DIVERSE CAREERS IN ARCHAEOLOGY

Introduction

When the first "Careers in Archaeology" edition of the *SAA Archaeological Record* was published in 2011 (Henderson and Laracuente), I was working as an adjunct professor at Lansing Community College (LCC) teaching a four-field introduction to anthropology and human evolution. There was no anthropology major at LCC, not even an archaeology-specific course on the books, but I frequently had students inquire about the possibilities and options open to them if they pursued a career in archaeology. Although my own background was fairly diverse, having spent time working in both heritage management and state government, the 2011 careers issue demonstrated that a wide variety of career paths were available, and I was happy to share this publication with interested students.

Flash forward to 2015, I had moved to Central Michigan University where I was building an interdisciplinary graduate program in heritage management. My teaching and mentoring became focused on precisely those "nontraditional" careers that the 2011 collection of essays considered. That same year I was asked to serve as a member of the SAA Public Education Committee (PEC). When I learned that there was interest in building a second careers issue, I jumped at the opportunity to work on this project as I find myself mentoring a new generation of anthropology undergraduate and graduate students.

The goal of this second collection of essays on careers in archaeology is much the same as the first. The PEC, and our small task group comprised of myself, Kari Zobler, and Danny Zborover, wish to demonstrate the diversity of career paths that anthropological archaeologists have taken. Potential contributors were asked the same series of questions as the 2011 contributors:

1. When and why did you decide to become an archaeologist?
2. Did a mentor dramatically influence your career? How so?
3. To what extent did your academic training prepare you for your current position?
4. To what extent did your previous job experiences prepare you for your current position?
5. Since you began your current job, have you pursued additional studies or training within or outside of archaeology? What did you do and why?
6. How did you arrive at your current position?
7. What is your typical day like?
8. What is the most rewarding or memorable experience you've had in your current position?
9. What are some of the biggest challenges you've faced in your current position?
10. What advice would you offer to someone thinking of pursuing a similar career in archaeology?

We also asked one additional question:

11. How conducive is your career to work-life balance?

This question was added at my suggestion because many of the millennial students I mentor have shifting attitudes about work. They see their jobs as part of their identity, not necessarily the thing that defines them. A big concern for many of them is whether or not they will be able to pursue personal lives and interests beyond their work. Millennials are much more likely to be interested in how a career suits their needs, not the other way around.

Another fundamental difference between this collection of essays and the 2011 collection is that we consciously sought out a different generation of archaeologists. The 2011 contributors consist primarily of baby boomers. They were the pioneers, in many cases, of new career paths that became possible with the passing of the National Historic Preservation Act and National Environmental Policy Act. These laws, however, are not static. With the passing of the Native American Graves Protection and Repatriation Act and the increasing prominence of Tribal Historic Preservation Officers/Offices, professional careers in heritage management archaeology continue to change and evolve. In addition, new

technologies, such as 3D scanning, geophysics, and social media, provide new opportunities for job specializations in archaeology.

As a consequence, the PEC made the decision to focus this careers issue primarily on Gen Xers and millennials: those who were mid-career or who had spent the majority of their career within the established heritage management field (rather than in the early days of CRM). Our contributors were solicited via professional networks from the committee membership and in some cases based on their online presence. The task group attempted to obtain essays that represent a wide variety of backgrounds and careers: our contributors are self-employed (Bush), work for federal (Dunham) and state agencies (Schablitsky), direct museums (Whittington), are employed with private firms (Stott), work for tribes (Levy, Naumann), and are employed with nonprofits (Giraldo, Miller). Moreover, we thought it important to note that the very nature of academic archaeology is changing, as tenure-track positions are replaced by fixed-term or adjunct positions at universities and colleges across the nation. Although not the focus of these essays, this fundamental shift in the nature of academic employment necessitated the inclusion of this increasingly common career path (Means).

Many of the personal stories and experiences in this collection of essays share common themes. First, all contributors are engaged in public outreach and education in some form—whether online through websites and blogs, formal programs as a part of their job, or by donating their personal time outside of work. Second, all of the contributors discuss the importance of support from role models or mentors in finding and cultivating their career paths. Third, they highlight the significance of professional relationships and networks in their work. On behalf of the PEC Careers in Archaeology Task Group, I hope you enjoy this collection of essays as much as we enjoyed putting them together.

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2011 Special Forum: Careers in Archaeology. *SAA Archaeological Record* 11(2):5–42.

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The DIY Career: Independent Consulting in Paleoethnobotany

I was bored. Twenty-five years old, I was gainfully employed as a writer—A writer! My dream job! A job that used my degree in English literature—at the University of Pennsylvania. Seeking something new, I'd used my employee benefits to take undergraduate business courses at the Wharton Evening School. After six classes and some flattering encouragement to pursue an MBA, I was still bored and seriously starting to wonder what to do with my life. This partly explained my presence—in business suit and tennis shoes, having walked across campus on my lunch hour—in Ward Goodenough's office at the Penn Museum, seeking permission to take an advanced graduate seminar in cultural linguistics despite having no background in either anthropology or linguistics. "Why not?" he said. "It might be fun."

As we read J. P. Mallory's 1989 *In Search of the Indo-Europeans,* skepticism about millennia-deep linguistic reconstructions gave way to fascination with the concrete knowledge of archaeologists working on the same subject. After several more graduate classes and a belated Introduction to Archaeology, I was ready to commit to a new career.

A combination of luck, exceptional GRE scores, and an oddball admissions essay landed me at the Glenn A. Black Laboratory of Archaeology at Indiana University (IU) and into the company of some amazing archaeology graduate students and postdocs who ran summer field schools, processed artifacts, and tended to our own classes and research. Lab colleagues Brian Redmond, Bob McCullough, Sherri Hilgeman, Bret Ruby, Steve Ball, Rex Garniewicz, and Mike Strezewski—all seasoned archaeologists, even as graduate students—provided plenty of experience and expertise from which to draw. When I arrived, the lab already had specialists in lithics, ceramics, and fauna. So I volunteered—with no idea that it was the most obscure, labor-intensive, and equipment-dependent of the four basic specialties—for the plants. I had wet-screened soil cores in high school and identified weed seeds on the No. 18 mesh. How hard could it be? (Spoiler: plenty hard.) Those years of minimal supervision proved invaluable later: they forced me to learn how to learn new tasks and acquire new skills. Even as graduate coursework kept me immersed in nuanced theoretical perspectives, the laboratory reacquainted me with the basic kindergarten virtues of persistence and poking around.

Among the IU faculty, Chris Peebles brought formal expertise on archaeological theory and southeastern archaeology, K. D. Vitelli shaped my understanding of archaeological ethics, and Pat Munson taught the origins of agriculture and pragmatic understandings of landscapes and plants. There was no archaeobotanist at IU during my time, so Chris arranged for me to study with Margaret Scarry, then affiliated with the University of Kentucky. I spent a summer and the better part of an academic year commuting to Lexington, training in her laboratory and later working on flotation material for my dissertation under her supervision.

My last two years of graduate school coincided with the birth of my daughter and a move to Texas, where my partner had been offered a tenure-track position. Although I enjoy teaching, I'd never intended an academic career. Moreover, if both parent-partners became professors, our most stressful times of year would coincide and our fortunes would likely be tied to the same employer. Having two academics in the same household was completely out of the question, at least for our relationship and interaction style. (*Doctor Who* fans will recognize this as a variant of the never-two-psychopaths-in-the-TARDIS rule.) Over the years, I've devoted more time and energy to the household while my partner has been more career-focused. Some of this distribution is situational, the result of inflexible tenure clocks and administrative demands, and some is personality driven: my professional interests in food, cooking, and plant cultivation extend enthusiastically to the home kitchen and garden. As we enter the empty-nest years, the balance seems to be tipping toward more professional time for me, and I welcome the additional opportunities that will bring.

I had taken archaeobotanical projects on the side during graduate school, so it was natural enough to continue the practice after graduation. As a business venture, it entailed little risk beyond a couple thousand dollars in equipment and books and the compilation of a comparative collection. I've been in business full time since 2004, working in a rented office suite since 2006. Not coincidentally, the growth of the business paralleled the growth and increasing independence of my daughter. I was fortunate to have had access to a quality childcare center that allowed à la carte care days, a partner with a stable position and good benefits, and support from relatives to make my career financially possible in those precarious early years establishing a business.

