

# Feminist Archaeology: The Intellectual Roots of Community-based Archaeology

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# What are community-based archaeologies?

## PUBLIC ARCHAEOLOGY

- One-direction
- Outreach & Advocacy
- Archaeologist as expert
- Traditional research structure

## COMMUNITY ARCHAEOLOGY

- Multi-directional
- Learning from non-archaeologists
- Archaeologist as one of many experts
- Non-traditional research structure

# Feminist Roots

- Connecting to overarching feminist critique of science
- Critique operates on three levels:
  - Intellectual
  - Methodological
  - Professional



# Feminist Roots

- Intellectual argument particularly potent across wide theoretical spectrum
  - “do better science”
- Spector’s “What This Awl Means”
  - Intellectual: Focusing on meaning and varieties therein
  - Methodological: Stakeholder role, narrative presentation

# Are community-based archaeologies feminist?

- Not widely cited in bibliographies
- Quseir, Egypt
- Catal Hoyuk, Turkey
- Parallels on three levels:
  - Intellectual
  - Methodological
  - Professional

# Intellectual Parallels

- Whose experiences are being represented in archaeological narratives?
- Strive for “mosaic of knowledges”



# Methodological Parallels

- Experimentation and innovation
- Not a “feminist/community-based” method, but a set of (informal) principles
- Process-focused

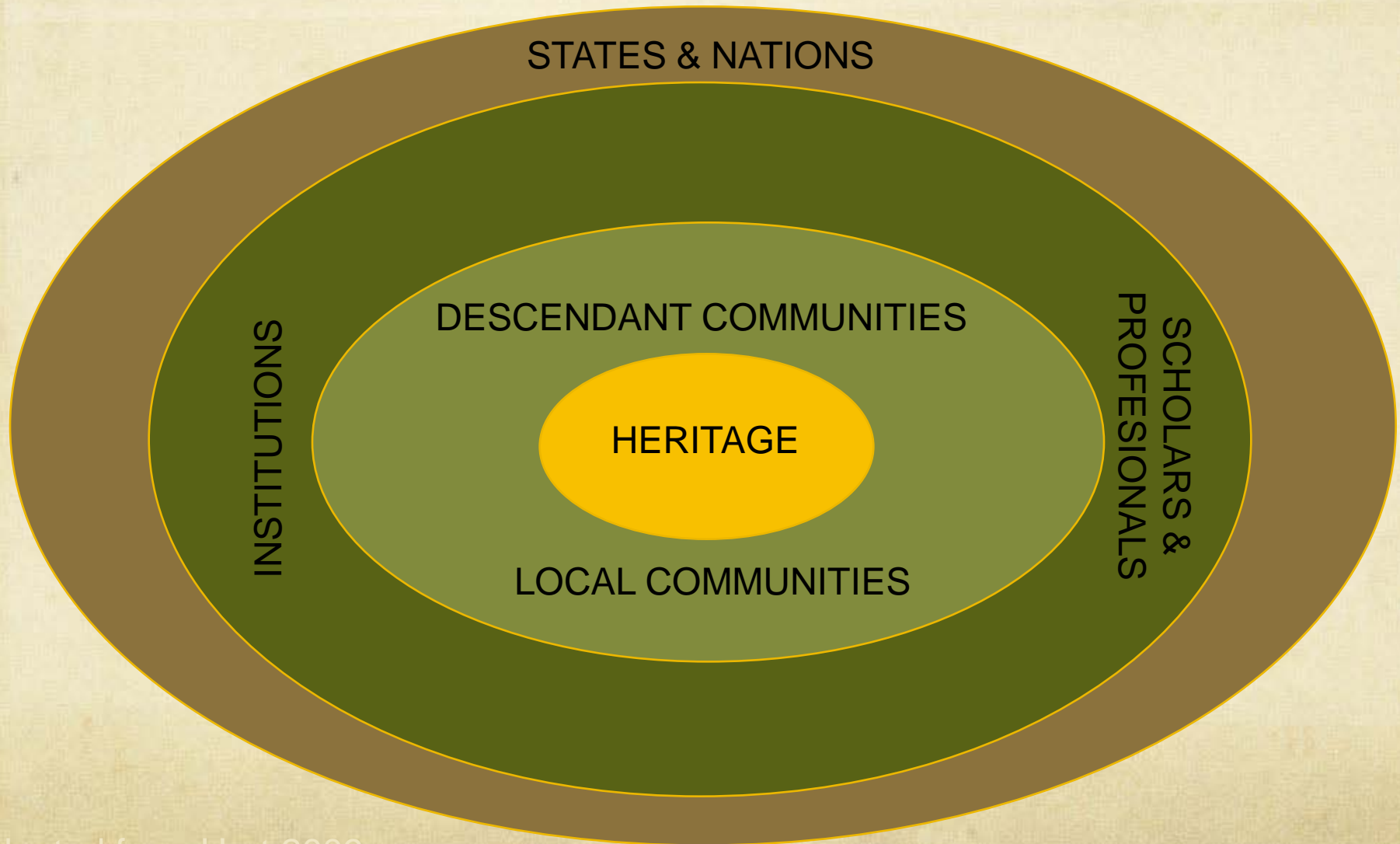


# Professional Parallels

- Address inequalities in the profession
  - Whose voices are being heard?
  - Through whom do we trace our intellectual heritage?
- Examine whose ideas matter
  - Critique of “archaeologist as expert”



# Relationships to heritage in a community-based project



# Summary & Conclusions

- Community of learning, decision-making
- Example of application of widely adopted intellectual concerns proposed by feminist archaeologists
- Methodological focus leading to new intellectual avenues
  - Opposite the trajectory of feminist archaeology
- Contributions to the discipline