Teaching Archaeology: Preaching What We Practice

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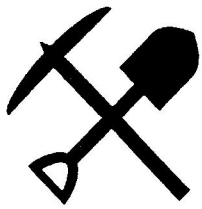
In American archaeology today there is a growing movement to substantially revise the archaeology curriculum, so that what we teach archaeology students will better prepare them to enter the world of practicing archaeology. Archaeology has experienced a pronounced shift from what was once primarily an *academic* endeavor to what is now primarily an *applied* enterprise. However, the typical archaeology curriculum—at both the undergraduate and graduate levels—has not kept up with this substantial change.

Most students are still being prepared for teaching and research, although this type of employment is diminishing rather than increasing. They are not being equipped with the knowledge and skills they need to fill the growing number of nonacademic archaeology jobs in cultural resource management, preservation and other aspects of public archaeology.

It is not an exaggeration to say that we have reached a crisis in archaeological training. Good jobs are going unfilled for the lack of well-trained persons to take them, while graduate archaeology students receive masters and doctoral degrees that prepare them for jobs that increasingly no longer exist.

Moreover, the boundary that once seemingly separated academic from public archaeology is itself disappearing, with the recognition that all archaeology is in the public interest and must respond to issues of public concern.[1] These include site destruction at an unprecedented scale and the unabated global market in antiquities, now exacerbated by the ease of e-commerce. More significantly, the study of the past takes place in the present, and archaeologists everywhere must be responsive to community and larger group interests.[2]

These are the conclusions of a growing number of public archaeologists, including cultural resource managers and museum professionals, government officials with whom they work and also the academic archaeologists who have been sufficiently motivated by this crisis to act on it.[3] Following upon some earlier meetings and symposia, including a major forum in 1997 in New York City, the Society for American Archaeology's Public Education Committee organized a "Workshop on Teaching Archaeology in the 21st Century" in February 1998 at Wakulla Springs, Florida.[4] Its first significant product, *Teaching Archaeology in the Twenty-First Century* (2000), is a blueprint for action.[5] Among its recommendations, this document proposes that seven major principles be incorporated into the archaeology curricula at both the undergraduate and graduate levels in order to better prepare students for the realities of practicing archaeology. The SAA Task Force on Curriculum is following up on this blueprint, planning additional workshops and soliciting input from those who teach and do archaeology (for more information consult the SAA web site at www.saa.org).



A question that naturally arises from this discussion is the continuing place of archaeology within anthropology departments. This is the issue I will emphasize here, considering that I am speaking to anthropologists who typically teach within an inter-subdisciplinary curricular structure.

Various workshop participants commented on the difficulties of gearing the training of archaeology students towards an applied—even vocational—focus considering the fact that the great majority of archaeology students in this country are housed in anthropology departments or programs. For example, one frank opinion was that department heads are more likely to be sociocultural anthropologists, who therefore may be disinclined to support major curricular reforms in archaeology, especially if they require additional resources from our shrinking academic budgets.[6]

Another common concern that was expressed was that an emphasis on archaeology as some kind of job-training program would he considered out-of-place in the traditional liberal arts and sciences framework of anthropology.[7] Along these lines, it has been argued that the housing of archaeology within an academic or research-oriented discipline is precisely what is impeding the training of archaeologists in the skills needed for the majority of the available jobs.[8]

Finally, a more troubling view voiced by a minority of individuals outside of the workshop participants is that archaeology cannot succeed in this reform unless it separates itself from anthropology (or other) departments.[9] One workshop participant remarked on this view:

> "The relevance of the traditional four-field (i.e., archaeology, cultural anthropology, linguistics, and physical anthropology) approach to the training of archaeologists has been questioned, particularly for archaeologists heading for nonacademic positions...The core of this argument appears to revolve around the perception that teaching courses in linguistics, cultural anthropology, and physical anthropology takes up valuable time that would be better

spent imparting more useful information and skills to our [archaeology] students."[10]

I propose here to dispel these myths, and to argue that curricular reform to prepare students for the real-world practice of archaeology can be enhanced, rather than impeded, in integrated anthropology programs.