The business aspects of running a consulting practice were made much easier by my training prior to studying archaeology. Friends and relatives were also helpful and generous in their advice as I set about finding an office, buying insurance, registering as a business with the county, certifying as a Historically Underutilized Business with the state, estimating property values, paying taxes, using accounting software, creating a database, and setting up computer backup systems.

The biggest benefit of my job as owner, operator, and sole proprietor of a small business is that I get to do everything. A single day can involve installing new accounting software, setting up a committee meeting to find a web host for the *Bulletin of the Texas Archeological Society*, reviewing literature on pollen cores from northeastern Iowa, and identifying Condalia wood from the Lower Pecos. Boredom is rare enough that it can feel like a luxury. The biggest challenge of

Figure 1. Leslie (left), with Debra Chronister, helping Phil Cross and his team build the new house at Caddo Mounds State Historic Site. Photo courtesy of Rachel Mathias Galan.

my job is that I have to do everything. Don't know how to build a website? Watch the YouTube videos, figure it out, and make one. No literature on wood anatomical differences between *Juniperus virginiana* and *J. monosperma*? A hard-working Texas Historical Commission Steward will cut some samples and send them so I can identify structural woods to species in the Texas Panhandle. (Thanks, Doug Wilkens!)

Even in such a specialized subdiscipline, there is no typical day, but there is a typical project cycle. Once I've accepted a project, I research and archive basic information such as location, time and type(s) of occupations, local vegetation history, and types of deposits expected or encountered. I prefer to visit the site area at this stage, even though site visits aren't built into my fee structure. Family vacations have been interrupted for side trips down a dirt road in New Mexico and a construction site in Iowa. When the flotation or radiocarbon samples arrive by mail or messenger, they enter the formal work queue. In its turn, each project gets days or weeks at the microscope, with large projects occasionally interrupted for quick identifications of potential radiocarbon material for other, smaller projects. Even after microscope work is complete, difficult identifications can require the collection of additional comparative material; a visit to an herbarium, arboretum, or botanical garden; and consultation with archaeological or botanical colleagues. Once the identifications are finished, worksheets must be entered in the database, tables generated, and the report researched and written.

Work that falls outside the project cycle includes maintaining equipment and collections, answering queries from clients, potential clients, and members of the public, participating in professional societies (botanical and ecological organizations as well as archaeological ones), attending meetings, and staying current in the field. For a sole proprietor on a shoestring budget, reviewing manuscripts can be helpful in keeping abreast of trends in the field. Lunchtime webinars are efficient and cost-effective (frequently free!), but face-to-face interactions are the gold standard for retaining information and associating the fascinating research project with the people who conducted it when we inevitably reconnect months or years later.

Since mine is an interdisciplinary specialty, public outreach and continuing education frequently overlap. Fellow participants in local vegetation surveys seem pleased to learn about archaeological finds of little barley and other plants we encounter in our quadrats. (Or at least they haven't yet asked me to quit sharing such knowledge.) Similarly, field schools, experimental projects, and field trips with naturalist groups and historical societies can equally be a chance to learn or to teach, whether I'm officially present to lead the group on an ethnobotanical hike or just there to learn new plants and ecological principles from some other leader (Figures 1 and 2).

Figure 2. Running the flotation station at the Texas Archeological Society Field School with Kevin Hanselka. Photo courtesy of Linda Domelsmith.

Even though I've devoted my career to historical research and archaeological conservation, I'm sometimes torn about what to say to undergraduate archaeology students or children I meet at school Career Days when they say they're considering a job like mine. Archaeology is necessary and intellectually rewarding. But a solo career in the laboratory can be lonely, and it's never lucrative. Archaeology needs the talents and energies these enthusiastic young people would bring, and we increasingly need practitioners who bring a diverse set of life experiences to understanding the vast social space of the past. But do these bright young people need us? Archaeology and other historical endeavors have immense impact in the long run, but talented 10-year-olds could arguably do more, have more in a material sense, be better known, and have more leverage in the world if they chose a career in a more immediately practical profession. Is it ethical to even encourage them when the benefit may be more to my field than their futures? Is it ethical to discourage an interest in the material past? One thing I can guarantee if they choose such a career: they'll never be bored.

—Leslie Bush (leslie@macrobotanicalanalysis.com) is the owner of Macrobotanical Analysis.

A Series of Fortuitous Events, or a Career in Archaeology

I decided to be an archaeologist twice, once when I was in first grade and again after I completed my field school. When I was little, my family visited the Field Museum where I became entranced by the ethnographic and archaeological exhibits. This interest was further piqued on vacations to historic sites like Fort Michilimackinac and St. Augustine. I went to high school in Saginaw, Michigan, and had a U.S. history class with a section on Native American history that included archaeological and ethnographic information. The same teacher, Jerry Such, also taught an anthropology course where I learned about the relationship between anthropology and archaeology.

I attended Michigan State University (MSU) as an undergraduate and started as a history major. The highlight of my undergraduate experience, and the event that laid the groundwork for my career, was the archaeological field school at the Marquette Mission site in St. Ignace, Michigan, in 1984 (the site is primarily a seventeenth-century French Mission and Huron village site). The day-to-day operations at the field school were run by graduate students, the late Sue Schacher (then Branstner) and Dean Anderson, while Chuck Cleland was the principal investigator. As a result of the field school, I diversified and became a dual major in history and anthropology.

Following field school, I volunteered cataloging artifacts from the Marquette Mission site. One of my tasks was sorting nineteenth-century ceramics because the graduate students did not want to study the recent historic artifacts. Learning about nineteenth-century ceramics was an unexpected bonus that served me well throughout my career. Another upside of volunteering was meeting other MSU archaeologists and graduate students such as Bill Lovis, Peg Holman, and Mike Hambacher.

I decided to study European prehistory in graduate school. Dean told me about the Center for Ancient Studies (CAS) at the University of Minnesota. I applied, was accepted, and needed to earn some cash to pay for school. Sue's then husband, Mark Branstner, had a small cultural resource management (CRM) company and needed crews for archaeological surveys he was doing on the Huron-Manistee National Forests in Michigan. Mark also introduced me to Don Weir who was the head of CRM at Gilbert/Commonwealth. Don hired me to work on an archaeological survey in the Hiawatha National Forest in the Upper Peninsula (UP) of Michigan. For the record, much of the Hiawatha is swamp, and the biting flies are voracious. It was one of those surveys where we didn't find much (I remember digging hundreds of negative shovel tests), the hours were grueling, and we ate from a communal Crock-Pot. I vowed to never return to the Hiawatha. This proved to be a futile vow.

I started at CAS that fall and was exposed to a range of new ideas. I participated on an archaeological excavation at a late Iron Age Oppida site in Germany. My co-advisors for my master's at CAS were Peter Wells and Guy Gibbon. My master's thesis explored the ways the peoples of temperate Europe were perceived by Roman authors and how Roman culture shaped these observations. My thesis was strongly influenced by Wells's research and an ethnohistoric archaeology course I took with Janet Spector. I also took classes with Christine Hastorf, Ian Hodder, and Colin Renfrew.

I planned on taking a short hiatus from CAS and to return for my PhD, but was sidetracked by CRM. I ended up working in the private sector for 22 years, mostly with Commonwealth Cultural Resources Group (CCRG), which Don founded after Gilbert/Commonwealth stopped doing CRM. My first CRM job after CAS was, ironically, directing the Hiawatha survey!

During my CRM career I consistently worked with a core set of clients, specifically the national forests in Michigan and Wisconsin. There were other clients as well, but my long-term relationship with the U.S. Forest Service was unusual in CRM, where it is common to travel across the country doing projects for numerous clients. This allowed me to learn the cultural and natural resources of the region and to develop strong relationships with the archaeologists at these forests like John Franzen, Mark Bruhy, Eric Drake, and Troy Ferone.

My experience doing archaeological surveys and excavations in the north woods brought everything I had learned in class into focus and then some (Figure 3). I was involved with the entirety of projects from proposal through reporting as a principal investigator and project archaeologist. I began to see the relationship between natural ecology and the settings of different kinds of archaeological sites. I didn't realize it at the time, but I was formulating a dissertation while surveying the forest.

