi Brimsek

Closer and closer... The 62nd Annual Meeting of SAA is just around the corner. Preparations are in full swing; anticipation is high as we head to the Opryland Hotel in Nashville, Tennessee. All SAA staff will be on site in Nashvilleto meet, greet, and help the meeting happen. The SAA Washington office will be officially closed Wednesday, April 2, trough Monday, April 7. We'll be back in town April 8, ready to work on the 63rd Annual MeetingSeattle in 1998.

About Seattle... The 1998 63rd Annual Meeting Program Chair is Jonathan Driver from Simon Fraser University in Vancouver, British Columbia. Work is already underway on the Call for Submissions, which could possibly be available at the Nashville meeting. Please mark your calendars for the submission deadline: *September 3, 1997.* The Seattle meeting will be held March 2529, 1998. It's not too late to plan ahead.

Interns, interns, interns... Through incredible good fortune, SAA staff have the assistance of three interns this semester. Cameron Dudley comes to us from the University of West Florida through the "Semester in Washington" program. For 15 weeks Cameron will be working with staff to hone her skills in communications with an emphasis on government affairs. Cameron will have the opportunity to work with SAA's GANSR network and strengthen that communication link during her internship. Rafi Crockett comes to SAA from George Washington University and has expressed an interest in working in the public education arena. She has undertaken a number of projects to date and will be expanding her focus to include some work in fund development as well. Rupa Patel, also from George Washington University, has joined SAA for the semester to provide assistance in a wide range of activities. She would like to experience and learn about each of the program areas within the SAA office structure.

American Archaeology...A popular magazine on American archaeology premiering this March, *American Archaeology* will carry an advertisement focused on SAA. The Archaeological Conservancy is creating this magazine for its members and supporters throughout the country and will be exhibiting in Nashville.

Pilot Project Revisited... The second year of the archaeology education coordinator pilot project has begun with the award of one-year grants to the Montana Historical Society and the Anthropology Department of Hamline University in Minnesota to coordinate and develop archaeology education programs and materials at the state level. These grants are part of a multiyear project developed by the Public Education Committee in conjunction with the Bureau of Land Management, the Bureau of Reclamation, and the National Park Service Archaeology and Ethnography Program. For information about the pilot program, please contact Dorothy Krass, SAA's manager, public education.

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

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STUDENT AFFAIRS

Getting Your First Job in Cultural Resource Management: A Practical Guide for Students

Samantha Ruscavage-Barz

Every spring, Cultural Resource Management (CRM) companies are barraged with vitas from students looking for temporary summer work and soon-to-be graduates looking for full-time jobs in archaeology. Applicants with different levels of experience from a variety of areas submit vitas to many companies in order to get one of a limited number of positions available. Those with limited exposure to CRM may find this situation daunting; however, being knowledgeable about where to look for employment opportunities and how to go about realizing those opportunities can be a successful strategy for one and all.

Where to Begin

Each state has a state historic preservation office (SHPO), state archaeologist's office, or equivalent that can provide a list of companies that do contract archaeology in the state. This is especially helpful for people who seek employment in an area that they have not worked in before, or who lack a network of local contacts that they can tap into for employment information. Professors and graduate students can also be useful sources of information about ongoing CRM projects and job openings and can refer people to potential employers. Those looking for employment should not underestimate the importance of making contacts. Many people get CRM jobs through the recommendations of friends or because of a prior association with a key employee of a particular company.

Tips for the CRM Cover Letter

A cover letter should always be included with the vita because it provides important information about the applicant that might not be apparent on the vita such as dates of availability, the position sought, research interests, and related skills. Most importantly, applicants can use this letter to "sell themselves" by highlighting certain skills and/or experiences that may be relevant for a particular position. For students who are looking for short-term CRM work during academic breaks, it is important to keep in mind that the timing of CRM projects does not always coincide with the academic schedule. Therefore, students should convey their willingness to fit into the company structure and to work around it for the short period that they may be employed there. Enthusiasm and willingness to learn are also important assets that can be used to supplement work experience, particularly for first-time applicants, and can be expressed in the cover letter.

Tips for the CRM Vita

CRM companies receive dozens of vitas every year from students or recent graduates looking for their first professional jobs. With this in mind, it is important to take the time to produce a vita that is professional, current, and honest with regard to abilities and experience in order to give a favorable impression to potential employers. In addition to the standard information such as name, address, and educational background, the following information should be included in a CRM vita:

- Current address and phone number: So they can be contacted by employers at any time, students who will be moving between local and home addresses should include both on the vita, along with the dates they expect to be at each address.

- Previous archaeological experience: This includes both paid and unpaid (volunteer, intern, field school) positions, the time spent at each position, and specific descriptions of the tasks each position entailed. Applicants should be honest about their previous experience, rather than exaggerating their responsibilities or using ambiguous wording to fill up the vita (a technique known as "padding").

- Related skills: Many skills that are not specifically archaeological are relevant to CRM and show that the applicant has a wide range of abilities. A background in computers, cartography, statistics, geology, office management, accounting, or other related areas can complement archaeological skills.

- Research interests: These can include areas of specialty that the applicant has some experience with, such as ceramic analysis or GIS. For students or recent graduates with minimal experience, this category can be used to identify areas in which that person has some knowledge as a result of previous coursework.

- References: A list of references with current addresses and phone numbers should be provided. Employers should not have to request references from applicants and will be less likely to contact people who do not include references on the vita.

A carefully prepared vita and cover letter can help get a foot in the door for CRM employment. Establishing a network of contacts is equally important as a means of keeping up with current projects and opportunities. Students who are strictly looking for summer work should begin mailing vitas in March or April, and can follow up with a phone call a few weeks later. Those looking for long-term positions should send out vitas three to six months prior to the time they want to begin work, with the knowledge that it may be several months before any positions are available. As with any job application process, there is no substitute for professional behavior and enthusiasm about the work.

Thank you to Cherie Scheick, program coordinator for Southwest Archaeological Consultants, and Lyle Stone, president and principal investigator of Archaeological Research Services, for their comments and suggestions.

Samantha Ruscavage-Barz is a member of the Student Affairs Committee.

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Working Together

Archaeology, Education, and the Secwepemc

George P. Nicholas

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When I completed my PhD at the University of Massachusetts-Amherst, I had the usual expectations of obtaining a faculty position at a prestigious university. A year later, following a move to British Columbia, I was indeed teaching archaeology and anthropology in a university program, but one located on an Indian reserve. I have not once regretted this change of venue for it has led to my ongoing involvement with aboriginal peoples from across North America. Worldwide, the relationship between archaeology and indigenous peoples is now undergoing substantial change, and we are reaching the point where it may not be possible, nor desirable, to do archaeology without their involvement and collaboration. I thus feel privileged to be where I am and doing what I'm doing with the Secwepemc and other native peoples in such interesting times.

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Secwepemc and Secwepemc Archaeology

The Secwepemc, or more commonly the Shuswap, are an Interior Salish people of south-central British Columbia. Their territory centers on the Fraser River and the North and South Thompson Rivers. Of the 17 bands that comprise the Secwepemc, the largest in population and land base is the Kamloops Band whose reserve is located adjacent to the city of Kamloops. The Kamloops Reserve has been a center for Secwepemc affairs for thousands of years and today includes both the Kamloops Indian Band and Shuswap Nation Tribal Council offices, and other agencies and programs. This reserve was also the location of a residential school in which traditional cultural and language was replaced with a Catholic/European Canadian equivalent.

In 1989 a collaborative educational program was initiated between the Secwepemc Cultural Education Society and Simon Fraser University [SCES/SFU] to establish a native-administered, native-run, postsecondary educational institute on the Kamloops Indian Reserve. The program would enhance the quality of life of native people; preserve, protect, interpret, and promote their history, language, and culture; and provide research and

developmental opportunities to enable native people to control their own affairs and destiny.

Currently, the program offers a bachelor of general studies and bachelor of arts degrees, with majors and/or minors in anthropology, sociology, archaeology, First Nations studies, and linguistics, among other subjects, and several certificate programs. Over 100 lower- and upper-level university courses are offered each year, as well as several graduate courses. The program continues to expand and now has over 250 registered students. In 1993 the program was awarded the Canadian Association of University Continuing Education's Award for Excellence.

Virtually from the start, archaeology has been an important component of the SCES/SFU program. Degree-related options include both a major and a minor in archaeology, and a joint anthropology/archaeology major. Fifteen archaeology courses are currently offered, most on a regular basis, ranging from introductory courses on method and theory, to regional overviews, to such advanced courses as lithic technology, prehistoric human ecology, and archaeological theory. In addition, we try to customize standard courses or develop news ones pertinent to our students and the larger native community, as the following examples illustrate:

ARCH 386-Archaeological Resource Management introduces students to an in-depth and globally oriented examination of the problems of, and solutions to, the management of archaeological and cultural resources. Case studies on the management of archaeological resources in Africa, for example, or on such culturally sensitive issues as reburial and repatriation in Australia, can provide new ways of solving problems in North America. Guest speakers have included Chief Manny Jules (Kamloops Indian Band) and Brian Apland (B.C. Provincial Archaeologist).

ARCH 334-Archaeology for Educators is oriented to students who have a strong interest in archaeology, but plan to pursue a career as teachers at all grade levels. This course allows them an opportunity to integrate archaeology into their teaching: the earlier the values of the past are passed on to children, the greater their appreciation of archaeology will become. Such a course thus represents a type of cultural resource management that will prove very effective in the long run, providing it can be offered widely and regularly.

In 1994 we hosted the 4th B.C. Archaeology Forum where over 120 archaeologists, academics, and provincial and First Nations representatives gathered to discuss current events and issues affecting archaeology in the province. Since 1994 we have also administered the Alvin Jules Scholarship for First Nations Students, which is funded by contributions from consulting archaeologists throughout the province.

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SCES/SFU Archaeology Field School

In addition to course work, additional training in archaeology is available through our archaeology field school, now entering its seventh consecutive year. The field school has focused on site survey, testing, and evaluationskills clearly important to First Nations as they become increasingly involved in resource management. Much of our fieldwork has been directed to three important areas of research that complement and extend previous archaeological research in the region:

- Systematic survey and testing for early postglacial prehistoric sites, dating to between about 10,500 and 6,000 years ago, on high glacial lake terraces along the Thompson River valleywork that will contribute to a better understanding of the poorly known Early period in the southern interior of British Columbia;
- Investigation of long-term patterns of land use to determine how prehistoric peoples utilized the different landscapes that developed within the Thompson River valley in different ways over the last 10,000 years;

and
- Examination of non-pithouse archaeological sites. The archaeology of the southern interior is dominated by the pithouse villages of the late Holocene; fieldwork directed to other types of sites provide a more representative view of the range of lifeways once present.

Our field studies have also been integrated into a three-year interdisciplinary study funded by Social Sciences and Humanities Research Council project on Traditional and Prehistoric Secwepemc Plant Use and Ecology. The project investigators, Nancy Turner, Marianne Ignace, Harriet Kuhnlein, Chief Ron Ignace, and myself, are examining:

- traditional ecological knowledge and its influences on sustainable plant harvesting;
- nutritional and pharmacological properties of traditional Secwepemc plant foods and medicines;
- botanical and linguistic evidence for the origins of prehistoric movements of Secwepemc peoples; and
- the archaeological evidence of the antiquity of these sustainable practices and the role of plant resources in the development of the Plateau culture. Project personnel include Secwepemc elders, students, and community members whose involvement may help to identify traditional use sites that are archaeologically invisible. Projects such as this represent an important link between cultural and natural resource management.

Along with its research orientation, the SCES/SFU Archaeology Field School has also been involved with cultural heritage projects on behalf of the Secwepemc people. For example, we are working with the Kamloops Band to mitigate the impact of a large housing development and golf course on and around a location where we had previously conducted extensive field studies. We have also conducted work on behalf of the Secwepemc Cultural Education Society and the Secwepemc Museum. These projects allow us to help the Secwepemc people balance current land use plans with heritage preservation, as well as to introduce our students to the very real demands of mitigative archaeology and to the rewards and frustrations that are part of cultural resource management.

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Archaeological Problems and Prospects

The SCES/SFU Program and others like it have accomplished a great deal in terms of meeting the educational needs of First Nations. For our part, we are confident that our graduates, whether they go on to careers as farmers, educators, or band council members, carry with them knowledge that will someday be used as tools by their home communities and nations. This is especially so for those in the archaeology program, many of whom have gone on to full- or part-time employment with various aboriginal organizations, provincial agencies, and consulting archaeology companies. SCES/SFU alumni are also pursuing graduate studies in archaeology and anthropology.

Naturally, there are growing pains . Some relate to cultural differences that we, as educators, need to be sensitive to. Certain problems stem from the fact that First Nations peoples historically have been educationally disadvantaged, a problem only seriously addressed in recent years. Despite the apparent degree of acculturation in many native communities, there remain some important cultural distinctions. For example, native students may miss classes not only when there is a death in their immediate (or more distant) family, but also when a relative is ill and needs their care, or when they need to spend time with the family of a recently deceased relative. The death of a community elder means that many students will be absent. Cultural differences also arise in the field; during the 1991 field school, several students would not touch any bone they found during site survey, even if it was obviously animal, although they would bring it to my attention.

It is important to expose archaeology students to many different value systems. To this end, in both 1993 and 1995, the SCES/SFU field school was run as a joint venture with the University College of the Cariboo and college anthropologist Catherine Carlson. This cooperative approach was designed both to allow aboriginal and non-aboriginal students to work together and to rotate them through two very different projects. Carlson has

been investigating the contact-period native settlement associated with one of the first Hudson Bay trading posts in the area to explore native accommodation or resistance to European Canadian influences, while my work has focused on past human ecosystems, as outlined above. Two teams were formed to work on these projects, each containing students from both institutions; halfway through the field season, the students changed sites.

In terms of some of the larger issues relating to archaeology here, we would like to see an integrated approach to cultural heritage develop between SCES/SFU, the Kamloops Band, the Secwepemc Museum, and the Shuswap Nation Tribal Council. Many of the components are in place, and these organizations interact a good deal, but we still lack a formal structure to pull everything together in a ongoing, consistent manner. There are still too many gaps for sites to fall into, as illustrated in 1994 when a newly discovered site on the Kamloops Indian Reserve was threatened and later destroyed by road-widening work. To address these and other issues relating to heritage preservation, the Kamloops Band, working with several archaeologists, has recently developed a comprehensive archaeological resource policy.

In many places, the success of archaeology projects and cultural resource management strategies may be adversely influenced by band politics. This has not proved a noticeable problem on the Kamloops Indian Reserve. While there is naturally some dissension over certain issues within the community, our archaeology program continues to receive strong support from the Band Council and the Secwepemc people. However, there will always be those who remain wary of archaeologists, and unconvinced of their contributions. Some native interest groups are also openly opposed to any archaeology perceived to threaten their interests.