First, a close examination of the seven principles of the proposed curriculum and the careful thought that went into their creation demonstrates that anthropology remains the preferred academic framework for this education.[11] The seven principles are encapsulated in the following titles: stewardship, diverse interests, social relevance, professional ethics and values, communication, basic archaeological skills, and real-world problem solving. They incorporate such important topics as preserving the archaeological record, respecting different views of the past, learning lessons from the past for the present, ethical and legal issues, writing and speaking competencies, archaeological field and laboratory skills, the politics of archaeology and professional accountability.

These principles are not meant to encompass or replace the typical archaeological curriculum, but can be incorporated within many existing courses. These may include courses on pre-historical and historical archaeology of various world areas, archaeological method and theory and field and laboratory techniques. The Wakulla Springs Workshop publication provided a table illustrating how these seven principles can be included as topics within the existing undergraduate curriculum. Ideally, however, several additional courses would be added for graduate training that speak more directly to these principles, such as "Ethics, Law and Professionalism" and "Cultural Resource Management and Preservation."[12] Furthermore, the undergraduate curriculum would be geared to expose the many non-majors, as well as anthropology students interested in the other sub-fields, to these important issues. A significant goal is to create a better-educated public that will be making decisions about archaeological and preservation issues.

Furthermore, the workshop participants strongly emphasized the need for keeping archaeology within the umbrella of anthropology for reasons other than the obvious practicality of fitting within an existing academic structure. They recognized that undergraduates who have developed a "well-rounded background in anthropology with course work in archaeology, cultural anthropology and biological anthropology" will be much better prepared for graduate training.[13]

Anthropology today consists of more than four sub-fields...an applied anthropology has rightly taken its place as a worthy fifth sub-field.

The 1997 New York City forum agreed that "the anthropological perspective still constituted the foundation for archaeological specialists and that the traditional 'four field' approach, with core courses in linguistics, archaeology, and cultural and physical anthropology, should remain largely intact."[14]

By the same token, curricular reform need not entail a shift away from liberal arts and sciences. The seven principles were formulated with the idea that many of these skills "were clearly imbedded in the traditions of liberal arts education (e.g., written and oral education and values clarification)." Indeed, the New York City forum highlighted the two most important skills needed by practicing archaeologists, namely the ability to think critically and the ability to write effectively. These skills are essential to all liberal arts programs.[15]

Nevertheless, some have used the call for curricular reform as a justification for archaeology to remove itself from anthropology departments.[16] This idea actually first gained prominence some 20 years ago with a small movement to establish interdisciplinary archaeology departments. At that time the principal argument was to better facilitate the multi-disciplinary research of *academic* archaeologists, as well as to respond to the development of large-scale contract archaeology projects that began in the 1970s.[17] The reappearance of this proposal for a separation reflects a long-standing attitude that archaeology will never get the respect and visibility it deserves while it continues to be housed in other departments—anthropology, classics, or art history—and is thus seen as nothing but a "sub-field" of something else.[18]

But within anthropology, the desire of archaeologists to secede stems primarily from the feeling that archaeology doesn't have much in common with the rest of anthropology. In 1978 Gumerman and Phillips declared "the traditional four-field anthropology department that requires grounding in linguistics, physical and cultural anthropology as well as archaeology" to be "inappropriate for most contemporary archaeological training." That feeling persists today, and is further compounded by the phenomenal growth of cultural resource management and other programs in public archaeology. As Anderson observed for the 1998 Wakulla Springs Workshop, "much of the subject matter that is taught in many anthropology courses today is perceived as trivial, arcane, or otherwise irrelevant to many practicing archaeologists."[19]

This attitude in anthropological archaeology has an even longer history, going back to the beginnings of academic archaeology in the Americas. In fact, history reveals how this has been a situation of immediate perceptions overcome by long-term realities. For example, Steward and Setzler complained in 1938 that ethnology and archaeology were growing apart, especially because ethnologists were emphasizing functional studies, a topic ignored by archaeologists. Yet a few years later archaeology saw the shift towards functional concerns that ultimately led to the "new" archaeology of the 1960s and an explicit commitment to an anthropological archaeology.[20]

