

2.1 Affiliations, Abstracts, and Biographical Statements

A Rediscovery of Caddo Heritage

Robert Cast, Timothy K. Perttula, Bobby Gonzalez, and Bo Nelson;

Caddo Nation of Oklahoma and Archeological & Environmental Consultants, LLC

Abstract

The purpose of this article is to show the importance of partnerships between tribal governments and the archeological community. One aspect of this partnership is investigating Native American Graves Protection and Repatriation Act (NAGPRA) claims. To the Caddo, working together with the archeological community can only strengthen any claims they might have to human remains and the associated funerary objects, unassociated funerary objects, sacred objects, and items of cultural patrimony that are defined by the NAGPRA. *Arqueología Maya e identidad política y cultural Maya en Guatemala*

Resumen

El propósito de este artículo es mostrar la importancia de la colaboración entre los gobiernos indígenas y los/as arqueólogos/as. Un aspecto de la colaboración es la investigación de las denuncias amparadas bajo el acto de la Protección de las Tumbas de los Indígenas Nativos Norteamericanos y la Repatriación (NAGPRA). Para los Caddo, el trabajar con la comunidad de arqueólogos/as puede fortalecer las denuncias que ellos pueden hacer sobre restos humanos y los objetos funerarios sean adjuntos o no, u objetos sagrados o artefactos de patrimonio cultural que han sido identificados por el NAGPRA.

Biographical Statements

Robert Cast is the Tribal Historic Preservation Officer (THPO) for the Caddo Nation of Oklahoma and the first THPO to assume these responsibilities on tribal lands within the state of the Oklahoma. He has worked with the Caddo for over seven years and has been involved in archeology and issues related to historic preservation for almost 20 years.

Timothy K. Perttula is the Manager of Archeological & Environmental Consultants, LLC (Austin, Texas), a Cultural Resources Management firm. He has a Ph.D. from the University of Washington (1989), and has pursued research on Caddo archaeology and ethnohistory for more than 30 years.

Bobby Gonzalez has been assisting the Caddo Nation of Oklahoma's NAGPRA and Cultural Preservation Program since 1997 and is currently the NAGPRA Coordinator for the tribe. Bobby is an ex-officio member of the Caddo Nation Tribal Council and Caddo Heritage Museum Board. He is also a technical advisor to the Caddo Nation's Repatriation Committee, which consists of six tribal elders who make recommendations to the tribe concerning archeological research, repatriation, and reburial of human remains and funerary objects. He is a member of the Caddo Nation Native American Church and a religious practitioner of the death rite ceremony of the Caddo people.

Bo Nelson is a Project Archeologist working for Archeological & Environmental Consultants, LLC. for the last eight years. He is a native resident of East Texas, and has pursued Caddo archeological research for the last 35 years.

Dreams at the Edge of the World and Other Evocations of O'odham History
Chip Colewell, American Academy of Arts and Sciences

Abstract

O'odham peoples, the Tohono O'odham and Akimel O'odham, have a long history in the stark deserts of North America's Greater Southwest. Drawing on a collaborative ethnohistory project with O'odham elders and cultural advisors, this work presents a study of the ways in which ancient and ancestral places are fundamentally part of the O'odham experience today. Focusing on the San Pedro Valley, a traditional area no longer controlled by O'odham descendants, we may begin to unravel the complex relationships that link Native Americans to the material landscapes their ancestors created. In the context of Indigenous heritage claims and the growing need to balance the values of multiple stakeholders in Cultural Resource Management, these issues take on added importance and immediacy. I argue that scholars need to better understand archaeological sites and objects not only for what they say about the past, but also what these places and things say about our contemporary world. (Keywords: O'odham, ethnohistory, heritage, archaeological landscape, San Pedro Valley)