The importance of involving First Nations people in archaeology is derived from their different perspectives of the past and the role that archaeology can have illuminating that past. We encourage students in the SCES/SFU Program to think about issues and look forward to their innovative responses to this challenge. Non-native archaeologists must also learn to look at the past in different ways as well. Continuing a tradition begun by Eldon Yellowhorn, my teaching assistant in 1992, each year we now leave a tobacco offering before backfilling a site. Although my worldview is different from the Secwepemc's, the offering is given as an expression of respect for these people, both past and present, and of a continuing commitment to their heritage.

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Training Native Archaeologists

Today, cooperative ventures, earning trust, advocacy, and the presentation of the past have become as much a part of archaeology as are locating sites and measuring artifacts. Archaeologists, for their part, need to recognize that they are dealing with members of a different culture and be flexible accordingly. How we discuss the peopling of the New World with native students is one area requiring a balance between scientific evidence and beliefs of an in situ creation.

Issues relating to the discovery of human remains and reburial and the preservation of sacred sites will always be sensitive ones. But even here there is much potential for innovative approaches. For example, native students with training in archaeology and physical anthropology, and experience in different value systems, would serve an important role as cultural brokers between archaeologists and native communities to resolve problems relating to human remains and sacred sites.

As aboriginal archaeologists increase in number, they will confront a variety of moral and spiritual issues relating to animal and human bone and to spiritual or secret-sacred sites, especially within the context of archaeological heritage management, and will have to make decisions on their own or in consultation with elders and community members. In this context, non-aboriginal archaeologists may be able to offer little advice, since they may not be sensitive to, or knowledgeable about, belief systems and perceptions of the landscape different from their own. With the SCES/SFU program, we encourage our students to think about and discuss how they would approach such problems as these.

Conclusions

The collaboration between Simon Fraser University and the Secwepemc Cultural Education Society has made it possible to offer a university-based archaeology program directly to aboriginal people in a setting they are comfortable with. This has not only made such educational programs available to interested students, but has increased awareness in archaeology within the aboriginal community. And, on a personal note, it has enriched my life immeasurably.

Worldwide, indigenous peoples view archaeology with both apprehension and promise. Our task as archaeologists is to make what we do more accessible and understandable and to promote our field's various applications. Archaeology, after all, has a vital role is such areas as: nation (rebuilding); pursuing land claims; identifying and preserving heritage sites of local significance; verifying oral traditions; writing one's own history; and offering employment opportunities.

We must keep in mind, however, that it is not simply enough to teach indigenous peoples to do our version of archaeology. We need to recognize that cultural diversity does not apply only to lifeways and languages. There are other stories to hear about the past, told in voices that we may be unfamiliar with, largely because these people have not spoken before. There are other ways of knowing the past, other ways of interpreting the archaeological record, that we may be very uncomfortable with because they stem from different cultural traditions. The archaeologies that will emerge as indigenous people become archaeologists themselves will undoubtedly have a positive effect on the discipline. And these potentially different views of the past represent another type of cultural diversityone that we, as anthropologists, have much to learn from.

George P. Nicholas is lecturer and archaeology program director of the Secwepemc Cultural Education Society/Simon Fraser University Program in Kamloops, British Columbia. He can be contacted at SCES/SFU, 345 Yellowhead Highway, Kamloops, BC V2H 1H1 or by email nicholas@sfu.ca. *Portions of this paper are extracted from "Education and Empowerment: Archaeology with, for, and by the Shuswap Nation, British Columbia," in At a Crossroads: Archaeology and First Peoples in Canada, edited by G. P. Nicholas and T. D. Andrews. Archaeology Press, Simon Fraser University, Burnaby, BC., in press.*

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The American Archaeologist: Results of the 1994 SAA Census

Melinda A. Zeder

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Introduction

In 1994 the Society for American Archaeology undertook a census to "take the pulse of archaeology in America." A comprehensive study of the results of that census, *The American Archaeologist: A Profile* presents an in-depth, empirically grounded look at central issues in American Archaeology today: Who is the American archaeologist? How are American archaeologists educated? Where do they work? What are the products of American archaeology? How is funding for archaeology allocated?

Two primary and related themes are traced throughout the book concerning the changing nature of archaeological employment in America today and the status of men and women in the profession. Census data are presented in numerous graphs that accompany each chapter, and a number of appendixes at the end of the book present the basic data.

The first four chapters summarized here present an overview of the major themes and findings of the study; an examination of demographic trends in age and gender, ethnic heritage and socioeconomic backgrounds, marriage and family lives; a consideration of current trends in the pursuit of higher academic degrees; and a detailed discussion of conditions of archaeological employment which lead to differential levels of personal satisfaction. Chapters summarized in the next issue of the *Bulletin* include a discussions of research trends, publication and professional activities of American archaeologists, trends in archaeological funding, and a summary of the primary findings of the study.

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Introduction to the Census

Chapter 1, "Taking the Pulse," discusses how and why the census was designed and implemented and the nature of the response. It also outlines the major themes and presents some its primary findings. In the early 1990s the Society for American Archaeology initiated a project designed to gain a better understanding of its membership. The largest professional archaeological organization in the Americas, SAA has a membership of almost 6,000

student, professional, and avocational archaeologists, representing virtually every archaeological work setting and every major disciplinary interest group in American archaeology today. Yet, at the time, SAA had only a limited and largely impressionistic picture of its membership, with no reliable answers to questions as to the membership's identity, distribution, or preferences. In late 1992 I was asked by the SAA Executive Board to design and implement a survey that would help SAA draw a more empirically grounded profile of its members. In undertaking this task I assembled a group of archaeologists representing major constituencies of the archaeological community, including university and museum-based professional and student archaeologists, government archaeologists, private sector archaeologists, and archaeologists interested in the status of women in the discipline. These individuals included Jeff Hantman (University of Virginia), Rosemary Joyce (Phoebe Hearst Museum of Anthropology, former chair of the Committee for the Status of Women in Archaeology), Mark Lynott (National Park Service Midwest Archeological Center), Elizabeth Moore (Virginia Museum of Natural History, then a graduate student at American University), and Joseph Schuldenrein (Geo-Archaeology Research Associates). Together we designed a more ambitious survey instrument than had first been envisionedan eight-page census that sought to build a detailed and comprehensive picture, not just of the SAA membership, but of our profession as a whole. The census form was mailed to more than 5,000 SAA members, as well as to a representative sample of 1,000 nonmember archaeologists. The nearly 1,700 census forms returned to us represent a response rate of about 30 percent, and tell a compelling story of a discipline undergoing significant change in its composition, context, and goals.

Broadly speaking, census results illuminate two major overarching and related themes in American archaeology: the changing face of the archaeological workforce, focusing in particular on the status of men and women in the discipline; and the changing nature of the workplace, principally caused by the growth of private and public sector archaeology.

There have been significant strides toward gender equity in American archaeology. Women are increasingly better represented in the archaeological workforce, especially in academic settings. There is greater gender equity in the number of women with advanced degrees and in the amount of time it takes them to receive these degrees. The substantial difference between the salaries of men and women performing similar jobs with similar amounts of training and experience is narrowing among younger archaeologists. Yet there are also areas where long-standing inequities remain and even where new ones may be emerging. For although a higher proportion of younger women than men is going into academia, there is a persistent, if not increasing, tendency for women in academia to occupy non-tenure track positions with more limited potential for advancement and job security. Although salary imbalances between men and women who have more recently entered the archaeological workforce are smaller than they are among senior archaeologists, differences remain between the salaries of younger men and women in similar positions, especially in academic and museum settings. Moreover, women continue to make greater personal sacrifices to pursue careers in archaeology. They marry less frequently and are more likely to delay, or forgo, having children than are men.

The second major theme that emerges from the census is the growth of public and private sector archaeology and the widening schism between archaeology as a business and archaeology as an academic pursuit. Federal and state legislation that mandates assessment of the cultural resources at risk due to both civil and private construction projects has spurred the development of multimillion-dollar archaeological businesses. The private firms and independent consultants that perform this work represent the fastest growing sector of the archaeological workforce. Not only do private sector archaeologists have greater earning potential than archaeologists in other work settings, the private sector has one of the largest proportions of people who are highly satisfied with their current positions and the smallest proportion who claim to be dissatisfied with their careers. The increased awareness of the importance of preserving the nation's cultural heritage has also resulted in a parallel, though perhaps not as dramatic, growth in the proportion of the archaeological workforce employed in government settings (federal, state, and local). Although the salary potential of government archaeologists is not as great as it is for private sector or for academic archaeologists, there is greater gender equity in salaries in government archaeology, fewer employees in the lowest salary brackets, and wider access to more comprehensive benefits than in any other employment setting. Moreover, while fewer government archaeologists claim to be highly satisfied with their jobs, fewer people in government archaeology claim they are unsatisfied with their careers than in either academic or museum settings. Yet a significant number of people

in these two growing sectors of archaeological employment feel the academic training they received failed to provide them with either realistic expectations for their current careers or the training necessary to succeed in these careers. Additionally, there is a growing sense that the theoretical underpinnings and methodological strategies of the archaeology practiced in universities and museums is seriously out-of-touch with the realities of archaeology in the private sector. The disaffection of private and public sector archaeologists from academic archaeology is already impacting the educational trajectories of younger archaeologists embarking on their careers and may well be the most significant challenge facing American archaeology in the coming century.

A variety of subplots and cross-cutting themes also emerges from the census, which captures important trends in regional, theoretical, methodological, and topical research interests. We can now describe and compare the nature of archaeology practiced in different work settings. We can review how archaeologists use their time, and explore how and where archaeologists would prefer to practice their profession, while providing a measure of the archaeologists' productivity and the avenues by which they present the results of their work. The census enables us to contrast the sources and volume of funding available by work setting, gender, and type of archaeological endeavor.

In short, the census gives us the most comprehensive and complete picture of this profession ever drawn, one which, perhaps paradoxically for a field that looks to the past, is alive with change, potential, and new challenges. In some ways this picture is emblematic of current trends in many of the behavioral sciences that are also experiencing important changes in demographics and orientations. This is, then, a story for the professional archaeologist concerned about the health and future directions of the field, for the student charting a career in archaeology, and for the nonarchaeologist interested in the sociology of the behavioral sciences in the late twentieth century.

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Demographic Trends

Chapter 2, "Profiling the American Archaeologist," builds a basic profile of the profession and introduces a set of recurrent themes. Data presented here reveal important shifts in the age and gender composition of American archaeology, from a strong male bias among older professional archaeologists toward a virtually even representation of men and women among archaeologists in their twenties and thirties (Figure 1).

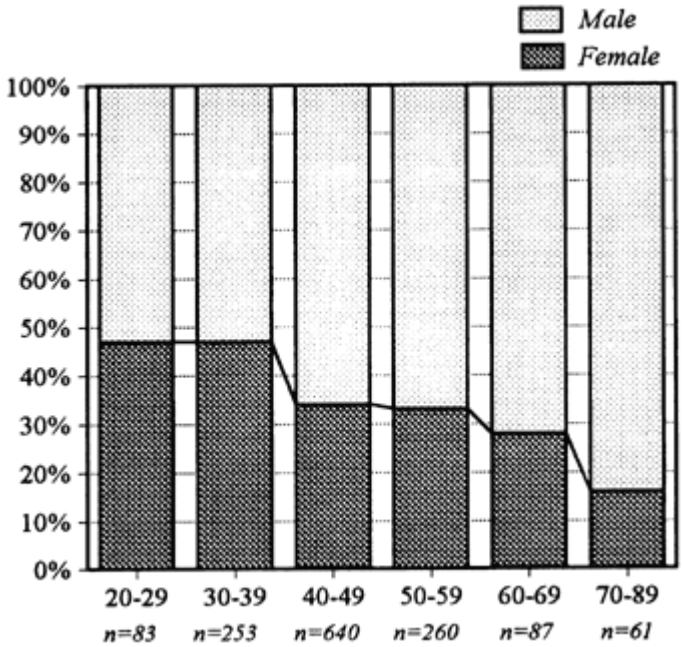

Figure 1: Professional, non-student males and females in each age cohort, showing the increasingly even representation of women in the younger age cohorts.

In addition, this chapter provides empirical support for the impression one gets attending any major archaeological gathering in North Americathat American archaeologists are a homogenous group composed almost exclusively of people of European ancestry. People of Hispanic, African American, Native American, or Asian ancestry make up only 2 percent of respondents. There is also a trend toward increasingly higher representation of individuals from middle to upper socioeconomic backgrounds among younger archaeologistsespecially among women.

Finally, an examination of the family life of the American archaeologist demonstrates long-standing, chronic imbalances in the personal choices men and women make in their pursuit of an archaeological career. Men are more likely to marry and to stay married, or possibly to remarry if divorced or widowed (Figure 2a). And while women eventually have children at the same rate as their male counterparts, they are much more likely to delay parenthood longer than men (Figure 2b) and may be more likely to be left with dependent children after divorce. These patterns are particularly pronounced among women with doctoral degrees.

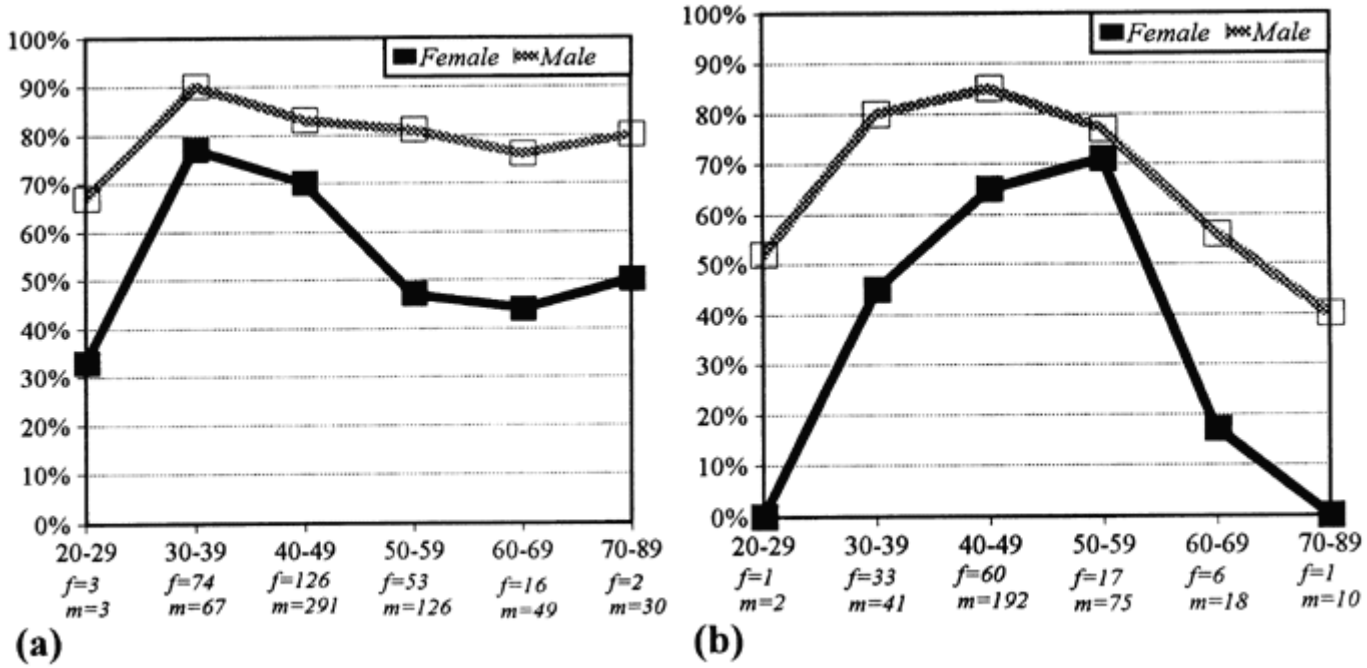

Figure 2: Married PhD men and women (a) and PhD men and women with dependents (b) in each age cohort. While there is a disparity in the proportion of men and women who are married in all age cohorts, the drop in the proportion of married women in their fifties suggests a higher rate of divorce or widowhood without remarriage among older women. Moreover, only 50 percent of women in their fifties are married, while 70 percent of these women have dependents, suggesting that not only do PhD women have children later than men, they also are more likely to be left with dependent children after divorce or death of a partner.