In 1983 Watson similarly grumbled about the lack of "common ground" between archaeology and what was popular in sociocultural anthropology at that time, namely symbolic and structuralist approaches. Yet even she ad-

mitted that symbolic, structuralist archaeology was starting to make its appearance, and it has since become an integral part of some post-processual archaeology.[21]

The situation now is different from the past in two respects. First, in terms of academic and theoretical concerns, archaeology and sociocultural anthropology are approaching a real convergence, the likes of which have not been seen in Americanist archaeology since the 19th century. As Gosden recently observed, "Post-processual archaeology has embraced a social theory essentially the same as that of any anthropologists. Anthropology (or parts of it) has moved...towards material culture, the body, art, technology and landscape."[22] One could add to this list the contemporary concerns in both sub-fields for agency, gender, ethnicity and other constructs of social identity, historical change and the constructivist approach to culture.

Furthermore, archaeology, whether done for academic research or for legal compliance, is conducted in the present, and must take into account present concerns for the past. More than ever before, archaeologists realize the need to be "sensitive to cultural constructions of the world and the past, areas traditionally the domain of [sociocultural] anthropologists."[23]

This leads to the second point of change, namely, that anthropology today—as all of you are keenly aware—consists of more than four sub-fields. Some decades ago sociocultural anthropology proved better willing to recognize the challenges of preparing practitioners for non-academic careers,[24] and applied anthropology has rightly taken its place as a worthy fifth sub-field. Because all archaeologists should be cognizant of the varying impacts their work has on local and larger communities, Pyburn and Wilk have advised them to take advantage of the knowledge accumulated by applied anthropologists, to help promote positive changes and avoid negative impacts.[25]

As part of the Wakulla Springs Workshop, McGimsey and Davis called for a complete reworking of *anthropology* curricula, and not just the archaeology courses.[26] All anthropology students need exposure to ethics, public responsibility, real-world problems, methods for interacting with different communities and communications skills. These can be learned in courses taught by anthropologists other than archaeologists. Downum and Price identified the impact of "applied archaeology" in seven areas, including such topics as tourism, cultural identity, environment and public education. Their view of applied archaeology relates directly to applied anthropology. They explain how archaeology students can benefit from existing training programs in "policy analysis, techniques of collaboration and mediation, and ethnographic methods such as oral history."[27] In other words, we should all be working together to create integrated curricula, acknowledging the expertise of the other sub-fields in our collaboration in the construction of educational programs that prepare all of our students—majors and non-majors—for the real world.

Now is not the time to secede, but rather to come together and realize...how much the sub-fields of anthropology have in common.

In conclusion, I argue that now is not the time to secede, but rather to come together and realize—for the first time in a long time—how much the subfields of anthropology have in common. The move towards including archaeology as one of the major components of applied anthropology should serve to reinforce the cooperation and integration of the five fields. Thus, the old mantra coined by Philip Phillips[28] almost 50 years ago—*American archaeology is anthropology or it is nothing*—remains meaningful today, even as archaeology shifts gears for the new realities of the 21st century.

Notes

[1] See, e.g., McGimsey and Davis (2000:5), Watkins, Pyburn and Cressey (2000:73).

[2] From the Society for American Archaeology's Principles of Archaeological Ethics (SAA 1996:451): "Principle No. 2: Accountability—Responsible archaeological research, including all levels of professional activity, requires an acknowledgment of public accountability and a commitment to make every reasonable effort, in good faith, to consult actively with affected group(s), with the goal of establishing a working relationship that can be beneficial to all parties involved."

[3] A small sample of sources relaying these concerns include the chapters in Bender and Smith (2000), as well as Bender and Smith (1998), Fagan (1999), Schuldenrein (1998a, 1998b), and Wiseman (1998). Zeder's (1997) analysis of occupational data of archaeology graduates demonstrated the pronounced shift in career opportunities away from academia as well as the great dissatisfaction of most applied or public archaeologists with their academic preparation.

[4] These earlier meetings include various SAA working conferences and a symposium at the 1995 ChacMool Conference in Calgary, Alberta. The 1997 conference was sponsored by the Professional Archaeologists of New York City (Bender and Smith 1998:11, Schuldenrein 1998a, 1998b). The Wakulla Springs workshop was sponsored by the National Park Service, Bureau of Reclamation and the National Association of State Archaeologists, and coordinated with the American Anthropological Association, Archaeological Institute of America, the Canadian Archaeological Association and the Society for Historical Archaeology (Bender and Smith 1998:11).