A series of events led me back to graduate school at MSU to pursue a PhD in 2006. First, Congress was making noise about cutting back the historic preservation legislation that

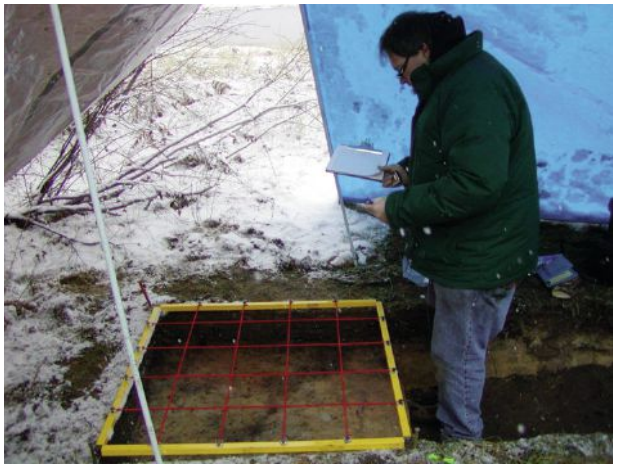

Figure 3. The tarps worked pretty well as wind breaks along the shore of Lake Superior in December 2005, but the field conditions were far from ideal. CRM can present some unique field schedules. Photo courtesy of James Montney.

formed the basis of CRM. Second, conversations with Bill Lovis made the idea seem feasible. Third, I realized that the archaeological data I was generating on the Hiawatha was ripe for a regional study.

I took classes at MSU, continued to work at CCRG, and developed a dissertation topic to explore Late Woodland settlement and subsistence in the UP. I had great classes at MSU with Helen Pollard, Jodie O'Gorman, Lynne Goldstein, Bob Hitchcock, and Bill Lovis. My guidance committee chair was Bill Lovis, who did a good job keeping me focused while encouraging me to "step up my game." Additionally, John Franzen at the Hiawatha worked with me on developing mutually beneficial tasks within contract projects.

I was offered the position of Heritage Program Manager (Archaeologist) at the Chippewa National Forest (CNF) in northern Minnesota shortly after I defended my dissertation in 2014. My forest service colleagues Eric Drake and Troy Ferone told me about the position and encouraged me to apply. The position was appealing in that the Chippewa was in the north woods, and the archaeology was not a radical departure from that of northern Michigan and Wisconsin. Another benefit was that the retiring archaeologist, Bill Yourd, would be there to ease the transition.

It's difficult to describe a typical day on the job at the CNF because there really isn't a typical day. I usually have a list of things I want to accomplish, only to have that derailed within an hour of sitting at my desk. There are about 3,000 archaeological and historic sites within the forest and we identify more every year. These range from 10,000-year-old Native American sites to twentieth-century forest service buildings. My primary responsibility is to ensure forest service activities such as timber harvests or campground development do not impact those sites. I try to get into the field as often as possible—often to verify site locations or to do small-scale archaeological projects (Figure 4). I love working in the woods!

About 40% of the CNF falls within the boundaries of the Leech Lake Band of Ojibwe Reservation (LLBO). As a result, I work closely with the LLBO Tribal Historic Preservation Office as well as their Heritage Sites Program. We are currently working together on a project that examines nineteenth-century Ojibwe homesites associated with the historic Leech Lake/Red Lake Trail. Projects like this have mutual significance to the LLBO and the CNF and reflect our shared approach to heritage resource management.

I am excited about the partnership opportunities that have presented themselves. In addition to the partnership with LLBO, CNF is working with the Superior National Forest on a project to improve our shared curation facilities. CNF has also begun a partnership with St. Cloud State University (SCSU) to provide students in their CRM graduate program internship opportunities where they gain real world experience. SCSU students have done archival research and prepared draft National Register forms, and we are planning a project for this summer that will involve SCSU, LLBO, and the CNF.

Figure 4. Shovel testing in a campground on the Chippewa National Forest in 2016. Photo courtesy of Craig Taylor.

My position with CNF also gives me the pleasure of coming home every evening. During my CRM days, I was often on the road for weeks at a time, which is hard on family life. I was sometimes able to bring my family along on field projects and allow them to "vacation" while I worked. Likewise, one of my daughters occasionally participated on projects as a volunteer. As good as those experiences were, it didn't make up for missing events at home like youth sports, school concerts, and those unplanned moments and day-to-day interactions that make family life such a joy.

As I look over my career, it is clear that the path to my former and current positions was "a series of fortuitous events." When I took the MSU field school in 1984, a career with the forest service was not on my radar. However, the groundwork was laid through the people I met who pointed me to the next stage. This process has continued to my position at the CNF and is probably still working in the background to reveal the next opportunity. Also, don't let a bad experience in archaeology color your perspective—a bad field season on the Hiawatha for me ended up as a gateway to a dissertation. I thank all who played roles in my decision process toward a career in archaeology, as well as those who served as mentors and colleagues throughout my career.

Anyone going into archaeology should seriously consider working in the private and public sector. There are good opportunities with the federal government and some great archaeology. I believe in being open to options and seizing opportunities as they present themselves, wherever they may be.

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How I Became a Highway Archaeologist

I proclaimed my professional aspirations of becoming an archaeologist at age seven. Growing up in rural Minnesota, I was surrounded by fields filled with Native American artifacts and woodlands that held abandoned homesteads. Every week I would visit the library and check out books on Mesoamerica and Egypt. I was an avid reader of *National Geographic* magazine stories about exotic people and faraway places. In one issue I found a centerfold of Ramses II. His mummy was so mesmerizing that I taped the Egyptian king on my bedroom door next to Billy Idol and John Stamos.

My first archaeological field experience came when I was 15 years old. My friend's older sister was dating an anthropology student at Luther College. Since everyone knew I wanted to be an archaeologist when I grew up, they invited me to volunteer with them at Blood Run, a prehistoric site located on the border of South Dakota and Iowa. This is where I met my first archaeologist, Dr. L. Adrien Hannus, an anthropology professor from Augustana College. It was exactly like meeting a celebrity, and being on site with Dr. Hannus made troweling through a bone- and debitage-filled refuse pit that much more exciting.

Three years later, I was at Augustana College washing artifacts in Dr. Hannus's basement laboratory. After two years in South Dakota, I transferred to the University of Minnesota and earned a bachelor of arts degree in anthropology. During the summer and holidays, I took every opportunity to find employment in the field. I held archaeological technician positions working for a contract firm in Wyoming, the National Park Service, and the Ottawa National Forest in Michigan. In the backyards of dead presidents, deserts, and dense forests are where I gained invaluable experience in all phases of archaeological investigation and site types. The field is where I built my foundation in archaeology methods and narrowed my research interest to historic-period archaeology. The people who lived here only 150 years ago interested me, and it was so easy to meet them through their familiar material culture, old photographs, and writings.

Once I graduated, I applied to several anthropology graduate programs and decided to work with David Brauner at Oregon State University (OSU) researching Fort Hoskins, a Civil War–era site. Once in the mountains of the Northwest, I navigated through the requirements for a master's degree (MA) in anthropology. I taught for the university and packed as much field experience onto my vitae as time would allow working for cultural resource management (CRM) firms and the Willamette National Forest. I learned about Section 106 of the National Historic Preservation Act (NHPA) and the National Register of Historic Places in OSU's applied anthropology program and while working with federal agencies.

Two years after obtaining my MA, I returned to school to earn a doctoral degree. Since I did not necessarily want to teach, many colleagues thought a PhD was a waste of time and money. While I did not wish to pursue a place in academia, I wanted a doctoral degree because it was a personal and public way to demonstrate my commitment to the discipline, and I did not want the absence of the degree to limit future career options. My biggest difficulty was that there were no doctoral programs in the Northwest in historic

archaeology. I searched for a department that could accommodate an archaeology focus without moving to the east coast. I found that the urban studies department at Portland State University (PSU) was interested in my academic pursuits and Ken Ames and Carl Abbott agreed to serve on my dissertation committee.

Luckily, I already had a background in anthropological theory from OSU, but at PSU I added urban history and theory to my academic portfolio. This new way of thinking about people and places broadened my understanding on the evolution of immigrant neighborhoods, and the rise and fall of extraction economies—an ideal approach for my dissertation on an urban mining town that went through boom and bust periods with various ethnic communities. In this environment I was also exposed to topics in transportation, social psychology, and planning. Since my education was tailored and unique, it forced me to become independent and self-motivated. In the end, my education was a conglomeration of community development, urban geography, and archaeology that gave me the perfect foundation for my future.