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Trends in Archaeological Educational

Analysis of patterns of postgraduate education presented in Chapter 3, "Educating the American Archaeologist," not only provides leading indicators of future change in archaeology, but also gives us a clear look at a number of dramatic trends in recent years that have already reshaped the profession. One of the most striking of these is a movement toward greater gender parity in the proportion of men and women receiving advanced degrees (Figure 3). There is also a surprising drop in the proportion of males going on for doctoral degrees, especially among younger men, which may signal an important change in the types of careers younger male archaeologists are pursuing (Figure 4). Tracking the length of time professional archaeologists spend on their education reveals a startling increase in the number of years it takes to obtain advanced degrees in archaeology, as well as a significant increase in the average age of degree recipients (Figure 5).

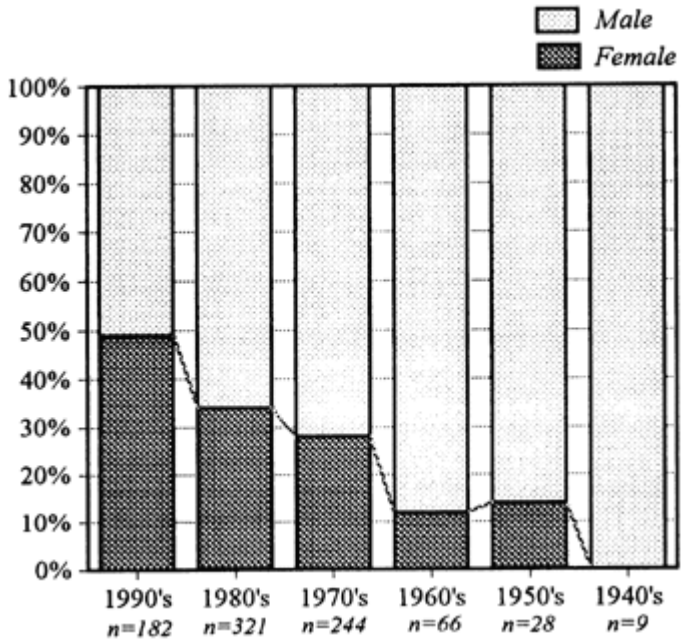

Figure 3: Men and women with PhDs by decade of degree award. Women and men are increasingly evenly represented in more recent award decades.

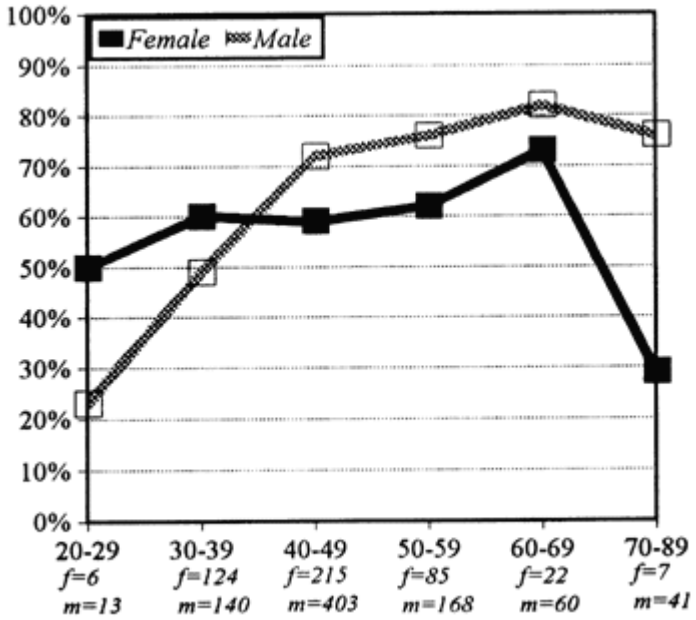

Figure 4: PhDs relative to MAs within each age cohort for men and women. Here the higher proportion of PhDs among older men when compared to women can be contrasted with the reversal of this pattern among younger archaeologists. Note also the steep drop in the proportion of younger men with PhDs relative to the number of men with MAs as their highest degree.

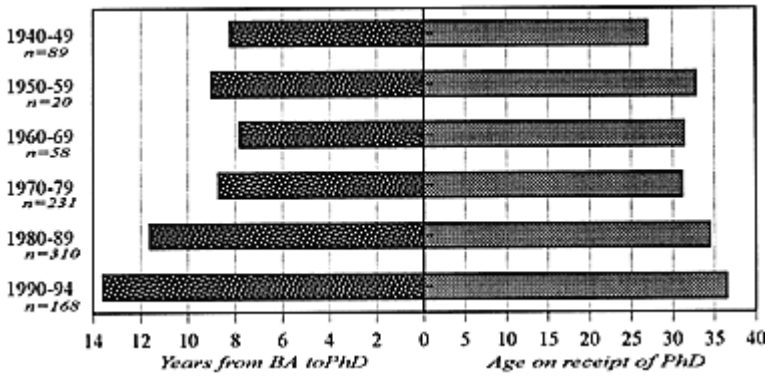

Figure 5: Average number of years between BA and PhD and average age of PhD recipients by decade of degree award. Note the increase in time taken to obtain a PhD and the older average age of PhD recipients in more recent award decades.

A closer look at degree-granting institutions highlights a dramatic proliferation of universities and colleges with doctoral programsa development that would seem to run counter to the apparent decline in the number of younger archaeologists with PhDs. It also reveals significant changes over time in the institutions that produce the majority of archaeologists with higher degrees. Older archaeologists are more likely to have received their degrees from PhD-granting institutions on the East Coast and in the Midwest, while an increasing proportion of younger archaeologists are receiving degrees from institutions in the Southwest and West. There is also an increase in the proportion of students receiving master's degrees from institutions that do not have PhD-granting programs but that focus instead on the master's as the highest degree awarded in archaeology.

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Trends in Archaeological Employment

In Chapter 4, "Archaeological Employment in the Americas," the trends in basic demographics and educational trajectories discussed in earlier chapters are placed within the larger context of a discipline undergoing a period of profound transformation. At the heart of this transformation is a major restructuring in archaeological employment caused by the growth of public, and, especially, private sector archaeology that is challenging the long standing status quo of archaeological practice in academia and museums, and is reshaping almost every aspect of American archaeology. This chapter takes an in-depth look at these fundamental changes through an examination of where American archaeologists work, what they do there, what they would prefer to be doing, how much they earn , and how they view their careers in archaeology. In so doing, patterns in demographics and training noted earlier are themselves seen as part of these broader changes and shifts in where and how American archaeologists practice their trade. In turn, this understanding of the conditions of archaeological employment provides in turn a necessary context for an evaluation of trends in research, publications, and funding in the chapters that follow.

Data presented in Chapter 4 show that the marked increase in the proportion of women in archaeology, identified in Chapters 2 and 3, is accompanied by a significant shift among younger women away from jobs that straddle two or more major work settings, or in which archaeology is only a minor component, and toward more full-time employment in the four primary sectors of archaeological employment: academia, government, museums, and the private sector. And while the representation of women in these primary employment sectors has risen sharply (Figure 6), there has, in fact, been little change over the past 30 years in the distribution of women across these sectors (Figure 7a).

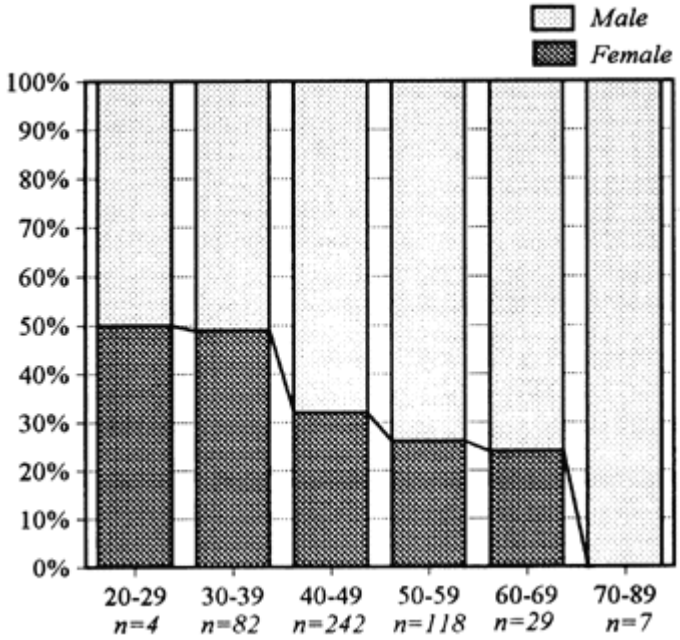

Figure 6: Professional, non-student men and women employed in academia within each age cohort.

The increased representation of women in academia relative to men is not attributable to growth in the proportion of the female workforce who are employed in academia. Indeed there is some decline in academic employment among women. Instead this growth is largely a result of a significant movement of younger men away from these traditional sectors of archaeological employment, especially away from academia (Figure 7b). The decline of men in academia is accompanied by a marked increase in the proportion of males pursuing careers in the private sector and, to a lesser extent, in government-based archaeology. Both of these growth sectors tend to employ large numbers of individuals with master's degrees, a factor that probably explains the increasing number of younger men who are ending their studies with MAs. Moreover, those in government and the private sector with master's degrees have quite similar earning potential as those with PhDs, especially when compared to those in academic and museum settings. The generally higher and faster-growing salaries in the private sector may also be a factor in the growth of private sector employment among younger men.

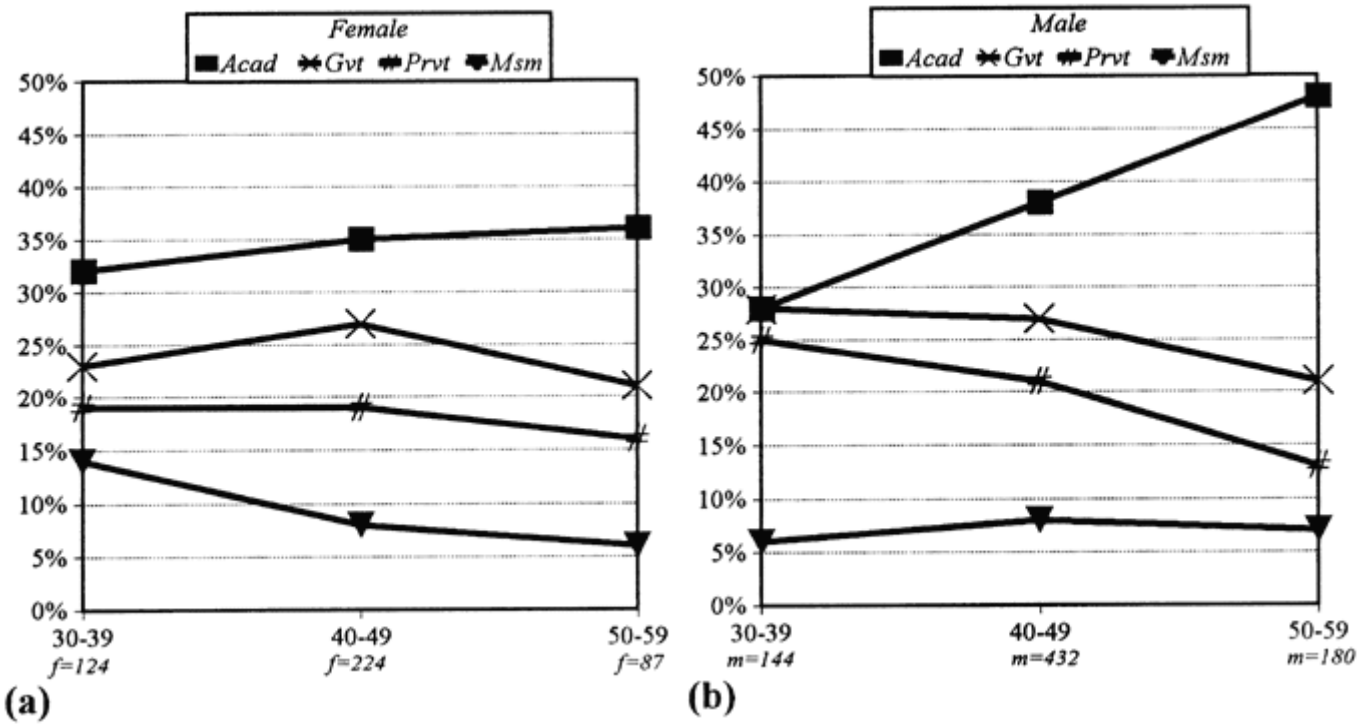

Figure 7: Archaeologists employed in different job sectors within the three largest age cohorts for women (a) and men (b). Women across

all three age cohorts have a relatively constant employment profile. Among men, the steep drop in academic employment can be contrasted with the corresponding increase in the number employed in the private sectors and in government settings.

Data on income in archaeology also reveal that the substantial salary gap between older men and women is narrowing among cohorts of younger archaeologists who have recently entered the workforce. While there is greater equality in the salaries paid to younger men and women employed in similar jobs with similar training and experience, women are still more likely to earn salaries at the lower end of the salary scale and men at the upper end (Figure 8). This is especially true in museum work settings, but it is also seen in academic settings. There appears to be a somewhat greater gender equity in salaries in the private sector and, especially, in government work settings.