[5] Bender and Smith (2000). Preliminary descriptions of the proposals from this workshop in Bender and Smith (1998), Davis et al (1999), Lynott et al (1999) and Messenger et al (1999) were summarized in Bender (2000a).

[6] As reported in Schuldenrein (1998a:31, 1998b:27).

[7] "The time-worn argument that a

university's mission is to teach archaeologists to think and not to serve as vocational training grounds begs the issue sorely and bespeaks elitist arrogance, at a time when the cost, effort, and duration of Ph.D. programs is greater than it ever has been and offerings for traditional jobs have never been as meager" (Schuldenrein 2000:136). See also Bender (2000b:3).

[8] Bender (2000b:3); see also Krass (2000). Wood and Powell (1993) argued that even the scientific "ethos" within which academic archaeologists are enculturated raises many problems, because others involved in the practice of archaeology, such as government officials and interested communities with whom archaeologists must interact, often do not share that ethos.

[9] Anderson (2000:141); Wiseman (1998).

[10] Anderson (2000:141).

[11] These principles are detailed in Bender (2000a), Bender and Smith (1998) and Davis et al (1999).

[12] See Bender (2000a: Table 1, 42-43), Davis et al (1999:Table 1), Lynott et al (1999:21-22).

[13] Lynott et al (1999: 21).

[14] Schuldenrein (1998b: 26). See also Anderson's (2000:141) extolling of the holistic view of human behavior provided by anthropology as a necessary intellectual framework for archaeology, following Flannery (1982).

[15] Bender and Smith (1998: 12); Schuldenrein (1998a: 32; 1998b: 26-27, 29; 2000:135).

[16] As reported by Anderson (2000:141); see also Wiseman (1998).

[17] for example, Gumerman and Phillips (1978); Watson (1983); Wiseman (1980a, 1980b).

[18] Wiseman (1980a, 1980b, 1998: 28).

[19] Gumerman and Phillips (1978: 188-189); Anderson (2000: 141).

[20] Steward and Setzler (1938: 4). Contrast their remarks with the intellectual trajectory represented by Bennett (1943), Taylor (1948), Willey and Phillips (1958) and Binford (1962).

[21] Watson (1983: xiii). Contrast her remarks with Hodder (1982) an the subsequent work in contextual archaeology that deals with meaning and symbolism. See also Flannery's (1982) perception as to the reason why archaeology and cultural anthropology were at odds with one another in the early 1980s.

[22] Gosden (1999: 7).

[23] Gosden (1999: 11).

[24] As just one example, see the nearly 20-year old exchange between Kershaw (1983) and Kent (1983) on the need for anthropology departments to create courses and programs to prepare students for the "real world of work" beyond academia. Kershaw (1983: 119) asked, "Where are the courses in development, inequality, the world of modern work, corporations, and cultural change right here in our backyard?" Those topics are included in many anthropology courses today.

[25] Pyburn and Wilk (1995: 73, 75).

[26] McGimsey and Davis (2000: 7).

[27] Downum and Price (1999: 226, 227). See also Watkins, Pyburn and Cressey (2000) on the need for archaeologists to be skilled in ethnographic training and knowledge in order to better conduct archaeology in community settings.

[28] Phillips (1955: 246-247). This quotation is better known from Phillips's later reiteration of it in Willey and Phillips (1958: 2).

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pesos, we'd take the rug.

He hesitated, did some quick mental calculations and responded "let's make it 55,000."

We completed the deal. The younger man fetched a plastic bag for the rug and the four of us amiably parted company.

Throughout the rest of our morning in the plaza and into the afternoon while we ate lunch at the Hotel San Diego restaurant on a balcony overlooking the plaza, rug vendors (all fully aware of the foregoing bargaining session) would teasingly offer us additional rugs for sale. "Like another one, señores? This would go well with the one you already have." After a while, when business was slow, one or another vendor would smile at us knowingly and hold up a rug. Then we would all laugh. ***TA***

Consortium—

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deavor. I suggest that they consider three particular areas: exchange of internships/practica between colleges and universities, involvement in the circuit rider program for continuing education, and sharing coursework via the web.