After graduation, I landed an archaeology position with the Oregon Department of Transportation (ODOT). Here, a team of engineers, environmental specialists, and cultural resource experts combine their findings, follow legal processes, and make decisions to deliver transportation projects that balance safety, community, and the environment. The technical side of this job allowed me to visit the entire state and interact with various stakeholders. In order to determine if archaeological surveys were needed, for example, I visited project areas and consulted with federally recognized tribes and other stakeholders. Each project presented a unique set of challenges that caused me to grow as an archaeologist and professional. I digested Section 106 and 4(f) on a daily basis, and this diet of cultural resources laws cemented my future as a highway archaeologist whose success hinged on balancing progress and preservation.

In order to fill my passion for research while at ODOT, I took an adjunct position at the University of Oregon (UO) where I was able to design and teach their first historical archaeology course and direct a field school. In addition, I secured funding through the Discovery Channel to carry out a survey at the Donner Party campsite in California. These research pursuits led to numerous papers, presentations, and a book.

After a year with UO, I took a position as the head of the cultural resources section for the Maryland Department of Transportation's State Highway Administration (SHA). In Maryland, the highway projects are fast and furious, resulting in data recovery projects with robust public outreach components. Here, there are ample opportunities for research, public outreach, and publications. Although our main mission is to consider the potential impacts on cultural resources from highway projects, I was given the opportunity to create and grow the department. We now have a public outreach program that is funded to carry out archaeological research, a right-of-way program that manages aboveground resources on our property, a historic bridge program, and a Native American consultation program. So in addition to complying with Section 106, we also have agency support for stewardship initiatives.

About a year into my position, I decided to start a family; Nicholas arrived soon thereafter (Figure 5). Instead of researching and writing, I now spend evenings on third grade homework and summer afternoons riding roller coasters. These changes are welcome and help me sustain a work-life balance. Admittedly, many of us find ourselves choosing between one or the other. In my situation, I found it possible to have both a family and career because I established a solid employment history in archaeology and completed my graduate education by the time I was 35 years old. Secondly, I have a partner who supports me in my career. This gives me the flexibility to put in the occasional late night at the office and to travel for my work. I believe it is possible to have both children and a career, but prepare to be flexible; sometimes you will need to pack the kid along for a conference or field project.

Figure 5. Nicholas at John Paul Jones's birthplace in Scotland. Photo courtesy of the author.

Figure 6. Julie excavating at the Indian Queen Tavern along U.S. 1 in Bladensburg, Maryland. Photo courtesy of Nichole Mutchie.

I usually take several weeks during the summer to direct archaeological projects along transportation landscapes. The places I investigate along the highway include everything from seventeenth-century plantations to shipwrecks (Figure 6). Currently, I am working on the Belvoir Plantation in Maryland and regularly engage with the descendants of enslaved African Americans who lived on the site 200 years ago. As part of the public outreach component of the project, I deliver public presentations and coordinate meetings and site tours with the local community and agencies. The most rewarding aspect of this work is watching it transform into a community project. This is the setting where you realize that archaeology is not just about artifacts, it is about people.

I am also responsible for managing archaeologists and architectural historians at SHA. I review contracts and invoices, oversee budgets, and sign correspondence. During complicated projects, I work closely with my staff to move through the Section 106 process. Although these times can be frustrating, they are also the most intellectually rewarding. A successful outcome on a complex highway project involves balancing political priorities, community desires, engineering, safety, environmental concerns, cultural resources, and budgets.

Although my professional needs are met, I also conduct research as an affiliate with UO at a late medieval tower house in southern Scotland. I also have the opportunity to participate in television documentaries, including *Time Team America*. When the director was beginning to assemble the cast, I suggested he consider Adrien Hannus as one of the archaeologists. Almost 20 years later, my professor and I reunited in North Carolina to search for the Lost Colony of Roanoke.

The advice I would give to someone interested in pursuing a similar career in archaeology is to search out every opportunity you can to participate in field and lab work as early in your career as possible. You need to spend summers working as an archaeological technician and becoming intimate with sun showers and low-budget motels. These experiences will solidify your commitment, give you a knowledge base to build upon, and connect you with people who will help you in the future. You must learn how to write; embrace peer review and improve. Move quickly through your academic training, but allow time for applied experiences. Gaining experience and an education early is imperative if you are a woman who chooses to balance family with a career. Furthermore, be kind to your colleagues and stay humble. Do not be afraid to move across the country for a new job; learning about a different time period and/or region will fuel your sense of inquiry and curiosity as your career evolves. Perhaps most importantly, share your discoveries with the public, descendant communities, and each other. This will contribute to the overall mission of anthropology and remind you why you chose to be an archaeologist.

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Fear and Loathing in Academe: How I Became Director of a National Museum

One of my earliest memories is visiting the Army Medical Museum in Washington, DC, with my mother. The pathological and osteological specimens in the context of a museum had a profound impact on the course of my career. The summer I was 14, I visited the historical museum in Weaverville, California, which had a glass display case containing a Native American skeleton. I became fascinated by the bones and decided that I wanted to be an archaeologist.

When I was 17, I attended the National Science Foundation Program in Field Archaeology at Clarion State College in Pennsylvania. A summer of scraping dirt and sweating under the tutelage of Gustav Konitsky made me wonder about my career choice.

When I started college at the University of Chicago, I wanted to do Middle Eastern archaeology. Leslie Freeman took an interest in me and became my unofficial anthropology advisor. His support helped me through a tough academic program, but also led me to question my commitment to the Middle East.

The summer of 1976, I attended a field school at Kampsville, Illinois. Jane Buikstra directed excavations of two burial mounds on bluffs above the Illinois River. Another hot, buggy summer of shoveling fill caused me to wonder again about archaeology as a career. Jane and I have remained in contact ever since, and she has supported my career by writing letters of recommendation.

By the time I graduated from college, I was unsure about my future and decided to take time off. I bounced between unfulfilling jobs for two years, but also visited museums, read, and decided to study a literate Mesoamerican culture. That decision guided where I applied to graduate school and my choice to enroll at Penn State. Christine and I wed just before moving to State College in 1979.

Mentors in graduate school included William Sanders, David Webster, Bennett Dyke, James Hatch, George Milner, and sociologist Clifford Clogg. Frank Saul and George Armelagos provided important off-campus osteological training. I became a father in 1983 and learned to think in 30-second bursts and write during my son's naps, between feedings, and late at night. I took interesting courses that I did not need to graduate and attended the 1985 Smithsonian Short Course in Paleopathology taught by Donald Ortner. Faculty members encouraged me to publish a book chapter and two journal articles.

I held various part-time jobs but needed more stable income to help support my family. Graduate assistantships were sparse and it was unusual to get more than one per year, with the exception of the coordinator of the Anthropology Museum. This was a full-year assistantship, with the possibility of reappointment. I visited James Hatch, director of the museum, and expressed interest in exploring a museum career. He offered me the museum coordinator assistantship and, for two academic years and summers, I oversaw the museum's day-to-day operations. I loved it and marvel that I could focus on my research and complete my dissertation.

One reason I was a student for nine and a half years was fieldwork at the Maya site of Copán, Honduras, under William Sanders and David Webster. I was on a crew surveying the Copán River valley for three months in 1982. I directed excavations at two small, rural sites and undertook my dissertation research with a National Science Foundation dissertation improvement grant for six months in 1984. I returned in 1985 to complete my dissertation fieldwork. At Copán, I realized that what I liked about archaeology was directing projects, not digging.

My final year of graduate school, I was teaching as a part-time instructor, writing grant proposals, applying for jobs, and finishing my dissertation. I joked with my students that I was participating in a sleep deprivation experiment and, if I fell asleep during class, they should not wake me. The lack of sleep paid off. I finished writing my dissertation and

Figure 7. Stephen (far left) getting sunburned while filming a segment of the Out of the Past *television series at Los Mangos, near Copán, Honduras. William Sanders is the man with the white beard standing to the right. Photo courtesy of Scott Zeleznik.*

passed my defense in December 1988. My dissertation was a paleopathological and paleodemographic study of low-status Maya skeletons from Copán. In January 1989, I began six months of directing excavations at two elite sites near Copán (Figure 7). A U.S. Student Fulbright grant and a National Science Foundation research grant (with William Sanders) funded the project.

The job search did not go as well. I was offered a position as a physical anthropologist during my research project, but I had to turn it down. When I returned from Honduras, I had a doctorate and data and, like many of my peers, I believed my future lay in teaching. There were few museum openings for archaeologists. I applied for every teaching and museum position that fit my qualifications. Eventually, the Wyoming Historical and Geological Society hired me as a paid curatorial intern. The internship taught me lessons about cataloging collections, which have paid off throughout my career. Later, Penn State hired me to coordinate research on teenage pregnancy and substance abuse. That job also paid off by helping me to develop my supervisory and negotiating skills.