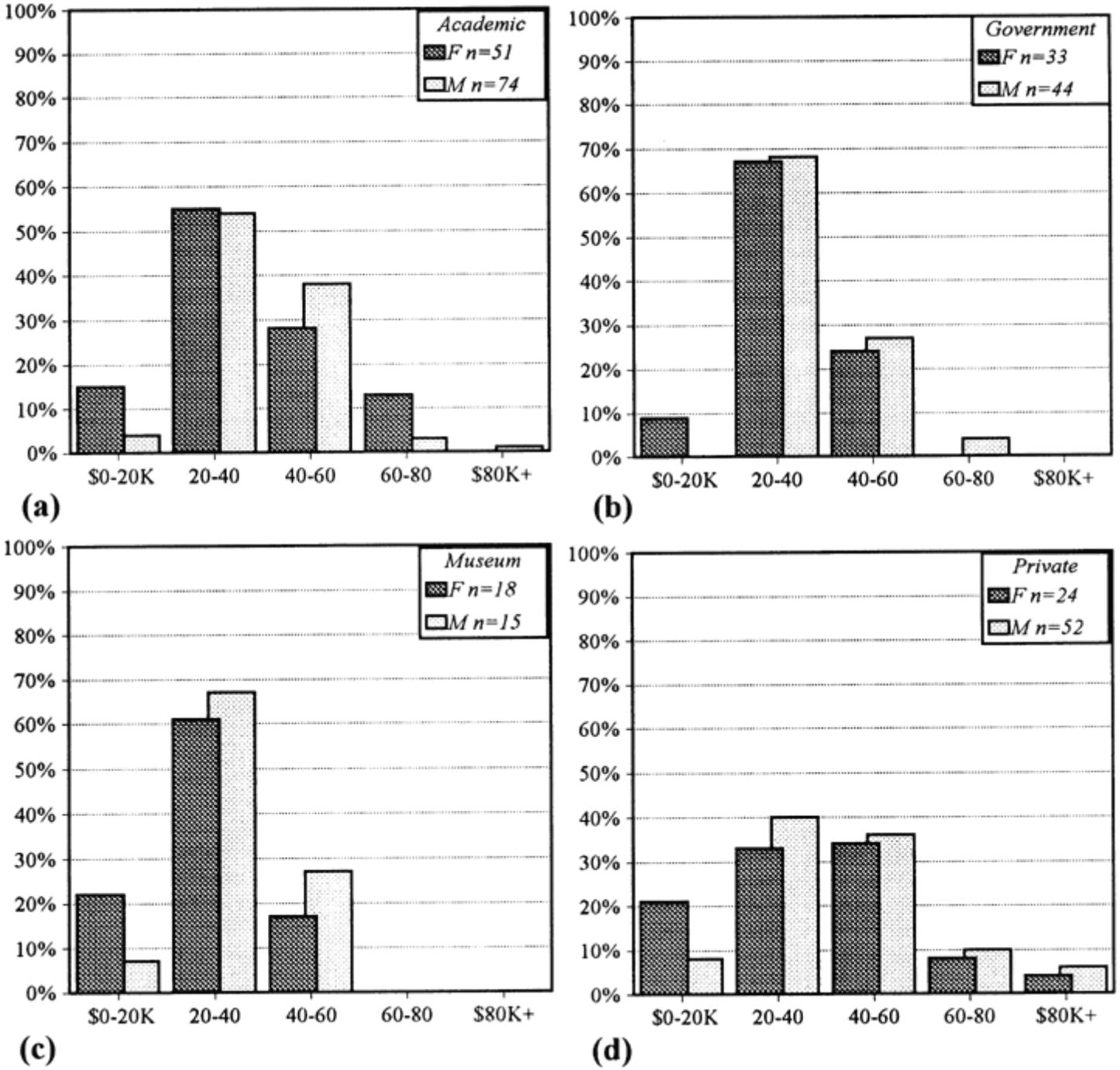

Figure 8: Current salaries of professional, non-student men and women who entered the job market in the 1980s in academic (a), government (b), museum (c), and private sector (d) employment settings. The disparity between male and female salaries in all settings is especially pronounced in museum settings. Note also the generally higher salaries in the private sector and the comparatively lower salaries in museums.

It is difficult to tell from census data whether the apparent trend toward greater gender equity in salaries is a correction of earlier imbalances that will follow these young archaeologists throughout their careers, or whether young women will face similar barriers to salary growth as those encountered by more senior women.

A closer examination of jobs in the academic employment sector reveals persistent imbalances in the potential for advancement between men and women. In particular, an increasing proportion of women are hired in non-tenure track positions (Figure 9).

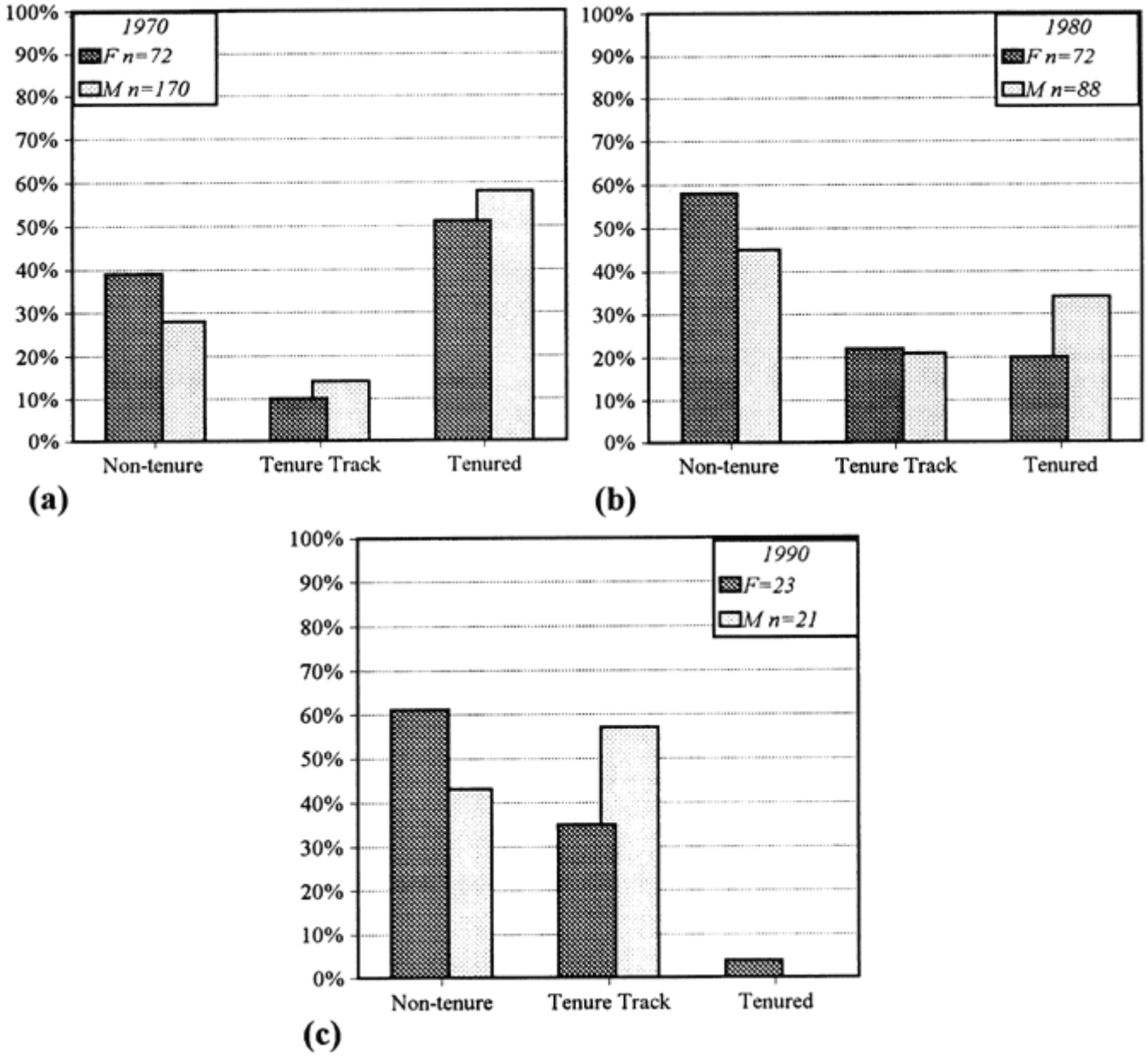

Figure 9: Current tenure status of professional academics for men and women entering the job market in the 1970s (a), the 1980s (b), and the 1990s (c). Here men tend to occupy tenured or tenure track positions and women show an increasing tendency to occupy non-tenure track positions in each more recent entry decade.

Although fewer men are pursuing careers in academia, it would seem that those who do are more likely to secure one of the decreasing number of tenure track jobs. In contrast, while proportionately fewer women go into careers in the private sector than men, the women who are employed there tend to have more equal access to higher level positions. Moreover, with the exception of CEOs of larger firms, who seem to be primarily male, salaries of higher-level managers in the private sector show greater gender parity than seen in academia. A direct comparison of the salaries earned by people in different jobs in academia and the private sector indicates that the earning potential in private sector positions is at least competitive with, and often greater than, positions at comparable levels within academia (Figure 10).

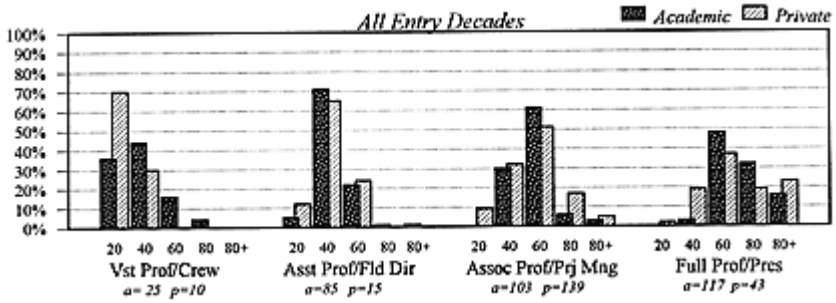

Figure 10: Salaries of comparable positions in academia and the private sectors, constrasting visiting professors and crew members/chiefs, assistant professors and field directors, associate professors and project managers, full professors and presidents of private sector firms. Salaries of academic and private sector individuals at different levels are, in general, similar, but in upper-level positions the private sector offers somewhat higher salaries than academia offers for comparable positions.

Quite at odds with current employment trends, employment preferences and career expectations among archaeologists still clearly favor more traditional academic and museum jobs. Not only is there a general preference for museum employment, there are also relatively high levels of job satisfaction among both men and women in museum positions, despite their generally lower salaries. Job satisfaction among academics, however, is not as high as would be expected from the stated preferences of most respondents for employment in academic settings. This is especially true of women in academia. In contrast, people employed in the public and private sectors are generally quite satisfied with their careers in archaeology and their levels of financial compensation. There is, however, a strong tendency for government and private sector archaeologists to feel that the training they received prepared them poorly for their current careers and that these careers are not consistent with their original expectations. This signals the failure of many academic institutions in training students to recognize and adapt to the changing nature of the archaeological workforcea factor that has no doubt contributed to the changes in educational trajectories noted in the previous chapter. And as we will see in later chapters, the differences between public and private sector archaeology and the archaeology of academia and museums color almost every other aspect of archaeology today, from the research interests, to the outlets for archaeological information and professional activities, to the sources and amounts of funding received by archaeologists in these different employment sectors.

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INSIGHTS

THE MANY FACES OF CRM

Changing Directions: A Roundtable Discussion, Redux

Carol S. Weed and W. Kevin Pape

In anticipation of the 1997 SAA meeting's significant CRM component, the Insights column began a two-part article in the January 1997 *SAA Bulletin.* The article is devoted to the results of a roundtable discussion in which the participants explored a series of questions designed to probe the changing directions in CRM programs. The scope of the roundtable was presented in the earlier column. The roundtable discussants included: Ellen Armbruster (Federal Energy Regulatory Commission, Office of Pipeline Regulation, Environmental Review and Compliance Branch); Kurt W. Carr (Pennsylvania Historical and Museum Commission, Bureau of Historic Preservation); Susan Levitt (Columbia Gas Transmission Corporation, Construction Services, Environmental Project Manager); Daniel G. Roberts (John Milner Associates, West Chester, Pa.); and Lynne Sebastian (New Mexico state archaeologist).

The Roundtable (Part II)

Question 4:

What is the client and agency response to such weighted surveys? If Phase I surveys still need to be completed to deal with non-excluded classes of resources, then is the survey process truly being expedited, and is the measure reducing costs and review time?

Carr (November 26): Upland settings characterize the majority of projects and the majority of any given project area. Obviously no survey in these regions will result in lower costs. When other types of resources are

predicted (farmsteads will probably be the most common), the reduced field investigations will usually, but not always, represent a savings to the agency.

Sebastian (November 27): Our problem with weighted surveys is coming up with the wherewithal to synthesize existing information in order to use that information as a basis for decisions about the future. Section 106 as practiced is totally reactive and case specificthere is no mechanism for synthesizing what we have learned from years of survey and excavation and using that information to inform our decisions about future surveys and excavation. In my experience, both agencies and clients *want* more sensible, scientifically defensible survey strategies that build on what we have learned so far. The issue is to be sure that such strategies are focused on and driven by good science and sound resource management and are not just a means of decreasing political pressure or hijacking cultural program dollars to benefit other agency programs.

Levitt (December 2): Any time that fewer shovel tests are placed in the ground, the client saves money. If that trend becomes strong enough there will be economic incentive to try to confine new impacts to areas where fewer significant resources are predicted to be found and where surveys are less expensive. In the long run, this would lead to less pressure on highly sensitive areas for businesses/agencies which routinely deal with Section 106 compliance. However, Section 106 has a reputation for crashing construction schedules and budgets. Therefore, industry/agencies must be assured that any innovative change is fully accepted by the state agency *as well as* the federal agencies who may also comment on the project. There may be significant hesitation to try a new approach. Implementation workshops should be made available if/when a SHPO makes a major revision to its regulations.

Roberts (December 2): I imagine that many agencies might think the "Watershed Model" is a good idea, since they will most likely be doing less archaeology in Pennsylvania, but I would also think that some federal agencies, being the entities that must comply with the provisions of the National Historic Preservation Act (NHPA), might be wondering if they will be in compliance on undertakings in the 19 watersheds called out for exclusion. Given the possibility that "late discoveries" might occur more often in Pennsylvania now, and given the possibility of increased litigation for being in non-compliance, the cost-effectiveness of implementation of the "Watershed Model" has not yet been determined.

Armbruster (December 4): When considering high and low probability areas, and prioritizing resources, one has to consider individual types of resources. However, I don't see how the Pennsylvania Historical and Museum Commission (PHMC) plan would streamline the section process for our applicants, here at the Federal Energy Regulatory Commission (FERC), unless upland sites were the only type of resource likely to be encountered in the area of potential effect (which may be the case in some small projects). We would still require some study/review to identify other types of resources.

Question 5:

If plans such as that put forth by the PHMC are acceptable, is it likely that agencies and clients will begin to accept other alternatives to traditional fieldwork strategies? For example, the OHPO recently proposed that a Phase III Data Recovery program of traditional fieldwork not be completed for a narrow waterline corridor which was passing through a National Registerlisted site. Rather, OHPO recommended mitigation of adverse effects by analyzing pre-existing collections which had not been professionally evaluated and monitoring construction in areas likely to yield human burials. In this case, OHPO put forth the alternative to fieldwork. Would clients and agencies be accepting of such alternatives if they were put forth by consultants?

Carr (November 26): Practical alternatives to the standard Phase I, Phase II, or Phase III process are always welcome. I think it is important that we have a reasonable idea of the types of resources which are being lost/impacted, but alternative solutions to the management of resources are possible. Pennsylvania has negotiated similar types of mitigation measures as described for Ohio.