Resumen

Las personas O'odham, los Tohono O'odham y los Alkimel O'odham tienen una larga historia en los desiertos solitarios del suroeste de América del Norte. Este trabajo es un esfuerzo etnográfico en conjunto que incluye a las personas mayores de los O'odham y los consejeros culturales. Presenta un estudio sobre los motivos por los cuales los lugares ancestrales y antiguos son una parte fundamental de la experiencia O'odham en la actualidad. Al concentrar el estudio en el valle de San Pedro, un área tradicional, que no está bajo el control de los descendientes de los O'odham, podríamos comenzar a entender la compleja relación que une a los indígenas norteamericanos con el entorno que sus antepasados crearon. Las denuncias de la herencia indígena y la necesidad creciente de hacer un balance sobre los valores de los múltiples interesados en el manejo de los recursos culturales son aspectos que toman una importancia inmediata. Yo argumento que los estudiosos necesitan entender mejor los sitios arqueológicos y sus objetos no sólo por lo que estos puedan decir sobre el pasado sino también sobre el mundo actual. (O'odham, etnohistoria, herencia, terreno arqueológico, valle de San Pedro).

Biographical Statement

Chip Colwell-Chanthaphonh is currently a Visiting Scholar at the American Academy of Arts and Sciences in Cambridge, Massachusetts. During this research he was a Dissertation Fellow at the Center for Desert Archaeology, a private non-profit organization in Tucson, Arizona.

Maya Archaeology and the Political and Cultural Identity of Contemporary Maya in Guatemala

Avexnim Cojti Ren, First Nations University of Canada

Abstract

Colonization left Maya People in an unequal position compared to Ladino people in the economic, social, political and cultural arenas in Guatemala. This experience is not different from the experience of other Indigenous Nations in Latin America. Like these other Indigenous Nations, Maya People have a history of resistance that has continued to develop as every generation creates new strategies to overcome their disadvantaged position.

Archaeology can be used to write history providing essential benefits or detrimental stereotypes of Maya communities. Archaeologists who practice in Guatemala have a call to be more ethical towards the descendant communities that they work in, especially in the field of interpretation and creation of theories about Maya history. Maya people are affected by the knowledge produced in archaeology and they have an inherent right to forge their own identity through history.

Resumen

La colonización dejó en una posición desigual a las personas de ascendencia Maya comparada con las personas ladinas en los aspectos sociales, políticos y culturales en Guatemala. Esta experiencia no es diferente de la de otras naciones indígenas en América Latina. Los personas Maya, así como otras naciones indígenas, tienen una historia de resistencia que ha continuado desarrollándose a medida que cada generación crea nuevas estrategias para superar su posición de desventaja.

La arqueología puede ser usada para escribir una historia que provee beneficios esenciales o atribuye estereotipos perjudiciales a las comunidades Maya. Los/as arqueólogos/as que trabajan en Guatemala tienen el compromiso de ser más éticos/as con las comunidades en las que trabajan, particularmente en el campo de la interpretación y creación de teorías sobre la historia maya. Los Maya han sido afectados por los estudios realizados en arqueología y tienen un derecho inherente de forjar su propia identidad a través de la historia.

Biographical statement:

Avexnim Cojti Ren is a Maya K'iche' woman from Chichicastenango, Guatemala. In 1999, she was a recipient of an Indigenous International scholarship from the Institute of Indigenous Government in Vancouver, BC, Canada. She later completed her Arts degree in Sociology at Simon Fraser University in the same city. She is currently taking her Master's program in Social Policy at the University of Regina, Saskatchewan and works as a sessional lecturer for the First Nations University of Canada in the reservation of Cowessess First Nation, Saskatchewan. Her interest in archaeology started by analyzing the western interpretation of Maya people in history channels and documentaries in Canada. With the support of the Maya society of BC and other collaborative archaeologists and historians, she was able to make public the concerns for present Maya

in the field of archaeology and need for more ethical and post-colonial archaeological practices.

The World Archaeological Congress from a Critical and Personal Perspective
Pedro Funari, Campinas State University, Brazil

Abstract

The paper deals with the epistemological and political context leading to the organization of the World Archaeological Congress and to the ensuing history the discipline. WAC introduced a series of groundbreaking political stands, such as a code of ethics, regional and indigenous representatives, moving archaeology to a new, world stage. As former WAC secretary, the author argues for a deepening of the democratic features of the organization.

Biographical Statement

Pedro Paulo A. Funari is professor of Historical Archaeology, Campinas State University, Research Associate, Illinois State University and Barcelona University, former World Archaeological Congress Secretary. Professor Funari is committed to a socially responsible archaeology, co-editor, among books, of Historical Archaeology, Back from the edge and Global Archaeological Theory.