At an American Anthropological Association conference, I saw a job posting for director of the Hudson Museum at the University of Maine. I was interviewing for teaching positions and almost did not take the opportunity to interview for the museum position, which I did not think was entry-level. However, I scheduled an interview, eventually interviewed on campus, and was offered the job, which I began in 1991.

I initiated my professional museum career as director, but my staff was small, so I also had to participate. My prior museum experience was critical to my job success (cataloging collections), but so was my teaching (offering classes), research (curating exhibits), grant writing (raising money), and directing (supervising others). Richard Emerick, emeritus director of the museum, became my mentor and helped me learn how to run a university museum. While I was director of the Hudson Museum, my field research shifted to analysis of skeletons from the Kaqchikel Maya capital of Iximché, Guatemala, and then to settlement survey of Mixtec Teozacoalco in Oaxaca, Mexico (Figure 8). David Reed and I coedited *Bones of the Maya,* the first book to bring together research on Maya skeletons by multiple scholars. I became vice president of the Maine Association of Museums and vice chair of the Maine State Museum Commission.

Museum directors typically do not stay at one museum for their entire careers. In my opinion, there are some underlying reasons. Initially, overcoming challenges is exhilarating, but then they begin to feel repetitious. Members of boards, staffs, departments, and administrations increasingly become used to and ignore a director's calls to action. Directors inevitably make missteps that become hard to ignore. Museum directors can move into other directorships, become consultants, teach, or retire. Not many museums are interested in hiring a director to do anything else, because directors are better at giving orders than taking them.

Figure 8. Stephen (right) and Mexican colleague José Leonardo López Zárate standing in the ball court at the Mixtec capital of Chiyo Cahnu, located on a mountain overlooking San Pedro Teozacoalco, Oaxaca. Photo courtesy of Ismael Vicente Cruz.

One reason I left the University of Maine was that the administration did not support my field research. For more than 10 years I used evenings, weekends, and vacations for my research. During this period, Christine and I had our second child. Internal conflicts resulting from being a father, working at the museum full-time, and using my free time for research took a toll on me. I felt increasingly frustrated and worn out.

I left Maine to become director of the Museum of Anthropology at Wake Forest University in 2002. I brought my skill set to an institution with a different focus and challenges than the Hudson Museum. In general, I did the same tasks I had

done previously in a new setting, but now with the agreement that I could do my research on museum time. I continued my research at Teozacoalco and coauthored a book with C. Roger Nance and Barbara Borg, *Archaeology and Ethnohistory of Iximché*. I continued my involvement with museum organizations as treasurer of the Southeastern Museums Conference and regional representative for the Association of Academic Museums and Galleries. I also began serving on SAA committees.

My satisfaction at Wake Forest decreased through time as I was unable to work with the faculty and administration to evolve the museum to fit my vision of what it could be. I became less committed to remaining within academe. My mother, who lived in Colorado, was becoming incapable of caring for herself, and Christine and I desired to move closer to her. I applied for museum positions based on geography and potential, rather than university affiliation and discipline. Unfortunately, my mother passed away before I landed a job near her.

I have been executive director of the National Mining Hall of Fame and Museum in Leadville, Colorado, since 2014. The organization has a congressional charter and national reputation. I am continuing my research at Teozacoalco and my involvement with professional organizations as vice president of the Mountain-Plains Museums Association and as a member of the SAA Committee on Museums, Collections, and Curation.

This is my first job without a "safety net." Colleges and universities will usually pay their museums' utilities and staff salaries, unless the museums become untethered from their academic mission. An independent museum must endeavor to maintain cash-flows while remaining true to its mission. The challenges I now face are different than previously. However, I believe the skills I developed and honed through academic training and successive moves have prepared me for this current phase of my career.

My advice to anyone thinking about archaeology as a career is this: Learn something from every opportunity you are offered and detour you take, get as broad an education as possible, and do not fret too much if your career leads you in unexpected directions.

—Stephen L. Whittington (director@mininghalloffame.org) is the executive director of the National Mining Hall of Fame and Museum in Leadville, Colorado.

Archaeology: Why I Love It and How I Make It Work for Me

I literally just had to count on my fingers to find out how long I've been doing archaeology. Coming up on 10 years this June. It's been long enough that I couldn't quite remember, and yet I remember everything about it. Funny how the brain works like that. I've wanted to be an archaeologist since I was a little kid. I grew up camping with my family and hiking all over the American Southwest—being outdoors and exploring seemed like second nature. I begged my mom for a subscription to *Archaeology* magazine, and spent a majority of my high school afternoons poring over the pages and learning about fantastic discoveries from across the globe. Classic nerd, I know.

After receiving a scholarship to the University of Utah, I wasted no time in declaring anthropology as my major. Looking back, I realize I was hungry. I wanted to get my hands dirty and get as involved as I could with anything old or ancient. My opportunity came after a lecture led by the lovely Professor Joan Brenner-Coltrain. She spoke about the evolution of early man and showed off some flashy castings of early hominid skulls. Maybe it was all the talk about evolution, or maybe it was the long-winded names of these early species, but something switched inside me, and after class I plowed down the aisle and asked how I could get more involved. She kindly directed me to the Archaeology Center on campus and thus began my love affair with archaeology.

I started out doing data entry for the Range Creek Field School, entering photo log information, typing up GPS logs, labeling artifacts, and writing on photos. I was under the direction of Dr. Shannon Boomgarden, and eventually Dr. Duncan Metcalfe, both of whom answered all my stupid questions and really acted as guiding forces in my archaeological career. I was encouraged to attend the field school at Range Creek—and from there, it was all over. But by all over, I mean just beginning. Once I had a taste of fieldwork, it was in my blood. In my bones. There is something so raw and fantastic about wandering in the wilderness. It's the connection you make with the land, but it's also the connection you make with the past. Being able to walk onto a site and know you are probably the first person to step there since it was abandoned is an indescribable feeling.

In 2007, I was accepted into the anthropology graduate program at the University of Utah. Dr. Metcalfe must have liked something about what I was doing because I was invited

Figure 9. Jamie recording a historic campsite site in eastern Utah. Photo courtesy of the author.

back to Range Creek as a teaching assistant. Those were honestly some of the best years of my life. I made fantastic friends, explored the rugged terrain of the Tavaputs Plateau, and started to develop my teaching skills (Figure 9). The winter of 2007/2008 was also a banner year for powder. Long story short, I started to let school slide while I myself was sliding down mountains on my snowboard. It wasn't until I was sitting in a graduate seminar meeting with Dr. Metcalfe that he called me out. He basically told me—in the nicest way possible—what a disappointment I had become and that if I was to take my master's exams at this pace, he would fail me. His words cut faster than a punch to the stomach, but to this day I am so grateful that he said them. I knew deep down that I was capable of being a much better student, and that failure was not an option. And in 2010, when I took my master's exams and received a high pass from my graduate committee, I knew that it was due in part to that push from Dr. Metcalfe.

Regarding my professional career, I had this notion that you start at the bottom and then work your way to the top. So I spent time as a monitor, and a lab technician, and then a field technician, and then a project manager/principal investigator, and you know what? I didn't like where I ended up. I was dealing with clients and budgets and business development and had completely lost all the reasons why I ended up doing archaeology in the first place. Now this is normal, and I would say most archaeologists experience this disillusionment at some point in their careers. And it goes one of two ways—you figure out a way to be happy as an archaeologist, or you find a new career path.

For me, finding happiness with archaeology meant forging my own path. I was at the point in my life where I didn't want to be traveling all the time, and I didn't want to be grinding away in a position that sparked zero passion within me. Knowing I wanted a husband and a family and knowing I still wanted my fingers in the archaeological pot—so to speak—I grabbed hold of the reigns and took back control of my life. I let colleagues know what I wanted and what I was looking for, and I swear by putting those intentions out into the universe, the right jobs just sort of found me. I still practice archaeology and am currently a field manager for SWCA Environmental Consultants and the program director for Project Discovery, a nonprofit archaeology education project based out of Salt Lake City, Utah. I could be doing a million different jobs, but these are the ones that best suit me and my particular set of skills (Figure 10).