Sebastian (November 27): First, I would like to say that most of the resistance to alternative strategies that I have seen has come from CRM consultants and tribes, not from agencies or clients. Second, I would note that

this example is a mitigation alternative and not an identification alternative, and that I, personally, am more comfortable with flexibility at the mitigation stage than I am at the identification stage. If you blow off whole chunks of the landscape at the identification stage, you *really* don't know what you are letting go; if you decrease the intensity of mitigation you have at least *some* idea of just what you are letting go. In part, this is a western biashere we say "survey is cheap" and tend to try to identify the whole universe of affected properties and then adapt to financial and other pragmatic constraints at the mitigation stage. I understand the survey *isn't* cheap where many of you work.

Levitt (December 2): As I stated above, I believe there will be a lot of hesitation to try anything new because of the uncertainty that the outcome will be accepted by all reviewing agencies. While the rules of Section 106 may be well understood by industry, the value judgment placed on resources and mitigation are not. Currently, industry complies with Section 106 more by rote than by real understanding. Changing the rote method will take time, but industry generally will favor the principle.

Roberts (December 2): The BHP may believe that by implementing its "Watershed Model" it is setting a trend that will be embraced in one fashion or another around the country. Maybe so, but I'm not sure this kind of initiative on the part of one SHPO office should be the trend-setter, particularly since its ramifications on federal agency compliance are still to be realized. Since the lead federal agency is the entity that must comply with NHPA on its undertakings, I have long wondered how the states have, willingly or unwillingly, usurped this responsibility. Who has produced guidelines for archaeological investigations in most every state? Who is implementing the "Watershed Model?" and why has the Advisory Council and/or the NPS not issued public comment on it? Who is recommending non-excavation mitigative strategy in Ohio? The answer in all cases is one or more SHPO offices. Rather than the states taking on a responsibility that is not theirs, why aren't the federal agencies assuming the responsibility that is theirs? Why is the Advisory Council not providing strong guidance and leadership to the federal agencies so that they do assume their responsibility? Why is one state like Vermont saying, in effect, "Hell no, lead federal agency, we won't do your job for you any more?" I believe that questions such as these are much more germane to what's happening with our national historic preservation program than the more narrowly defined issues revolving around Pennsylvania's "Watershed Model," although the latter is certainly one symptom of a system that, from my vantage point as a consultant who has worked primarily in the mid-Atlantic and New England regions for more than 20 years, needs to be looked at, and re-evaluated, very carefully.

Armbruster (December 4): I think that agencies and applicants will always welcome (in principle) alternatives to traditional fieldwork strategies, especially if they take less time and cost less money. The frustration for our applicants is how long the Section 106 process takes (and how much it costs), and that the schedule is so unpredictable. Applicants who express a willingness to experiment want to know that they won't be turned back half way through the process by one player or another.

The one thing I have found out about bureaucracies is that they are very conservative! Everything must be done according to regulation, and regulations are very hard to change. This is why, as a practical matter, it may be easier to introduce innovation at the state, rather than the federal level. The SHPOs' offices are smaller bureaucracies than the federal agencies, and SHPOs are dedicated to historic preservation by legislation and regulation, whereas federal agencies are dedicated first and foremost to their enabling legislation, which is generally not historic preservation.

Question 6:

Finally, if the alternative strategies put forth by PHMC and OHPO are acceptable to all the parties involved, does this mean that we are sacrificing elements of our historical heritage because of economics? Will the compromises required by alternatives to traditional methods of inventory, recordation, and mitigation ever be acceptable to the future generations of archaeologists, architectural historians, historic preservationists, and cultural resource compliance officers who will be practicing in the compliance field in the future?

Carr (November 26): The word "sacrifice" is probably not appropriate. Archaeologists have always considered funding in relation to data needs. Investigators invariably reach the point where it is simply not cost effective to collect more "data" and we stop. In Pennsylvania, we feel that we have reached that point in some watersheds when it comes to collecting additional data on upland "lithic scatters." Future generations may wonder why we did not look at certain topographic settings and they may be appalled at our methods. They may even have to cut back further than we have. However, they will probably be more perplexed at why we conducted so many surveys (35% in Pennsylvania) that did not find sites than why we missed certain types of sites.

Sebastian (November 27): Yes, of course we are sacrificing elements of our heritage because of economics. We always have and we always will. What is critical is to recognize that we are making these decisions, to ensure that we devote our scarce time and money resources to those efforts that have the greatest pay-off for preservation, and to maximize the gain in knowledge and public benefit from the management choices that we make.

If we are doing less survey and less excavation, we need to target our efforts very carefully to maximize preservation of sites and recovery of data, and we need to depend more heavily on effective discovery procedures and cost-effective strategies such as monitoring and salvage.

We can't do everythingif we do our best to maximize the benefits and expedite the process, if we put preservation of the resources ahead of bureaucratic process, and if we stand firm in the face of political pressure on us to do things that are not in best interest of the heritage of the American people, then we will have done our best. Future generations of CRM professionals aren't going to approve of us no matter what we dohave we learned nothing from the parable of the Skeptical Graduate Student?

Levitt (December 2): I agree with Ms. Sebastian. Aboriginal and European settlement patterns probably overlap quite heavily in some areas, and modern habitation continues the trend, replacing the early European settlements. Too much preservation will cripple a society. Gary Larson might depict the extreme as purely vertical development over areas previously surveyed so that the rest may remain preserved until such time as an archaeologist might find funding to research a new area. Under Section 106 and under NEPA, a balance is sought between impact and preservation, economic desires and resource conservation. I think the proposal discussed in Mr. Pape's questions pursue that balance.

Roberts (December 2): Yes, it appears that we are "sacrificing elements of our historical heritage because of economics. Even the BHP has publicly characterized its "Watershed Model" as "policy, not science." However, this is nothing new, since there have always been trade-offs and compromises. The difference with the "Watershed Model" is the nature, degree, and timing of the trade-off. While I agree that preservation issues should not be the "be-all and end-all" in consideration of project effects, and that compromises are very much a part of the consultation process, if the states are the ones making all the compromises and decisions affecting the resource base, we will ultimately have an unworkable hodgepodge of procedures and interpretations across the country, with absolutely no consistency from state to state. God knows, there's precious little of that now. The time seems ripe for the Advisory Council and the National Park Service, if they can call a truce in their long-term territorial dispute, to exercise leadership by providing programmatic guidance to federal agencies and state historic preservation offices in their responsibilities under the National Historic Preservation Act.

Armbruster (December 4): Are we sacrificing elements of our historical heritage because of economics? Yes, have done and always will. The job of a federal agency is to balance competing interests. Historic preservation is not always going to come out on top. Do we also sacrifice our heritage because of egocentrism, ethnocentrism, and personal biases? Yes, of course. (It is amazing how many SHPOs in this country are very strongly biased toward prehistoric sites, regardless of the definition of "historic property" in the regulations.) We should not flatter ourselves to think that "traditional methods of inventory, recordation, and mitigation" will not be judged and found wanting by future scholars. The best that we can do for future generations is articulate clearly what our biases ad strategies are, and why, so they can understand what we did, even if they don't agree with it.

Kevin Pape is the associate editor for the Insights column. He and Carol Weed are both CRM consultants with Gray & Pape, Cincinnati, Ohio.

SOPA Vote Favors ROPA Proposal

Bill Lipe and Keith Kintigh

The Society of Professional Archaeologists (SOPA), in a recent membership vote, accepted the proposal to establish the Register of Professional Archaeologists (ROPA). The proposal anticipates that ROPA will be an independent entity, with joint sponsorship by SAA, the Society for Historical Archaeology (SHA), and the Archaeological Institute of America (AIA). The next step is for the SAA and SHA memberships to consider the proposal, in votes scheduled for early fall 1997. If both organizations approve, ROPA will be established and SOPA will become inactive. The AIA Council will then consider (probably in December) whether AIA will become the third sponsor. An open forum on this proposal was held at the 1996 SAA annual meeting in New Orleans. Background information appears in *SAA Bulletin* 14(2):2 and 13(3):6-9; 14-15.

The ROPA concept was initiated in 1994 at a joint meeting of the SAA and SOPA ethics committees, and the current proposal was prepared by a joint SAA-SHA-AIA task force. ROPA is one response to the growing concern within archaeology about ethics, professional standards, and public accountability. The Register would list those archaeologists who support professionalism through their voluntary agreement to abide by ROPA's explicit code of ethics and standards of research performance, and to participate in a peer-administered grievance process should their professional work or behavior receive a credible challenge. Initially, the ROPA code of ethics, standards, and grievance procedures would be those currently maintained by SOPA.

If ROPA is established, the sponsoring organizations would strongly encourage their professional members to become Registered Professional Archaeologists (RPAs). However, ROPA would have its own board and budget, and would operate independently of the sponsoring organizations. It would be suported primarily by application fees and annual fees paid by the RPAs. Each sponsoring organization would also contribute to the ROPA budget and would name one member to the ROPA board. Administrative support for ROPA would be provided by a small central office, the structure and location of which would be determined by the ROPA board. The SOPA newsletter would be discontinued, and an "RPA News" colunn would appear in the member newsletters of the sponsoring societies.

An article presenting the details of the current proposal for SAA sponsorship of ROPA, and discussing its implications, will appear in the June 1997 issue of *SAA Bulletin*.

Bill Lipe and Keith Kintigh are SAA representatives on the ROPA task force.

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The New National Park Service Thematic Framework for History and Prehistory

Barbara J. Little

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The National Park Service (NPS) adopted its first thematic outline in 1936 and has revised it several times. In 1991, Public Law 101-628, Section 1209 directed the NPS to revise its thematic framework for history and prehistory to reflect current scholarship and represent the full diversity of America's past. The new framework is a dramatic departure from the former one because the practice of history has changed dramatically.

This revision presents a larger and more integrated view of history. It emphasizes the process of how to study history but does not identify what to study. It allows flexibility for identifying appropriate time periods and region. It stresses the interplay of race, ethnicity, class, and gender within and among the framework's broadened topics. Indigenous Americans and their activities are now considered under all themes rather than under special separate themes.

Although the thematic framework is used widely within the NPS, its most visible role has been as a structure for designing National Historic Landmark (NHL) theme studies. The topics for theme studies will continue to be identified through many of the same sources as before: congressional mandates; NPS planning needs; and the professional judgments by NPS cultural resource specialists, state historic preservation offices, specially convened boards or committees of scholars, other federal agencies, and other sources.

The NHL Archaeology Committee, organized under a cooperative agreement between the Society for American Archaeology and the National Park Service, has identified topics and contributed to NHL theme studies. Robert Grumet edited his recent theme study on historic contact in the northeastern United States into a book published by University of Oklahoma Press in 1995. Currently, the NHL committee, in cooperation with the NPS, is researching the theme of "Earliest Americans" using this revised thematic framework. The committee is also involved in the archaeological components of theme studies on the Underground Railroad and labor history.

The NHL Archaeology Committee, chaired by Shereen Lerner, also reviews and comments on every archaeological NHL nomination before it is presented to the NPS Advisory Board and, following their approval, it is presented to the secretary of interior.

The revised thematic framework is printed here in greatly abbreviated form. It, along with general guidance for its use, is also available through the NPS homepage at www.cr.nps.gov/history/histhome.htm. You may request a printed version from National Register, History and Education, P.O. Box 37127, Mail Stop 2280, Washington, DC 20013-7127.

Revision of the National Park Service's Thematic Framework, 1996 *Abridged*

Preamble

New scholarship has changed dramatically the way we look at the past. That remaking or redefining of the past has expanded the boundaries of inquiry to encompass not only great men and events but also ordinary people and everyday life.

So profound have been these changes that the group charged with infusing the new scholarship into the NPS thematic framework quickly concluded that an entirely new approach was needed. The first NPS framework, adopted in 1936, was conceived in terms of the "stages of American progress" and served to celebrate the achievements of the founding fathers and the inevitable march of democracy. Revisions in 1970 and 1987 substantially changed the framework's format and organization but not its basic conceptualization of the past. The present revision represents a clear break with that conceptualization.

The framework's themes are represented in the diagram. They embrace prehistory to the modern period and a multiplicity of human experiences. The diagram reflects how scholarship is dramatically changing the way we look at the past, reconstructing it as an integrated, diverse, complex, human experience. Each segment in the diagram represents a significant aspect of the human experience. The reality of the interrelationships is reflected in the overlapping circles.

The framework draws upon the work of scholars across disciplines to provide a structure for both capturing the complexity and meaning of human experience and making that past a coherent, integrated whole. For purposes of organization, the following outline, like the diagram, provides eight seemingly discrete categories, but they are not meant to be mutually exclusive. Cutting across and connecting the eight categories are three historical building blocks: people, time, and place.

People: The centrality of people may seem obvious but should not be taken for granted. In every category of the outline, consideration of the variables of race, ethnicity, class, and gender will help us better grasp the full range of human experience.

Time: Time is central to both prehistory and history, not simply as a mechanism to locate or isolate events in history, but also as the focus of our concern with process and change over time. The emphasis is not on "what happened" but rather on "how and why," on the transformations that turn the past into the present.

Place: This framework acknowledges the richness of local and regional experiences and recognizes difference in place, particularly regional difference, as an important factor in a fuller understanding of both the origins of national change and the impact of national trends and events.

People, time, and place reach across all eight themes and contribute to the interconnections among the themes. One example that can be used to illustrate this interconnectedness is a Southern plantation dating from the 1830s. A quick survey suggests that the significance of this site cuts across every category of the outline. The move of a planter, his family, and his sizable household of slaves from Tidewater Virginia to land purchased from the Choctaws in Alabama would fall obviously under "Peopling Places," but the economic imperatives and agricultural developments that triggered the move and the adaptation of the plantation system to the new environment would fit under "Developing the American Economy," "Expanding Science and Technology," and "Transforming the Environment." While the lives of the plantation's white and black, male and female inhabitants fall under "Peopling Places" and "Creating Social Institutions and Movements," the design and construction of the distinctive "big house" illustrates the theme of "Expressing Cultural Values." The transfer of the planter's political power from Virginia to Alabama and the role of the planter class in antebellum Alabama falls under "Shaping the Political Landscape." Finally, the planter's dependence on the cotton economy and his influential role in international trade on the eve of the Civil War tie directly into "Developing the American Economy" and "Changing Role of the U.S. in the World." The outline suggests that users think broadly, not narrowly, that they look beyond traditional categories of historical significance in an effort to recapture the larger meaning and depth of past experience.

The framework rests on the assumption that, just as our understanding of the past has been reshaped in recent decades, so it will continue to evolve in the future. It should not be viewed as a final document or definitive statement. It is a part of an ongoing effort to ensure that the preservation and interpretation of our nation's historic and prehistoric resources continue to be informed by the best scholarship available.

I. Peopling Places

This theme examines human population movement and change through prehistoric and historic times. It also looks at family formation, at different concepts of gender, family, and sexual division of labor, and at how they have been expressed in the American past.

The nature of communities is varied, dynamic, and complex. Ethnic homelands are a special type of community that existed before incorporation into the political entity known as the United States. For example, many Indian sites, such as Canyon de Chelly National Monument in Arizona, are on tribal lands occupied by Indians for centuries. Similarly, Hispanic communities, such as those represented by San Antonio Missions National Historical Park, had their origins in Spanish and Mexican history.