Divide Commons: The Political Economy of Southern Africa's Cultural Heritage Landscapes

Alinah Kelo Segobye, University of Botswana

Abstract

The cultural heritage of southern Africa provides some insights into how dissonant heritage and its management can reflect more systemic tensions in the way identities are constructed. Such conflicts can in part be attributed to ways in which the past has been constructed in society. Some of the legacies of contesting claims to resources, particularly land, are evident in contemporary conflicts in the identification with, value of and use of cultural landscapes in southern Africa today. The debates over indigeneity and use of heritage places in Botswana and southern Africa suggest that archaeologists and heritage practitioners still have to engage with the writing of the past particularly how the past is packaged for public consumption. This discourse needs to be contextualized within the global discourses of indigenous and other archaeologies, African archaeologists can share their experiences on how the changing political economies of the places where they work impact on public access to the past. In the same vein, a world archaeology conscious of some of the challenges faced by practitioners and the public in Africa can provide vigilance in the protection of heritage and citizenry for the future in keeping with the broader aspirations of a world archaeology with integrity.

Biographical Statement

Alinah Kelo Segobye is Senior Lecturer in Archaeology at the University of Botswana. She recently worked as a consultant for the African Comprehensive HIV/AIDS

Partnerships (ACHAP) which is a public-private partnership organisation sponsored by the Botswana Government, The Bill & Melinda Gates Foundation and the Merck Company Foundation. Dr Segobye was a visiting scholar at the University of Cambridge based at Wolfson for the academic year 2004/5 where she held the Smuts Memorial Fund Fellowship. She is currently a visiting Fulbright Scholar at University of California at Berkeley attached to the Centre for African Studies and the Department of Sociology.

Dr Segobye researches in the areas of settlement archaeology of southern Africa, cultural heritage management and HIV/AIDS and culture in Africa.

Celebrating Differences

Robin Torrence, Australian Museum, Sydney

Abstract

The large congresses are an integral part of what defines WAC. Despite controversies and disruptions they have been highly successful at bringing together a wide mix of people to share a wide range of knowledge and viewpoints. Times have changed, however, and I now question whether WAC should seek alternative approaches. I propose that WAC consider putting more effort into the support of local initiatives and small, focussed and highly diverse gatherings because they have better long-term potential to involve a wider group of people, promote diversity and foster intense and productive interactions.

Biographical Statement

Robin Torrence is Principal Research Scientist at the Australian Museum in Sydney, Australia where her major research is focused on understanding the impact of volcanic disasters on the prehistory of Papua New Guinea and reconstructing the early history of obsidian exchange in Far East Russia. She has served as Treasurer for the World Archaeology Congress (1994-2003) and is currently one of the editors for the One World Archaeology series.

Liberating Archaeology, Liberation Archaeologies and WAC

Larry Zimmerman, Indiana University-Purdue University Indianapolis and the Eiteljorg Museum

Abstract

As much as anything, WAC challenged processual archaeology's insistence that archaeology was objective and apolitical, which had alienated Indigenous people because it tended to dehumanize them and their ancestors. WAC brought to the forefront a recognition that archaeology exists in a political context that must be considered in any construction and use of the past. WAC structured an organization that gave voice to those whose pasts largely had been excavated, interpreted, and "owned" by others. WAC also advocated direct collaboration with Indigenous and other descendent communities. In essence, WAC sought to liberate archaeology from its practice of scientific colonialism, a history this paper briefly reviews. Work still remains. Archaeologists carefully need to work out the epistemologies of collaboration and what they mean for our understanding of the pasts that are created in the process. A more difficult task is to be certain that

archaeologists and communities with which they work understand how important archaeology can be to community building and maintenance of cultural identity.

Biographical statement:

Larry J. Zimmerman is Professor of Anthropology and Museum Studies and Public Scholar of Native American Representation at Indiana University-Purdue University Indianapolis and the Eiteljorg Museum. He organized the first WAC Inter-Congress in 1989, served as WAC Secretary from 1990-94, and currently is serving as WAC Vice-President. His research interests are in the archaeology of descendent communities, archaeological ethics, and the archaeology of the US Great Plains and Midwest.