Am I overqualified to be a field manger? Yes. But as a field manager I am responsible for field operations, management of field and survey crews, management of field data, and the drafting and finalization of site forms and reports. And in this position, archaeology is still tangible for me. I know why

Figure 10. Jamie excited about a pictograph panel in western Colorado. Photo courtesy of the author.

I love it, and why documentation and protection of sites is so important.

With Project Discovery I am able to harness my passion for archaeology and teach it to others. As a program director I work primarily with high school–aged students and through a series of lectures, labs, and field experiences, teach them how to be stewards of the past. It is my belief that by educating these kids, I am instilling within them a sense of ownership—ownership of our collective past. Take a look in any local newspaper over the past year and you're bound to come across an article highlighting vandalism or looting or defacement of an archaeological property. Some of those acts were intentionally malicious, but I feel like a majority of them were products of ignorance. My goal (and the goal of Project Discovery) is to battle this ignorance through education.

I believe so strongly in archaeological education and public outreach that I ended up creating a website and blog to serve as my platform. I write stories, post pictures, share experiences, and make videos that I think will provide some insight into what we do as archaeologists. Is all my content gold? No. In fact, I'm pretty sure I have a couple posts that only my husband or grandparents have read. But that's OK because for every piece of crappy content, there's a good one too. I wrote a blog titled "Why Taking Arrowheads Is Bad" and was blown away by the number of comments and e-mails I received. Do I think my post changed everyone's mind on looting? No. But I do think that by putting content such as this out into the world, it brings archaeology to the forefront in people's minds and maybe someone, just one person, will act differently the next time they happen to stumble across, say, a Clovis Point.

Success in archaeology doesn't have to be thought of in terms of a bottom-to-the-top approach, but rather a cyclical progression of all your academic skills and professional experiences. Just because you're qualified for a high-level position doesn't mean you have to take it, and just because you are in a high-level position doesn't mean you know everything. A good archaeologist is never done learning and never stops asking questions. I have three pieces of advice for aspiring archaeologists. First, seize every available opportunity to volunteer and get involved. New experiences will enhance your skill set and will make you a more diverse job candidate. Second, build a professional network. Archaeology is a rather small community and the more connections you can make, the better. The folks in your professional network can help you find jobs, write letters of recommendation, provide research opportunities, act as mentors, etc. Never burn bridges or leave a position on bad terms—it will come back to haunt you. Trust me. And third, keep in mind that archaeology isn't just fieldwork. There are so many different facets to archaeology that can be just as rewarding and intriguing as fieldwork. It's up to you to figure out where your strengths are and what your professional goal is. Because at the end of the day, we do archaeology because we love it, not because we're going to get rich doing it.

—Jamie Stott is a field manager for SWCA Environmental Consultants and the program director for Project Discovery, a nonprofit archaeology education project. You can find Jamie at www.JamieStott.com, info@jamiestott.com, and on Facebook (www.facebook.com/jamieclarkstott), YouTube (www.youtube.com/user/jamieclarkstott), and Twitter (@jamiestott_).

Áhki Wuyitupôhtam (The Land Is Sacred): A Career in the Sacred

The word *archaeology* always fascinated me, yet at the same time it also made me cringe. I always liked the way the earth felt, the smell, the warmth, and the grit. As a child, I remember playing in the woods thinking about those who came before me. I imagined a hunting party that might have stopped for a night on a hill a thousand years ago. I imagined them reworking their tools before they moved on. When I became an adult, I began to think of those who would come after me. Will these woods, where I played as a child, remain undisturbed? Will sacred areas be preserved for my children's children, or will we gather around a power station to tell my grandchildren creation stories?

My view of archaeology, development, and consultation changed when I graduated high school. I remember hearing about the Oka Crisis. The Oka Crisis involved the Mohawk people and the town of Oka, Quebec. It was a dispute over an expansion of a golf course that would impact a traditional Mohawk burial ground. I cringed about the possible desecration of Indian burials. Soon after the Oka Crisis in Quebec, the Lakota Sioux in South Dakota were facing their own crisis. Tensions between the Lakota and the federal government grew during consultation about turning the Wounded Knee massacre site into a national park. This news inspired me to get on a Greyhound bus and do my part to protect the site on the front lines. These two specific events impacted me and helped to mold me for my future work in Tribal Historic Preservation.

I was preoccupied with thoughts about consultation. How could tribal governments, indigenous people, archaeologists, and the federal government work through these difficult confrontations? Is it possible for these groups of people, with different viewpoints, to understand each other?

To indigenous archaeologists, there are spiritual implications due to the disturbance of the land and the taking of objects from our mother earth. It was this conflict between science and spirituality that became a theme of central importance to me. Indigenous people have a connection to the land; we come from the land, we learn from it, we care for it, and we return to it. We respect the land. When we take from it, we always give back to it. We should never take from the land without giving thanks. These are the values that I have carried with me as an indigenous archaeologist. When artifacts are removed from the earth (our mother), from that space and time, we give back to her with an offering or prayer. The past is not gone but a part of the spiritual present.

I was born an indigenous person in Colombia and adopted out to live in the United States. I grew up going to powwows and was raised Jewish. Once old enough, I had an opportunity to do archaeology in Israel. My fascination for archaeology was sparked again by working at Caesarea Maritima, King Herod's Palace. Thousands of artifacts were recovered at the site, and each one intrigued me. However, human remains were also excavated, and the disturbance of those burials upset me.

Because of my conflicting feelings about archaeology, I decided to focus on anthropology in college. I attended Central Connecticut State University where my studies included all anthropology subfields. Dr. Kenneth Feder was my archaeology professor at CCSU. We discovered that we both had wanted to grow up to be a triceratops when we were young. Unfortunately, my dream to become an herbivorous dinosaur was not to be, so I decided to pursue a more practical career path.

After applying to many museums and to several Indian tribes, I was offered a position with the Mohegan Tribe of Indians in Connecticut. My position as a cultural programs coordinator involved all aspects of anthropology. It included Native art, music, dance, and language. I planned powwows, learned and taught the Mohegan language, developed community outreach programs, and gave presentations and performances. I conducted tours of important cultural sites, and I assisted in tribal ceremonies. I also collaborated with the Mohegan museum, archaeology department, and library archives, and conducted research and wrote various articles. I

Figure 11. Jay (second from front) and 12 representatives from six New England tribes paddle the dugout canoe in the Mystic River. Photo courtesy of Dave Robinson.

enjoy experimental archaeology and use traditional techniques based on traditions, oral history, and archaeology to replicate past lifeways. In my spare time, I built wetus/wigwams and often volunteered with my wife and her people, the Mashantucket Pequot, across the river. I also assisted in the project "Reclaiming the Waterways: Mission Mishoon—The Dugout Canoe of the Pequots": we used a traditional method of burning and hand scraping to construct the largest dugout canoe (36 feet) made in over 200 years (Figure 11).

In 2012, the Mohegan Tribal Historic Preservation Office (THPO) was formed. By 2012, I had been working as cultural programs coordinator for 13 years. My interest in historic preservation led me to transfer departments. I became the archaeology field supervisor for the Mohegan THPO archaeology department. One of my goals in becoming the archaeology field supervisor was to learn and promote the process of protecting traditional sites on and off reservation land.

As the archaeology field supervisor my duties vary. On the THPO side, I am a Native American Tribal Representative on federally funded projects pursuant to Section 106, National Historic Preservation Act to protect tribal cultural sites. We ensure that historic properties are taken into consideration at all levels of planning and development. This includes conducting walkovers of sites, monitoring archaeology done by cultural resource management firms and assisting the THPO on consultation with federal agencies; project proponents; and state, tribal, and local governments. We often meet with neighboring tribes throughout the East Coast. As Native people, we know our traditional cultural properties. For example, we know where a giant once stepped and formed a river. This type of information may not necessarily be known by archaeologists making the Native perspective important during consultation.

On the archaeology side, I conduct surveys and map stone features on the landscape. On these surveys I'll note potential medicinal plant species as well as potential environmental and wildlife impacts on a project. I analyze and process artifacts and soil samples and become an educator and conduct outreach programs for the tribal community (Figure 12). I also supervise the archaeology field school, seasonal interns, and field technicians. During the field school I act as a cultural advisor, integrating indigenous ideology, tribal tradition, and cultural protocol into the program. The field school is a tribal based program rather than a university program. "The field school brings together students and staff of diverse backgrounds to learn about colonial history, Mohegan history and heritage, the history of North American archaeology, and—not least important—the often-troubled relationship between archaeologists and indigenous communities" (Craig Cipolla, Mohegan Archaeological Field School, Connecticut [U.S.], Course packet, p. 1, 2016). As Mohegan tribal member and Tribal Historic Preservation Officer James Quinn states, "We are quite capable of telling our own story, in our own way. It is direct expression and exercise of our sovereignty as a tribal nation" (Quinn, personal communication 2012).