Topics that help define this theme include: (1) family and the life cycle; (2) health, nutrition, and disease; (3) migration from outside and within; (4) community and neighborhood; (5) ethnic homelands; (6) encounters, conflicts, and colonization.

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II. Creating Social Institutions and Movements

This theme focuses upon the diverse formal and informal structures such as schools or voluntary associations through which people express values and live their lives. Americans generate temporary movements and create enduring institutions in order to define, sustain, or reform these values. Why people organize to transform their institutions is as important to understand as how they choose to do so. Thus, both the diverse motivations people act on and the strategies they employ are critical concerns of social history.

Topics that help define this theme include: (1) clubs and organizations; (2) reform movements; (3) religious institutions; (4) recreational activities.

III. Expressing Cultural Values

This theme covers expressions of culturepeople's beliefs about themselves and the world they inhabit. For example, Boston's African American Historic Site reflects the role of ordinary Americans and the diversity of the American cultural landscape. This theme also encompasses the ways that people communicate their moral and aesthetic values, as illustrated by the gardens and studio in New Hampshire of Augustus Saint-Gaudens, one of America's most eminent sculptors.

Topics that help define this theme include: (1) educational and intellectual currents; (2) visual and performing arts; (3) literature; (4) mass media; (5) architecture, landscape architecture, and urban design; (6) popular and traditional culture.

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IV. Shaping the Political Landscape

This theme encompasses tribal, local, state, and federal political and governmental institutions that create public policy and those groups that seek to shape both policies and institutions.

Places associated with this theme include battlefields and forts, such as Saratoga National Historical Park in New York and Fort Sumter National Monument in South Carolina, as well as sites such as Appomattox Court House National Historical Park in Virginia that commemorate watershed events in the life of the nation.

Topics that help define this theme include: (1) parties, protests, and movements; (2) governmental institutions; (3) military institutions and activities; (4) political ideas, cultures, and theories.

V. Developing the American Economy

This theme reflects the ways Americans have worked, including slavery, servitude, and non-wage as well as paid labor. It also reflects the ways they have materially sustained themselves by the processes of extraction, agriculture, production, distribution, and consumption of goods and services.

Vital aspects of economic history are manifested in regional centers, such as ranching on the Great Plains, illustrated by Grant-Kohrs Ranch National Historic Site in Montana. Individual economic sites may be distinctive in representing both the lives of workers and technological innovations.

In examining the diverse working experiences of the American people, this theme encompasses the activities of farmers, workers, entrepreneurs, and managers, as well as the technology around them. It also takes into account the historical "layering" of economic society, including class formation and changing standards of living in diverse sectors of the nation. Knowledge of both the Irish laborer and the banker, for example, are important in understanding the economy of the 1840s.

Topics that help define this theme include: (1) extraction and production; (2) distribution and consumption; (3) transportation and communication; (4) workers and work culture; (5) labor organizations and protests; (6) exchange and trade; (7) governmental policies and practices; (8) economic theory.

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VI. Expanding Science and Technology

This theme focuses on science, which is modern civilization's way of organizing and conceptualizing knowledge about the world and the universe beyond. This is done through the physical sciences, the social sciences, and medicine. Technology is the application of human ingenuity to modification of the environment in both modern and traditional cultures. Alibates Flint Quarries National Monument in Texas reflects pre-Columbian innovations while Edison National Historic Site in New Jersey reflects technological advancement in historic times. Technologies can be particular to certain regions and cultures.

Topics that help define this theme include: (1) experimentation and invention; (2) technological applications; (3) scientific thought and theory; (4) effects on lifestyle and health.

VII. Transforming the Environment

This theme examines the variable and changing relationships between people and their environment, which continuously interact. The environment is where people live, the place that supports and sustains life. The American environment today is largely a human artifact, so thoroughly has human occupation affected all its features. Cuyahoga Valley National Recreation Area, which includes portions of the Ohio and Erie Canal, for example, is a cultural landscape that links natural and human systems, including cities, suburbs, towns, countryside, forest, wilderness, and water bodies.

Topics that help define this theme include: (1) manipulating the environment and its resources; (2) adverse consequences and stresses on the environment; (3) protecting and preserving the environment.

VIII: Changing Role of the United States in the World Community

This theme explores diplomacy, trade, cultural exchange, security and defense, expansionism and, at times, imperialism. The interactions among indigenous peoples, between this nation and native peoples, and this nation and the world have all contributed to American history. Additionally, this theme addresses regional variations, since, for example, in the eighteenth century, the Spanish southwest, French and Canadian middle west, and British eastern seaboard had different diplomatic histories. The emphasis inthis category is on people and institutionsfrom the principals who define and formulate diplomatic policy to the private institutions that influence America's diplomatic, cultural, social, and economic affairs.

Topics that help define this theme include: (1) international relations; (2) commerce; (3) expansionism and imperialism; (4) immigration and emigration policies.

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Ecosystem Management and CRM: Do We Have A Role?

Tim Church

Contents

Over the past few years several cultural resource managers have broached the topic of integrating cultural resources with natural resource management (e.g., R. Smith, 1992, Resources Management: An Interdisciplinary Approach. CRM Bulletin 15(4): 1011). These earlier discussions argued that cultural resource information could contribute valuable data to the management of other resources. With the emergence of initiatives within federal land managing agencies to adopt an ecosystem management perspective, the topic is increasingly discussed among cultural resource managers. "Archeological sites present a unique opportunity for managers to learn about the long-term functioning of ecosystems. The archeological record reveals how prehistoric human populations and their environments interacted over extended spans of timewith both changing as a result" (F. P. McManamon, 1995, *Hidden Data: Learning about Ecosystems from Archeological Sites.* Federal Archeology Spring: 2).

What Is Ecosystem Management?

One of the problems in the evolution of ecosystem management has been a multitude of definitions, all generally headed in the same direction, but with enough differences to cause friction between agency viewpoints. According to the BLM, it is "the integration of ecological, economic, and social principles to manage biological and physical systems in a manner that safe guards the long-term ecological sustainability, natural diversity, and productivity of the landscape" (J. P. Barker, 1996, Archaeological Contributions to Ecosystem Management. *SAA Bulletin* 14(2): 1821). In other words, ecosystem studies are those that attempt to understand the dynamic interplay of the component systems' processes. At the practical level ecosystem management is a policy alternative that attempts to bring the often fragmented studies done by federal resource managers under a unified conceptual framework.

Ecosystem management draws heavily on the theories, concepts, and methods developed in ecology in the last decade and in particular from landscape ecology. Ecology has evolved quickly over the past decade; it is not the ecology that many of us studied during our college years. Instead, ecological discussions today speak in terms of the fractal geometry of landscapes, percolation theory, self-organizing units, and the hierarchical nature of scale.

Controversy over the spotted owl in the Pacific Northwest brought ecosystem management to the forefront in federal land managing agencies. As a result, the Regional Ecosystem Office (REO) was established in Portland, Oregon to coordinate and guide ecosystem studies by the various land agencies in the Pacific Northwest. The office has published *Ecosystem Analysis at the Watershed Scale: Federal Guide for Watershed Analysis.* REO is

a temporary office and due to expire in 1998. Congressional efforts are underway to formalize many of REO's functions as well as expand them with the establishment of the National Institute for the Environment (S. 2242, 1994, and H.R. 2827, 1995). Other efforts include amending the Federal Land Policy and Management Act of 1976 to specifically add ecosystem management to the regulation (S. 2189, 1994). However, recent policy analysis paints a gloomy picture of ecosystem management's expected life span and some have argued that the policy window through which ecosystem management entered will be politically short lived, if it hasn't already disappeared.

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Is Human Activity a Separate Ecology?

Ecosystem management specifically includes human activities as part of its domain. This is a departure from the traditional view that pristine ecosystems are those devoid of human influence. However, the view that humans are separate from natural ecological systems is still strong: "Returning to the specific issue of benchmarks for managing ecosystems, the clearest, least ambiguous one is that of no human influence. This fits well with the goal that most ecological reserves should be managed to minimize human influence as much as possible" (M. Hunter Jr., 1996, Benchmarks for Managing Ecosystems: Are Human Activities Natural? *Conservation Biology* 10(3): 695697). Others argue that all ecosystems bear the mark, recognizable or not, of human influence and that by ignoring that influence in their management we may create artificially fragile ecosystems vulnerable to the inevitable impact of human activities. While humans are generally recognized as a part of the ecosystem and have been so for thousands of years, there is little understanding of that fact's relevance and value.

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How Do CRM Studies Relate to Ecosystem Management?

The National Park Service's draft discussion paper on ecosystem management recommends, "The NPS should reduce the barriers to ecosystem approaches that result from artificially separating cultural and natural resources and strive to replace them with collaborative planning, research, and resource management efforts that reflect the real-world integration of material, human and natural features" (National Park Service, 1994, Ecosystem Management in the National Park Service: Discussion Draft. NPS, U.S. Department of the Interior, Washington, D.C.).

However, arguments concerning the value of archaeological data to ecosystem management fail to recognize the inherent limitations of traditional archaeological data. These limitations revolve around two central issues. First is that much of the data collected since the inception of cultural resource management some 20 years ago is fragmented, incompatible, and arbitrary. Personally I disagree with the first part of the assertion that, "Given the wealth of data in hand, and the expertise to gather additional data, archaeologists can and should contribute directly to developing ecosystem-based land management" (Barker, op. cit., p. 21). Rather I agree with Fawcett's statement, "the contemporary structure of CRM rewards broad unfocused (shot-gun) projects, using lots of fancy high-tech methods, to reinforce existing culture histories coated with only a superficial gloss of theory. Such projects create vast quantities of unpublished reports and poorly analyzed collections, yet they represent the bulk of the archaeology being done" (B. Fawcett ,1995, Bringing Theory to Method within the Context of Academic Research Funded by Cultural Resource Management. Paper presented at the 60th Annual Meeting of the Society for American Archaeology, Minneapolis). Some authors touting the value of archaeological data have often cited prehistoric sites as time capsules of environmental data, but again, ecosystem management is not about simple environmental reconstruction.

The second issue is the "baggage" CRM carries. This baggage consists of (a) a cultural historical paradigm and (b) a historic and preservation foundation. Without entering the debate about the value of culture history studies, the fact is that almost all of the methods used in CRM investigations today were developed within a cultural history paradigm formalized and codified by regulation. Careful reading of a number of recent papers and publications by cultural resource managers on the potential role of CRM in ecosystem management studies

reveals this inherent historical attitude. "We now know that ecosystems function more like living systems, in which history determines current conditions..."(Barker, op. cit., p. 20). This linear, mechanistic view is, again, at complete odds with the theoretical basis of ecosystem management.

Another piece of baggage is a foundation of historical preservation. This foundation developed out of a goal to preserve structures and other easily bounded "properties." When one speaks of archaeological sites there are two sides to the coin. The first is the archaeological side and the second the administrative side. The debate over the value of non-site archaeology typically is confined only to the archaeological side of the coin. The concept of a non-site, or a "non-property" property will throw almost every SHPO into fits, and with good reason. From their standpoint they cannot manage something that they cannot physically bound. Yet, within ecosystem management, boundaries are one of the aspects of traditional management practices that are considered antithetical. What are the implications inherent in adoption of ecosystem management principles (rather than just the label) to historic preservation ?

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Square Peg in a Round Hole? CRM Studies and Ecosystem Management

The bottom line is that landscape ecology and ecosystem management on which it is based is a nonlinear, dynamic series of system component processes and their interplay. In other words, chaotic. Using data collected and generated from linear, predictive, reductionist studies will be doomed to failure. Therefore, if we as archaeologists are to truly embrace ecosystem management and become a contributing force, we must recognize the paradigmatic implications. These implications are profound and I suspect will require a total rethinking of the methods, the concepts, and the language that we have traditionally employed. It's not that it can't be done; it already has been done. The work of Butzer, Winterhalder, Binford, Ebert, Wandsnider, and others provide examples of approaches in anthropology compatible with ecosystem management. Unfortunately, this type of work is the exception rather than the rule and has met with determined resistance from the majority of cultural resource managers.

Barker, in a recent reflection on the issue, states, "Coincident with the development of ecological thinking, archaeologists adopted a regional approach to understanding prehistoric settlement and subsistence systems. This orientation is especially amenable to ecosystem thinking and should have placed archaeologists in the vanguard of ecosystem management" (Barker, op. cit., p. 19). This statement belies a basic misunderstanding of the tenets of landscape ecology. As NPS discussions point out, "A common misconception is that ecosystem management entails solely drawing new maps and assigning new boundaries around broader ecological areas" (NPS, op. cit., p. 8).

Landscapes are not merely large areas, nor are they aggregates of sites as most regional archaeological studies are structured.

"Systems are groups of interacting, interdependent parts linked together by exchanges of energy, matter, and information. Complex systems are characterized by: (1) strong (usually nonlinear) interactions between parts; (2) complex feedback loops which make it difficult to distinguish cause from effect; (3) significant time and space lags; discontinuities, thresholds and limits; all resulting in (4) the inability to simply "add up" or aggregate small scale behavior to arrive at large-scale results" (R. Constanza, L. Wainger, C. Folke, and K. Maler, 1993, Modeling Complex Ecological Economic Systems: Toward an Evolutionary, Dynamic Understanding of Humans and Nature. *BioScience* 43(8): 545555).

If we simply relabel traditional CRM work under a category of ecosystem studies, as do some biologists, we will eventually be recognized as an irrelevant and noncontributing member to the discussion and be ignored. Becoming a "player" means more than just working with an interdisciplinary team, or using ecological terms, or employing the techniques of ecological analysis ("talking the talk" as it were). If we are to realize the goal of providing "the kind of information and long-term perspective that can help land managers understand how the ecosystems they manage have changed through time, how human land uses have modified them over the past

hundreds or thousands of years, and how present-day land use proposals are likely to affect the health of those ecosystems, [G. Stumpf, 1995, Using Ethnoecology Studies to Improve Ecosystem Management. Paper presented at the 60th Annual Meeting of the Society for American Archaeology, Minneapolis]" it will require a fundamental paradigmatic shift. Paradigmatic shifts do not come easily, especially in areas that have become etched in regulatory tradition.

Tim Church is with Science Applications International Corporation.

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Publicly Speaking:
Notes from the Public Relations Committee

Elin Danien

With the increasing number of local radio and TV talk shows, producers have a constant need for "talent"good conversationalists who can field questions from the host and the audience and be engaging for ten minutes to an hour. At some point, a desperate producer may call your institution and be passed along toyou! Or, you wrap up a field season and return home to discover that you are a sudden (albeit temporary) celebrity, and talk shows are clamoring for you. You may even get a call from the "Today Show."

While you may not have taken "Interview 101" as part of your training, the chances are that somewhere in your career, you will be faced with the red light of a live TV camera, or the dense blackness of a radio microphone. In the abstract, talk shows can be even more unnerving than newspaper interviews. But they are also much more within your control. It's your voice, with your words, going out over the air. No one is rewriting them or rearranging them. How you deal with the situation can turn it to your advantage, or make you swear a vow of silence.