Drawing upon some of Erve Chambers' initial ideas, the Consortium would encourage programs to cooperate in exchanging information about the availability of internships for students enrolled in other programs, including those of community colleges. On our Consortium website we would post a general description of the kinds of internship positions that might be available. In this model, faculty members at one institution would work with faculty at another to help facilitate a student's participation in a practicum in another location. Students would move for a period of time to do the work. This has considerable potential benefits for students, but it also poses some practical difficulties for students who are not very mobile.

Next, the circuit rider in continuing education involves "experts" traveling to a site where students, faculty and practitioners in the community could benefit from the knowledge and expertise of the anthropologist(s). In this case, the challenge would be financing the expenses and the honorarium of the experts, and then marketing the workshops or short courses such that local anthropologists can benefit.

Third, in light of the rapid movement across the country toward developing undergraduate and graduate programs online, Stan Hyland has suggested that the Consortium consider working with SACC in online course development. In this case, the focus might be on community-based projects whereby the entire online class and faculty members could learn from the experiences of a wide array of locales focused on a specific issue in applied anthropology, such as inner-city poverty and housing.

In closing I would like to target the proposal that the Consortium steering committee work with representatives from community colleges in these three areas as well as others. I look forward to hearing from you. *Linda A. Bennett [lbennett@memphis.edu] Professor of Anthropology and Associate Dean for Graduate Studies and Research, College of Arts and Sciences, University of Memphis, 217 Mitchell Hall, Memphis, TN 38152.* ***TA***

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Pathways to Archaeology—

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and thoughtful public relations (newspaper articles, interviews, etc.) are required to show the public (and your administrators) why the program is important, valued and successful.

The Cabrillo College Archaeological Technology program has been unique and successful. Over the past three or four years, faculty at other colleges have asked if it could be replicated. My responses have been cautiously affirmative, but have raised the real problems of cost, space, equipment and faculty time. In order to maximize the cost effectiveness in the Central California region, we have developed a consortium among ten community colleges and two universities (see Table 1, p. 27).

The Central California Consortium in Archaeological Technology focuses on course work leading to student success in both the academic and applied arenas. The CCC-AT is seen as a way to involve our academic colleagues in a joint effort to share resources and intrests. This also meets a State Chancellor's mandate for integration of academic and vocational consortia. The creation of texts and flow charts (see Table 2, p. 28) in a flyer format titled "Pathways to Archaeology" illustrates a regional career ladder in archaeology. It makes clear the employment opportunities that can be available in a two-year program. It shows how many institutions offer similar undergraduate courses. It also shows how these courses articulate with the Cabrillo certificate program and the AS. degree, as well as at the four-year programs at the universities listed. For details, see our web page: http://www.cabrillo.c.ca.us/divisions/socsci/archtech.

One Lover—

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only egg-penetrating sperm, but also sperm that are equipped to block and kill off sperm from other "intruder" males. Men who have been out of town on business routinely (and unconsciously) produce a more potent and plentiful ejaculate upon their return because their bodies "know" that while they were away their wives could have been with other men.

Altogether, I had to conclude that my dalliance in being a "slut" has a long, rich history, and that for female chimps, bonobos and humans, one lover has rarely been enough. *TA*

Linking History—

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In many ways, links recall the days when people valued ongoing conversations, and when teachers and learners cultivated respect and civility with each other. In many ways, links offer possibilities for creating new matrices of learning, and for constructing new intersections for classroom and distance learners. This is particularly true for links that successfully integrate technology into their classrooms.

Finally, links challenge students to exceed their learning expectations. Today, we educators are encouraged to foster learning communities. We are also encouraged to offer integrated studies courses that help students to investigate sensible connections across disciplines. Linked courses just may prove to be the most effective means for promoting dynamic, productive and interactive learning while both protecting individual students' interests and retaining the best learning practices. Our experiences with linking anthropology and history suggest that it may be time to give links some serious scrutiny. *TA*