I believe that my most memorable experience is still to come. In January 2017, I will be returning to my people in Colombia and joining Dr. Santiago Giraldo on preserving the sacred Ciudad Perdida. This site is preserved and protected with, for, and by indigenous people, the Kogi/Arhuaco. I hope to develop an intertribal archaeology program that will bring indigenous people from different groups to learn about the preservation programs of other tribes. I hope to share with and bring people together to learn archaeological methods and conservation plans and to help them become aware of environmental concerns and sociopolitical issues facing different tribal groups.

Figure 12. Jay analyzing Mohegan Shantok pottery. Photo courtesy of Jessica Marie Long.

The lure and fascination of archaeology often is in the adventure and danger. In Israel, we once had to evacuate the site for a week because of war jets with missiles that were flying over us. That was easy as we just rode camels in the desert and lived with the nomadic Bedouin until it was safe to return. That may sound dangerous to some people, but it was minimal when compared to a bloodsucking arachnid, the deer tick. In the northeastern United States, the deer tick, and the disease it carries, can be highly dangerous. Trying to avoid tick-infested areas is impossible when you work in the New England woods nine months out of the year.

Over the years I have continued to balance science and spirituality in order to justify archaeology. I have seen sacred areas destroyed by vandalism, archaeology, development, or natural disasters. I feel that in my current position, with my knowledge and experience, I am better able to help protect these areas. I feel that I am a part of protecting the sacred. I am honored to care for our ancestors and protect our sacred spaces for the future.

Tribal consultation is crucial if we are all to come together. For example, the Dakota Access Pipeline Project has damaged sacred stone formations and burials and will very likely contaminate the water for the Standing Rock Sioux Tribe. Tribal consultation broke down. This is what keeps me in archaeology and tribal historic preservation. I continue to fight for our right for input as indigenous people. Another aspect of my job that I love is being able to work outdoors. *Backpacker* magazine names archaeologist as one of the top ten outdoor jobs in 2016. I am happy to be a member of the Society for American Archaeology's Native American Relations Committee because I have found other archaeologists who feel the way that I do.

—Jay Levy (jlevy@moheganmail.com) is the archaeology field supervisor for the Mohegan Tribe of Indians of Connecticut, Tribal Historic Preservation Office.

Doing Your Heart's Work

I was born in Bar Harbor and spent my first 18 years in Downeast Maine. My father had moved into the area in the mid-1970s from New Jersey and met my mother who had deep Downeast roots, being of Native American (Mi'kmaq) and Norwegian descent. It was her family, particularly her parents and aunties, with whom I spent most of my time growing up (Figure 13). The stories they shared about the area and our family instilled a strong sense of connection and respect for the landscape and its history in me.

After high school, I elected to attend Beloit College in Wisconsin. The decision was an easy one, as Beloit recruited me to play collegiate baseball and soccer. It ended up being the perfect fit given my interests, as Beloit has one of the top-rated undergraduate anthropology programs in the United States. It was here that I met my first mentor, Dr. Robert Salzer.

I developed a friendship with Dr. Salzer and his partner, Dr. Grace Rajnovich, while participating on the Gottschall Rockshelter Research Project. This project was dedicated to providing the "scientific" or evidentiary linkage to support the Ho-Chunk Nation's claim that their ancestors had built the effigy mounds. Dr. Salzer, an adopted Potawatomie trained under W. W. Taylor, was sensitive and respectful of the claim, as was Dr. Rajnovich, a Canadian archaeologist who had worked extensively with Canadian Cree First Nations in the Rainy River area. They, along with geoarchaeologist Dr. William Gartner, established a research environment utilizing a hybrid cognitive/contextual approach that interwove archaeological data, ethnographic information, and direct testimony from tribal elders into a compelling argument (Salzer and Rajnovich 2000).

Figure 13. From left to right: Grandma Lela holding Tippi the dog, Lela's twin sister Auntie Lily, Aaron, and Auntie Mickey. Photo courtesy of Ben Naumann.

This type of research was the opposite of the dominant research paradigm of the mid-1990s (Preucel 2006), and it was an approach I felt compelled to engage. I spent a decade assisting with this project and would eventually conduct a descriptive analysis of the site's lithic assemblage as part of my master of arts degree at Michigan State University (MSU). This would have never come to fruition if it were not for another of my mentors, Dr. William Lovis. He forced me to approach issues not only from a contextualized standpoint but also from a scientific one. He challenged the analytical and logical bases of my arguments, which enabled me to become a more critical thinker and a better writer.

After MSU, I spent the next couple of years working for private cultural resource management (CRM) firms in Wisconsin and Texas, and teaching as an adjunct faculty member at both St. Mary's College and Indiana University in South Bend. Quickly frustrated by the corporate mind-set of CRM work and the lack of upward mobility as an adjunct, I opted to return to academia to pursue a PhD.

I was accepted into the University of Washington's (UW) program to study under another of my mentors, Dr. Angela Close. Shortly thereafter, I started working in my spare time for the U.S. Army Corps of Engineers in Seattle. I mostly reviewed permit applications and assessed project compliance with applicable cultural resource law. A few years later, I earned a second MA and met my cousin-brother Randy Lewis, a Confederated Tribes of the Colville Reservation (CCT) tribal elder and activist, through my Corps mentor, Mr. Lawr Salo.

After copious amounts of coffee and a daylong conversation in the Burke Museum café, Uncle Randy recruited me to apply for a vacancy in the CCT History/Archaeology Program (Figure 14). I did and was hired into my current position. I have learned much under the direction of the CCT Business Council, Guy Moura (Tribal Historic Preservation Officer), Jackie Cook (Collections Manager and Repatriation

Specialist), and numerous other departmental colleagues, tribal elders, and members. It has been one of the most rewarding experiences of my life.

As an archaeologist of tribal descent working in a tribal cultural heritage office, I use and continually expand on all of the skills acquired from my prior experiences to help protect tribal sovereignty and cultural resources. There is no typical day in the office as I assist in the recovery of inadvertently discovered human remains, salvage eroding features, conduct public education/outreach, serve as principal investigator for the Chief Joseph Dam and Wells Dam hydroelectric projects, write reports, identify and protect traditional use area, and help train tribal members. I continuously work on trying to solve issues ranging from employee retention, supporting tribal member advanced degree production, satisfying contractual obligations, and engaging in productive and meaningful consultation.

The consultation process, as mandated by Section 106 of the National Historic Preservation Act, is one of the more potentially contentious parts of the position. It typically includes a review of an undertaking and its area of potential effect, an assessment of potential effects to any cultural resource, and plans for how to mitigate for any such effects. It is a process predicated on open communication between parties, but sometimes that process can become derailed as in the cases of Standing Rock and the Ancient One (a.k.a. Kennewick Man). While most consultation never reaches such contention, the possibility of it doing so is never too far away, especially for our office that engages in consultation for projects spanning across nearly one billion acres of traditional territory (www.colvilletribes.com).

While my career path has been a circuitous journey, I have learned a great deal about life and archaeology. For me, I was unable to strike a good balance between life, the academy, and work during my pursuit of advanced degrees. I found myself being selfish with my time and mental space during this period, which tended to isolate me from personal relationships. It has only been after completing most of my schooling and starting a family that I have struck a better balance. Be careful of this pitfall, as I have come to realize now that the academy is partly designed to isolate the individual.

Second, there is no substitute for firsthand experience. Anyone contemplating becoming involved in cultural heritage management should not limit themselves and experiences to archaeology. Cast a wide net and engage in cultural anthropology, cultural geography, history, linguistics, physical anthropology, sociology, etc. Remember, archaeology is part

Figure 14. Cooking salmon in Pateros, Washington, for Carlton Complex Wildfire Benefit (left to right: Shelby Miller-Poole a.k.a. "Handsome Boy," Aaron, Randy Lewis). Photo courtesy of Madeline Naumann.

of the humanities, and thereby is dedicated to the study of the human experience. Archaeology studies the human experience through the proxy of material culture, and it is therefore just the study of things. It is only by gaining an understanding of the range of human behavior that you will come to better understanding what it is you are doing and why.