Stage fright can be terrifying. It can also be overcome. Rehearsal helps. Have a friend or colleague play the role of the host, and hold a practice interview. Answer questions, discuss your site, talk about the role of archaeology. Be as wide ranging as possible. If possible, use a tape recorder or a camcorder to review your performance. If not, ask your friend to critique your performance. Are you speaking too quickly? Can you be understood? If this is TV, are you using distracting gestures? Are you frowning?

Keep in mind that the host wants you to be a good interview. Follow his/her lead. Don't use one word answers, but neither should you take off on a nonstop verbal odyssey. Remember that this is supposed to be a dialogue. Use anecdotes wherever possible. Personalize your experience. The audience wants to know how you felt when you found that royal tomb even more than it wants to know about the grave goods. Take them along with you on a vicarious field season. If it's a television interview, bring along a few slides and, if possible, one or two artifacts. Check with the producer in advance, so the studio is prepared.

When writing professional articles, every word should be weighed, every argument augmented with citations. Even a newspaper interview demands a certain amount of caution. But over the airwaves you can be much more nonchalant. It used to be said that yesterday's newspaper was only good for wrapping fish. Yesterday's radio or TV interview doesn't even have that permanence. People will not challenge your every word, more likely, they'll take away an overall impression. It's up to you whether they'll recall the interview with pleasure or with boredom. So relax. Enjoy yourself. And so will everyone else.

Here are some suggestions to help make you comfortable:

- Remember that this is supposed to be a conversation, and it's going into people's homes. You're not giving a lecture, you're having an informal discussion. One way to be relaxed is to seem relaxed. Sit back in your chair. Your hands should be on the desk if there is one, or on your lap. Keep them away from your face, where they can muffle your words. On television, don't look at the camera. Look at your host. (Conversely, on the radio, don't look at your host if it means turning away from the microphone.)
- Don't eat a big meal or drink alcoholic beverages before the interview. A big meal can make you drowsy, and a drink can make you think you're being charming when you're not. You want to be alert, but not hyper. Avoid caffeine as well.

- Suck a hard candy before going on. A dry mouth can make conversation difficult. Be sure a glass of water is near at hand.
- On television, don't wear clothes that scream for attention.
- Don't jingle change, or tap a pen.
- Use plain English, not jargon.
- Don't worry about time. Your host will give you your cues.
- Above allrelax and have fun!

At the SAA Annual Meeting, the Public Relations Committee will host a workshop on "The Perks and Pitfalls: How to Make Publicity Work for You." In order to show how to make lemonade out of a lemon, we'd like to know about any sour experiences you may have had with the press. Or perhaps you'd just like to share a good or bad press experience. Please email me at edanien@sas.upenn.edu.

Elin Danien is chair of the Public Relations Committee.

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NEWS AND NOTES

Human Relations Area Files has initiated work on two projects that will build resources for comparative research in archaeology. The first, an indexed, full-text database, similar to the existing HRAF Collection of Ethnography, will be published in annual installments (beginning in 1998) on CD-ROM and the World Wide Web and will be called the HRAF Collection of Archaeology. Each installment of the Collection of Archaeology will contain approximately 15,000 pages of text on 12 to 15 archaeological traditions selected using random sampling from a master list of world archaeological traditions now being constructed. The master list itself is called the *Outline of Archaeological Traditions* and will be available this coming summer from HRAF. The second resource is an encyclopedia with detailed entries on each of the archaeological traditions in the *Outline of Archaeological Traditions,* as well as entries on regional subtraditions and important archaeological sites in each tradition. This *Encyclopedia of Prehistory* will contain an estimated 3000 entries and 40,000 pages of text, and is scheduled to be published on CD-ROM by Plenum in 1999. HRAF is preparing these resources with the help of an international board of advisors and under the editorship of Peter N. Peregrine and Melvin Ember. Individuals or institutions interested in obtaining either resource should contact HRAF Member Services, 755 Prospect, New Haven, CT 06524, (800) 520-HRAF, email hraf@minerva.cis.yale.edu. Scholars interested in writing entries for the *Encyclopedia of Prehistory* are encouraged to contact Peter N. Peregrine, Department of Anthropology, Lawrence University, Appleton, WI 54912-0599, email peter.n.peregrine@lawrence.edu).

The Museum of Indian Arts and Culture in Santa Fe, N. M., announces its Native American Graves Protection and Repatriation Act Internships. The internships are directed at Native American students and individuals who can utilize the program for professional development. Each internship provides a modest stipend and lasts 812 weeks. Programs are scheduled for the spring, summer, and fall of 1997. Student interns are encouraged to coordinate with their advisors to develop a personal project that complements their scholastic work. For further information, please contact NAGPRA Coordinator, c/o MIAC/LOA, P.O. Box 2087, Santa Fe, NM 87504-2087, (505) 827-6344, ext. 514.

The Hermitage will host its ninth year of internships in historical archaeology during the summer of 1997. Interested students may apply for either five-week or two-week sessions, receiving room, board, and a stipend of $200 per week. The five-week sessions are intended for advanced undergraduates and early-phase graduate students who have had some field training in archaeology and who are looking for more experience in a research-oriented setting. Session dates are June 2July 6 and July 14August 17. The two-week sessions are primarily intended for advanced undergraduates and graduate students in such fields as history, African American studies, American studies, folklore, and geography who are interested in gaining exposure to the archaeological study of the recent past. No archaeological experience is necessary. Session dates are June 23July 6, July 21August 3, and August 417. Fieldwork in 1997 will continue investigations of Hermitage dwelling sites occupied by African American slaves. Interns will participate in all phases of field excavation and laboratory

processing of finds. Applicants should be aware that this internship primarily involves long hours of digging in hot, humid, and dirty conditions. Application is by letter, including a summary of education and research experience and a statement detailing your specific interest in the program. A letter of recommendation must be sent under separate cover. All application materials must be received by April 10. If you wish to be notified once your application is complete, please enclose a self-addressed, stamped postcard. Applicants will be notified of selection decisions no later than May. Send letters and inquiries to Larry McKee, The Hermitage, 4580 Rachel's Ln., Hermitage, TN 37076.

The International Journal of Osteoarchaeology (John Wiley & Sons) provides a forum for the publication of original papers dealing with all aspects of the study of human and animal bones from archaeological contexts from any area of the world. It also features short reports that give important preliminary observations from work in progress, as well as book and software reviews. All papers are subject to peer review. Papers from any of the following principal areas of work would be considered for publication: exploitation of animal resources, taphonomy, paleopathology, bioarchaeology, epidemiology and chemical analysis. The journal now publishes six issues, substantially reducing the turn-around time for manuscript submission to publication. For additional information regarding subscription costs, notes for contributors, or to request a free sample copy, please contact Leslie Eisenberg, North American Editor, State Historical Society of Wisconsin, 816 State St., Madison, WI 53706, (608) 264-6503, email leslie.eisenberg@mail.admin.wisc.edu.

The Conference on New England Archaeology (CNEA) was founded in 1979 to foster communication among archaeologists, preservationists, and historians, and to bridge the subdisciplines of prehistoric, historical, and industrial archaeology by examining common themes and approaches to New England's past. The CNEA holds an annual conference and publishes the biannual *CNEA Newsletter,* containing insightful articles, summaries of current research, announcements, requests for information, and listings of new publications. Submissions to *CNEA Newsletter* may be sent to Eric Johnson, Editor, Department of Anthropology, University of Massachusetts, Amherst, MA 01003, (413) 545-1552.

An archaeological field school will be taught at the Parkin site in northeast Arkansas July 8August 16, 1997. The Parkin site is a 17-acre fortified Mississippian and Protohistoric period village within Parkin Archaeological State Park, with laboratory and curation facilities immediately adjacent to the site. Archaeological and ethnohistoric evidence suggests that Parkin is the town of Casqui visited by the Hernando de Soto expedition in June 1541. Previous excavations have revealed that the site was continuously occupied for as long as 500 years. The 1997 excavations will investigate a portion of the defensive palisade that surrounded the town and also continue work on 16th-century structures in the village area. Students will be taught basic excavation techniques, transit use, mapping, record keeping, laboratory methods, and flotation. Archaeological method and theory and local prehistory will also be addressed. Students will earn six semester hours (either undergraduate or graduate) in ANTH 4256: Archaeological Field Session. In addition to enrollment fees, students will be required to pay $60.00 to cover on-site housing. A cook will be provided, but students will be responsible for food costs. Deadline for receipt of applications is May 31, 1997. Enrollment is limited to 24 students. For further information and applications, contact Jeffrey M. Mitchem, Arkansas Archaeological Survey, Parkin Archaeological State Park, P. O. Box 241, Parkin, AR 72373-0241, (501) 755-2119, email: jmitchem@comp.uark.edu.

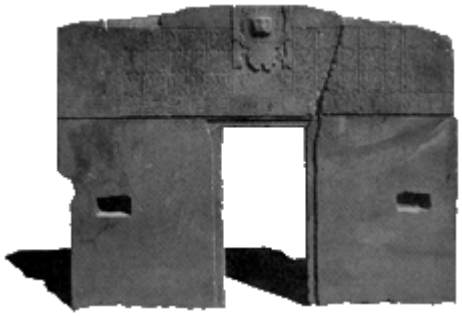
The National Center for Preservation Technology and Training (NCPTT) announces its spring call for 1997 Preservation Technology and Training Grants in Historic Preservation. NCPTT is a National Park Service initiative to advance the practice of historic preservation in the fields of archaeology, architecture, landscape architecture, materials conservation, and interpretation. Grants will be awarded for environmental research studies, technology transfer, conference support, and publications support. **Environmental research** projects will be considered for basic and/or applied research that focuses on (1) investigating the role of outdoor atmospheric pollution in cultural resources decay processes; (2) developing management strategies to minimize the effect of pollutant damage; or (3) new conservation treatments for application with the preservation community. **Technology transfer** projects will be considered for exploratory or preliminary research that seeks to facilitate the transfer of new or emerging technologies developed for use in other disciplines to the field of historic preservation. **Conference support** projects shall support conferences, workshops, and symposia that

seek to share recent findings in research, education, or information management, or to promote transfer of technology from other disciplines to historic preservation. **Publications support** projects shall collate, synthesize, review, or interpret existing knowledge in subject areas relevant to historic preservation. Grants will be awarded on a competitive basis, pending the availability of funds. The proposal deadline is April 15, 1997. For complete information, please consult the 1997 PTTGrants Spring guidelines and requests for proposals, available via fax (318) 357-3214, NCPTT's www (http//www.cr.nps.gov/ncptt/) and gopher sites (gopher://gopher.ncptt.nps.gov), or email (pttgrants@alpha.nsula.edu), leaving the subject and message line empty to receive the guidelines automatically.

The Sino-Canadian Field School of Art and Culture, in collaboration with Xi'an Jiaotong University, the Archaeological Institute Xi'an Branch of the Chinese Academy of Social Sciences (CASS), and the Archaeological Institute of the Shaanxi Province, Xi'an, has launched Archaeology Field Study '97, offering a program of Chinese culture history (3 credits) and fieldwork in archaeology (3 credits), with courses given in English, August 18September 8, 1997. The study is accredited by the State Education Commission of China and will include fieldwork, lectures, analogy studies in museums and the collection of the local archaeological institute, and study trips. It is open for undergraduate or graduate students, academic faculty, high school seniors, and a limited number of interested adults. Participation is limited to 20. The fee is $ 3,285.00 (U.S.), which includes the cost of the visa, round-trip from/to YVR, tuition, room and board (three meals/day, only tea is included among beverages), visits in and around Xi'an, Beijing, and Shanghai. For application and inquiries, contact Canada Program Director, Rui Wang, Sino-Canadian Field School of Art and Culture, 415 E. 21st Ave., Vancouver, BC V5V 1R3, tel/fax (604) 708-5626, email dingj@intergate.bc.ca. Participants are responsible for their own sickness, accident, and travel insurances. Official transcript for transfer credits is given, but the acceptance of transfer credits from Xi'an should be arranged by each participant with the school authorities. China has essentially been closed to foreign archaeologists since 1906. There are a great number of foreign specialists on Chinese art and archaeology but without actual field experience. This is the first time a group is permitted to conduct fieldwork with Chinese archaeologists in Xi'an. Through this opportunity participants could establish contact with leading Chinese archaeologists and prepare future research colaborations with them.

The 15th Annual Maya Weekend: Pilgrimage, Migration, and Trade will be held April 12 and 13, 1997, at the University of Pennsylvania Museum. The early view of the Maya as a culture that developed in relative isolation from other Mesoamerican peoples has been overturned through the work of archaeologists and epigraphers. More than a dozen noted scholars will show how their research charts the interactions of the ancient Maya with other Mesoamerican peoples through trade, migrations, and ritual journeys to pilgrimage centers. Hundreds of Maya enthusiasts from around the country attend this annual event, which includes hieroglyph workshops for all levels, lectures, receptions, and an optional Maya banquet dinner, which this year features after-dinner speaker George Stuart, Chief Archaeologist of the National Geographic Society. For information, please contact Pam Kosty, 33rd and Spruce Sts., Philadelphia, PA 19104, (215) 898-4045.

The Historic and Public Archaeology Field School, sponsored by the Institute for Minnesota Archaeology (IMA), will be held July 7August 15, 1997 in Red Wing, Minn. The field school will focus on the ongoing excavation of the original site of Hamline University (18561869), Minnesota's first institution of higher learning located in Red Wing's Central Park, with the hope of locating the school's reported basement kitchen and dining room and the privy shown in period photographs. Students will learn excavation techniques, historic artifact identification, and assist in the design and implementation of public education programming. Students will engage the public through site interpretation and staffing of volunteer and organized group participation. In addition, IMA's 1997 Field School will include survey and testing of prehistoric sites located in the Mississippi Valley, which will contribute to our understanding of human/landscape interactions in the region. Undergraduate and graduate students in American studies, anthropology, history, museum studies, and related fields are invited to attend. It is anticipated that six or eight graduate or undergraduate credits will be available from any of the following cooperating institutions: Hamline University, University of MinnesotaTwin Cities, University of WisconsinRiver Falls, and Carleton College. For information, please contact Beth Nodland, Institute for Minnesota Archaeology, 3300 University Ave., S.E., Suite 204, Minneapolis, MN 55414, (612) 627-0315, email ima@imacinc.com.



POSITIONS OPEN

The Alabama Historical Commission is seeking applicants for State Archaeologist to fill a position with our office. This is a full-time position with a full state benefits package. The application review period begins immediately and will close upon filling the position. The Alabama Historical Commission is an Equal Opportunity Employer. Minimum educational requirement is a PhD in anthropology/archaeology with a specialty in archaeology. A background in southeastern archaeology is preferred. Minimum four-year upper-level processional experience is required, including cultural resource management, fieldwork, laboratory work, and publishing. Preferred background will include experience/knowledge of major archaeological disciplines (prehistoric, historic, marine, industrial, etc.), experience in grant development and proposals and in the development of educational programs. Responsibilities shall include, but not be limited to, the development and coordination of the Archaeological Programs of the Alabama Historical Commission and to direct the operations of the Commission's Archaeological Services Division, which includes: (1) coordinate the development and implementation of AHC archaeological policy; (2) serve as senior archaeological advisor to the Alabama State Historic Preservation Officer; (3) coordinate AHC archaeological activities; and (4) coordinate AHC efforts with governmental agencies, officials, universities, industry, and the private sector to develop and implement programs to protect, manage, and develop archaeological resources. The salary range is $50,000 annually. For consideration, applicants should forward résumés or vitae to Alabama Historical Commission, 468 S. Perry St., Montgomery, AL 36130-0900, (334) 242-3184, fax (334) 240-3477, email laweroaks@aol.com. Applicants may also contact F. Lawerence Oaks, Executive Director, or James W. Parker, Chief of Archaeological Services.

The University of Colorado at Colorado Springs, Department of Anthropology, invites applications for a three-year visiting replacement position in archaeology to begin Fall 1997. Preference will be given to those with expertise in the historic and/or prehistoric archaeology of the Plains and the ability to teach a variety of upper-division courses in archaeology. Teaching load will be three courses per semester. PhD required. Applications will be reviewed beginning March 31, 1997. Send cover letter, vita, and the names of three references to Forrest Tierson, Department of Anthropology, University of Colorado at Colorado Springs, 80933-7150. EOE/AAE.

Laboratory Director needed to manage all aspects of artifact analysis and curation for a cultural resource management consulting firm. Applicants must have an MA (or equivalent experience) in anthropology, archaeology, or a closely related field, and must have strong organizational and management skills. Specialization in prehistoric lithic analysis is preferred, but those with other historic or prehistoric analytic specialties will be considered. Position is full time with competitive salary and benefits. Send résumé, letter of application, and references to Gary Coppock, Project Manager, Archaeological and Historical Consultants, Inc., P.O. Box 482, Centre Hall, PA 16828. EOE.

The University of Calgary, Departments of Geology and Geophysics, Geography, and Archaeology invite applications for a tenure-track or contingent term/specific term four-year appointment in the Earth Science Program at the Assistant Professor rank, to begin July 1, 1997. A PhD is required for this position. Preference will be given to candidates with expertise in geoarchaeology, human geography and earth science interface and interaction. The ideal candidate will have a strong background in paleoenvironmental reconstruction. The duties include teaching at the undergraduate and graduate levels, supervision of graduate students, independent research, and service to the university. In accordance with Canadian Immigration requirements, priority will be given to Canadian citizens and permanent residents of Canada. The University of Calgary is committed to Employment Equity. Applicants should send a letter of application and a curriculum vitae with the names and addresses of three references to J. Scott Raymond, Head, Department of Archaeology, The University of Calgary, 2500 University Dr. NW, Calgary, AB, Canada T2N 1N4.

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CALENDAR

March 1, 1997
is 1,866,224 days since
the Maya zero date

March 15, 1997

THE 20TH ANNUAL MEETING OF THE MIDWESTERN CONFERENCE ON MESOAMERICAN ARCHAEOLOGY AND ETHNOHISTORY, emphasizing recent fieldwork and analysis, will be held at the University of Michigan, Ann Arbor. For further information, please contact Jeffrey R. Parsons, Museum of Anthropology, University of Michigan, Ann Arbor, MI 48109, email jpar@umich.edu.

March 21-22, 1997

THE 14Th ANNUAL VISITING SCHOLAR'S CONFERENCE, sponsored by the Center for Archaeological Investigations at Southern Illinois University, will be held in Carbondale, Ill. The 1997 conference, entitled Hierarchies in Action, will examine the evolution of social hierarchies. For information, contact Michael Diehl, Center for Archaeological Investigations, Southern Illinois University, Carbondale, IL 62901, (618) 453-5031/453-5057, email mdiehl@siu.edu.

March 22-23, 1997

THE SYMPOSIUM ON OHIO VALLEY URBAN AND HISTORIC ARCHAEOLOGY will be held at the Executive Inn, Paducah, Ky. For information, please contact Kit W. Wesler, Wickliffe Mounds Research Center, P.O. **Box** 155, Wickliffe, KY 42087, (502) 335-3681, email kwesler@msumusik.mursuky.edu.

March 26-29, 1997

ANNOUNCING THE 20TH ANNUAL MEETING OF THE SOCIETY

OF ETHNOBIOLOGY, which will be held at the University of Georgia, Athens. For information, please contact LaBau Bryan, Department of Anthropology, University of Georgia, Athens, GA 30602-1619, (719) 542-1433.

April 1-6, 1997

THE FORTHCOMING CONGRESO INTERNACIONAL DE ARTE RUPESTRE will be held in Cochabamba Bolivia. For more information, contact Matthias Strecker, Secretario General SIARB, Casilla de Correo 3091, La Paz, Bolivia, fax (+59 1) 271-1809.

April 2-5, 1997

THE *66Th* ANNUAL MEETING OF THE AMERICAN ASSOCIATION OF PHYSICAL ANTHROPOLOGISTS will he held at the Adam's Mark Hotel, St. Louis, Mo. For program information, contact

Clark Larsen, Research Laboratories of Anthropology, Alumni Building, CB#3120, University of North Carolina Chapel Hill, NC 27599-3120, (919) 962-3844, email cslarsen@email.unc.edu. For information on local arrangements, contact Charles Hildebolt, Department of Radiology, 510 S. Kingshighway Blvd., Washington University School of Medicine, St. Louis, MO 63110, (314)362-8410, email hildebolt@mirlink.wustl.edu.

April 2-6, 1997

SOCIETY FOR ARCHAEOLOGICAL SCIENCES ANNUAL BUSINESS MEETING will be held in conjunction with the SAA 62nd Annual Meeting at the Opryland Hotel, Nashville, Tenn. Date, time, and place will be announced at the SAA Registration area at the meeting.

April 16-18, 1997

THE 1ST INTERNATIONAL SPACE SYNTAX SYMPOSIUM will be held at the University College, London. The symposium will bring together researchers and designers currently using space syntax techniques to discuss theoretical and methodological issues. For information, please contact Mark David Major, Symposium Organizer, Space Syntax Laboratory, Bartlett School of Graduate Studies, 1-19 Torrington Place, University College, Gower St., London WCl E6BT, email mark.major@ucl.ac.uk, or visit the web site at http://doric.bar.ucl.ac.uk/web/slab/slabhome.html.

April 16-19, 1997

THE 10TH NAVAJO STUDIES CONFERENCE will be held at the University of New Mexico. For more information, contact Lucille Stilwell, Director, American Indian Student Services, Mesa Vista Hall, Room 119, University of New Mexico, Albuquerque, NM 87131, email jwinter@unm.edu.

April 17-19, 1997

THE 50Th ANNUAL MEETING OF THE NORTHWEST ANTHROPOLOGICAL CONFERENCE will be held at Central Washington University, Ellensburg, with the theme "Celebrating Interdisciplinary Research, Teaching, and Applications." Reservations are available for five presentations in the half-day Poster Sessions. For information, please see our Web page http://www.cwu.edu/~anthro/default.html.

April 20-24, 1997

ANATOLIAN PREHISTORY: ON THE CROSSROADS OF EURASIA AND AFRICA, an international symposium, will be held at Liege University, Belgium. Abstracts should be sent to Marcel Otte, Universite' de Liege, Service de Prehistoria, 7 place du XX Aout, Bat Al, 4000 Liege, Belgium.

April 26, 1997

THE CONFERENCE ON NEW ENGLAND ARCHAEOLOGY (CNEA) invites new and current members to join us for our 16th annual conference, "Creating and Interpreting New England's Environments. "The conference will begin at 8:30 a.m. at Old Sturbridge Village, Sturbridge, Mass. CNEA membership annual dues (U. S. $12) include the conference registration fee and subscription to the *CNEA Newsletter.* Nonmembers conference registration is U.S. $8. Either fee maybe paid at the door or sent in advance to Paul Robinson, Treasurer, RI Historic Preservation Corumission, 150 Benefit St., Providence, RI 02903, (401) 277-2678.

May 7-11, 1997

THE 30TH ANNUAL CANADIAN ARCHAEOLOGICAL ASSOCIATION CONFERENCE will be held at Saskatoon, Saskatchewan, at the Delta Bessborough Hotel. Proposed sessions include public archaeology, women in archaeology, Canadian archaeologists abroad, native people and archaeology, forestry industry and archaeological resource management, pottery technology in Northern Plains and Boreal Forest, contact period and historical archaeology, development of archaeological interpretive centers, and developments in Saskatchewan archaeology. For information, please contact Margaret Kennedy, Conference Coordinator,

Department of Anthropology/Archaeology, University of Saskatchewan, Sasketoon, SK, 57N 5A5, Canada, (306) 966-4182, email kennedym@duke.usask.ca.

May 27-30, 1998

THE 7TH INTERNATIONAL CONFERENCE ON GROUND-PENETRATING RADAR, GPR '98, will be hosted by the University of Kansas in Lawrence. For more information, contact Richard Plumb, Electrical Engineering and Computer Science, Radar Systems and Remote Sensing Laboratory, University of Kansas, 2291 Irving Hill Rd., Lawrence, KS 66045-2969, (913) 864-7735, fax (913) 864-7789, email gpr98@rsl.ukans.edu, web http://www.rsl.ukans.edu/~gpr98.

June 4-7, 1997

SYMPOSIUM ON BISON ECOLOGY AND MANAGEMENT IN NORTH AMERICA will be held at the Holiday Inn in Bozeman, Mont., to provide a forum on utilizing various disciplines to understand and manage bison in North America. Sessions explore how disease, genetics, ecology, management, prehistory, and tribal concerns affect bison. For information contact Bison Symposium, Montana State University, 235 Linfield Hall, Bozeman, MT 59717, (406) 994-3414.

June 7-8, 1997

THE 18TH MID-SOUTH ARCHAEOLOGICAL CONFERENCE will meet at the Arkansas State University Museum in Jonesboro. Topics are "Native American Reaction to Archaeology," "History of Archaeology," and "Current Research in the Mid-South." For more information please contact Dan or Phyllis Morse, email dmorse@osage.astate.edu.

July 11-13, 1997

NATURAL CATASTROPHES DURING BRONZE AGE CIVILIZATIONS: Archaeological, Geological, Astronomical and Cultural Perspectives will be held at Fitzwilliam College, Cambridge University, England. Organized by the Society for Interdisciplinary Studies, historians, archaeologists, climatologists, end astronomers will discuss whether the astronomical evidence of neo-catastrophist astronomers can be substantiated by the archaeological and climatological record. For information, please contact Benny J. Peiser, Liverpool John Moores University, School of Human Sciences, Byrom St., Liverpool L3 3AF, England, (0151) 231-2490, fax (0151) 298-1261, web http://www.knowledge.co.uk/xxx/cat/sis/.

June 16-20, 1997

THE IX CONGRESO NACIONAL DE ARQUEOLOGIA URUGUAYA, sponsored by the Uruguayan Archaeological Society, will be held at Colonia del Sacramento. The deadline for abstracts is April 15, 1997. For more information, contact Comision Organizadora, Gral. Flores 174, Colonia, Uruguay, phone or fax (598+522) 3768, email spintos@adinet.com.uy.

July 21-25, 1997 XI SIMPOSlO DE INVESTIGACIONES ARQUEOLOGICAS EN GUATEMALA will be held at the Museo Nacional de Arquelogia y Etnologia Participants must submit abstracts by March 15 to Dora de Gonzalez, Museo Nacional de Arqueologia y Etnologia, Edificio 5, La Aurora Zone 13, Guatemala.

July 21-25, 1997

THE 17TH INTERNATIONAL CONGRESS OF THE INTERNATIONAL ASSOCIATION OF CARIBBEAN ARCHAEOLOGISTS will be held at the Bahamian Field Station, San Salvador Island, Bahamas. For information, please contact John Winter, Program Chair, Molloy College, 1000 Hempstead Ave., Rockville Centre, NY 11570, (516)678-5000, fax *(516)* 678-7295, email winjo01@molloy.edu.

July 28-August 1, 1997

A WAR WITHOUT END: CROSSING THE THRESHOLD OF THE MILLENNIUM, sponsored by the College of Anthropology of Yucatan, Mexico, will commemorate the 150th anniversary of the Guerra de Castas de Yucatan. Symposia end paper topics are invited. For information, contact Luis A. Varguez Pasos, Calle 16 No. 439, Col. Petcanche, C.P. 97145, Merida, Yucatan, Mexico, fax (91 99) 28-5115, email vpasos@tunku.uady.mx.

August 5-9, 1997

SOUTH SEAS SYMPOSIUM: EASTER ISLAND IN PACIFIC CONTEXT, a conference on Easter Island and the Pacific region, will be cosponsored by the Easter Island Foundation and the Maxwell Museum of Anthropology, University of New Mexico. Papers on Polynesian social organization, prehistoric adaptation, linguistics, paleoenvironments, and the archaeology of stone architecture are encouraged. For additional information, please contact Christopher Stevenson, ASC Group, 4620 Indianola Ave., Columbus, OH 43214, (614)268-2514, fax (614)268-7881, email obsidlab@aol.com.

September 18-21, 1997

THE 3RD BIENNIAL ROCKY MOUNTAIN ANTHROPOLOGICAL CONFERENCE will be held in Bozeman, Mont. Participation of researchers from all areas of study pertaining to the Rocky Mountains is encouraged. Participants are encouraged to organize forums as an alternative to symposia. For more information, please contact Ken Cannon, National Park Service, Midwest Archeological Center, Federal Bldg., Room 474, 100 Centennial Mall North, Lincoln, NE 68508-3873, (402) 437-5392 ext. 139, fax (402) 437-5098, email ken_cannon@nps.gov; or Jack Fisher, Department of Sociology, Montana State University, Bozeman, MT 59717-0238, (406) 994-5250, fax (406) 994-6879, email isijf@msu.oscs.montana.edu, www http://www.montana.edu/wwwrmac/.

September 22-26, 1997

XII CONGRESO NACIONAL DE ARQUEOLOGIA ARGENTINA will be held at the Facultad de Ciencias Naturales, Universidad de La Plata, Paseo del Bosque S/N, 1900 La Plata, Buenos Aires, Argentina. The deadline for abstracts is April 15, 1997. For more information, call (+5421) 25-6134, fax (+5421) 25-7527, or email museo@isis.unlp.edu.ar.

November 13-16, 1997

THE 30TH ANNUAL CHACMOOL CONFERENCE will be held on the theme, "The Entangled Past: Integrating History and Archaeology," Suggested topics include colonialism and culture contact, oral history, maps, museums and the presentation of history, photography as a historical resource, perceptions of time, multivocality in history, and critical analysis of historical sources. For additional information, please contact Nancy Saxberg, Chair, 1997 Conference Committee, Department of Archaeology, University of Calgary, 2500 University Dr. NW, Calgary, AB T2N1N4, Canada, (403)220-5227, fax (403) 282-9567, email 13042@ucdasvm1.admin.ucalgary.ca.