Third, as I have tried to illustrate, cultural heritage management is not performed in a vacuum. I have met many different advisors, mentors, friends, and colleagues to this point who I truly value. I have mentioned some in this piece, but please be aware that there are many more. Also understand there will be those who will attempt to put roadblocks in my

path, and you will likewise experience both. My advice is to be sure to assess the situation and relationship before making any decisions. But, if it appears there is no path forward, then figure out how to go around them, as this will save you time and energy in the end.

Lastly, forever be a student and continually build your skill sets. I am constantly learning something new that then can be applied to help solve complex issues and contribute to heritage management. A productive way to do this is to periodically reflect on the tools you need to do the work you visualize, and then figure out how to obtain them. Examples of areas to build skills include, but are not limited to, accounting, fieldwork, theory, history of archaeology, methods, laboratory analysis, geospatial software and analysis, interacting with the public, teaching, statistics, managing large and varied data sets, public speaking, effective presentation of information, and writing. Also, don't be afraid to be creative and try to borrow from other fields, archaeology has done this for a long time as it has rarely developed its own methods.

I had little prior exposure to archaeology before attending Beloit College other than knowing I had a passion for connecting the present to the past. After taking several classes and participating in my first field experience, I realized archaeology, and then later cultural heritage management, was a profession to which I could dedicate my life's pursuit because it focuses on that connection. As you go through your life's adventure, listen to your heart. Periodically stop and ask yourself why you want to do this work. If your heart is telling you something else, then follow it; otherwise you could end up harming yourself and/or potentially others. By having followed my heart, I find myself contributing to the largest cultural heritage program in Indian County and doing rewarding work. Follow yours, and you too will find a valuable life's pursuit.

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I Wouldn't Want to Do Anything Else

When I was 14 years old, my martial arts instructor, who was also an anthropology student at the Universidad de los Andes in Colombia, asked for "volunteers" at the excavation he was running in the outskirts of Bogotá during summer break. My brother and I ended up working at this site known as El Cerrito during that field season. It was a lot of hard work, yet we found caches of offerings with gold figurines, emeralds, and votive pottery vessels, and to this day it is the only Muisca ritual site that has been excavated and analyzed. It was then that I decided that I wanted to be an archaeologist.

The Colombian-American anthropologist who inspired me was John McBride, and he became my first mentor. He has always been extremely generous with his knowledge, so not only did he teach me about excavation and context interpretation, but also taught me knapping and the backcountry skills needed to work in rural Colombia. More than anyone else, he instilled in me a love for anthropology and a fascination with the past that have guided my professional life.

I went on to study anthropology as an undergraduate at the Universidad de los Andes in Colombia. It was then a professional degree requiring lots of fieldwork. We spent all of our sixth semester out in the field, and if we chose the archaeology track, also designed a thesis project that involved excavation. By this time I was working with Carl Langebaek (Universidad de los Andes) at Tierradentro Archaeological Park in southwestern Colombia, so I tested Dean Arnold's exploitable threshold model among contemporary potters and then continued to work with the Tierradentro Archaeological Project for my thesis. With my friend Andrea Cuellar (now at the University of Lethbridge, Canada), we set up a comparative project and excavated the largest and smallest domestic terraces of a village dating to the Regional Classic Period. We spent three and a half months living in Tierradentro, where all we did was eat, live, and breathe archaeology, until we were actually quite sick of it.

That said, living for such a long time within an archaeological park provided me with incredible training in park management, especially because I ended up running errands for the Colombian Institute of Anthropology and History (ICANH), which runs four archaeological parks and handles all archaeological research permits, project oversight, and approval nationwide.

After graduation and some time doing CRM work, I applied to graduate school in the United States and was not accepted into any of the PhD programs I had applied for! Nevertheless, I was accepted into the Master of Arts Program in Social Sciences at the University of Chicago where I began working on the Sierra Nevada de Santa Marta, or more specifically on the Tairona polities and Teyuna-Ciudad Perdida Archaeological Park.

After finishing my MA with a focus on the history of Tairona archaeology, I moved back to Colombia and in 2000 was hired by the ICANH as a research archaeologist at Teyuna-Ciudad Perdida Archaeological Park. At the time, the 15-mile trail into Teyuna-Ciudad Perdida was under paramilitary control, with coca fields growing placidly far up into the mountain. I remember the terrible uncertainty of not knowing if I was going to make it home after each trip into the park.

A year later I applied again to PhD programs and was accepted at the University of Chicago, where I met many close friends and colleagues, as well as professors who would be incredibly influential on my work such as Alan Kolata, Michael Dietler, and Adam Smith. The ICANH provided me with a three-year leave of absence to complete my academic residence at Chicago, after which I moved back to conduct fieldwork for my dissertation on Pueblito and Teyuna-Ciudad Perdida and continue to work for the ICANH.

In 2006, I was named director-in-charge of the Teyuna-Ciudad Perdida Archaeological Park and archaeology coordinator for the ICANH and was given the responsibility of getting the park back into working order. We had just gone through three complicated years of paramilitary violence and a kidnapping of eight foreign tourists by the ELN (Ejército de Liberación Nacional) guerrilla group at the park. The ICANH had been forced to pull out all park rangers, practically abandoning it during this time. It was a very complex situation, compounded by the fact that we had to fix up facilities and hire new rangers, all on a shoestring budget. Most of what I learned about managing and preserving an isolated, backcountry archaeological park in a conflict-ridden area I owe to my good friend Septimio Martínez, who has been the park's administrator since 1998.

No education program can actually train you in all the complexities and intricacies of running research, conservation, community development, and heritage management programs at a site such as this one; it requires a long, hard, and enlightening apprenticeship on the ground, as well as much reading outside of the archaeological comfort zone. Additional training regarding the social, political, historic, and economic importance of a site such as Teyuna-Ciudad Perdida has been provided via ongoing discussions with Kogi and Wiwa indigenous authorities and friends; the guides who bring in tourists from all parts of the world; the muleteers who take care that our equipment, supplies, and food arrive in one piece; the lodge owners on the trail; and the team of park rangers and conservators who take care of the park. In this sense, it is an anthropologically informed approach to archaeology, conservation, heritage management, and community development. I have also learned invaluable lessons from a great number of friends who are wildlife biologists, architects, bridge builders, environmental educators, sanitation engineers, and agricultural scientists with whom we have developed joint projects in the area.

It was due to these efforts at getting Ciudad Perdida back up and running that I became involved with the Global Heritage Fund (GHF), the nonprofit conservation organization for which I currently work. In 2008, the park received a pilot project grant from the GHF to be used in renovating personnel facilities and infrastructure. I resigned from the ICANH at the end of 2008 and headed back to the United States to write up my dissertation and accompany my wife as she completed her own graduate studies in wildlife conservation education. At that time the GHF asked me to draft a full project proposal setting down at least seven years of research, conservation, and community development work that needed to be completed to ensure the park's sustainability in the medium term. The project was accepted, and twenty days after defending my dissertation in December of 2009, I was back in Colombia working for the Global Heritage Fund. One of the aspects that I really liked was the emphasis on community-led development, something that allowed me to give back to my indigenous and campesino friends and repay them for their generosity.

Throughout the year I move back and forth between Bogotá (where our Latin America offices are located) and the park. I also travel to different parts of the Americas to scout out possible projects involving archaeological or architectural heritage protection. While at our offices, I spend my time drafting grant proposals for research, conservation, or community development projects. I also write reports, book chapters, or articles, and attend meetings with our conservation team, funders, other NGOs, and government institutions. Now and then I also teach courses at local universities. During the summers I run an archaeology and conservation field school at the site. Traveling as much as I do, while in Bogotá I try and spend as much time as possible with my two sons, my wife, and extended family and friends (Figure 15).

Figure 15. With my wife, Natalia Sanz de Santamaría, and my son Martín at the Teyuna-Ciudad Perdida Park on a trip in December of 2015. Martín finally got to see his dad's office and meet everyone. Photo courtesy of the author.

A typical day on the trail toward the park involves countless five-minute meetings with indigenous and campesino friends to discuss some aspect of the projects we are running. Grants from USAID, GHF donors, and Colombian foundations have allowed us to build a suspension bridge over a river, improve a lodge owned by an indigenous family, provide wilderness first-aid training for the guides, carry out biodiversity and wildlife evaluations, build a health post for the indigenous town, and do conservation work every year since 2010, among many other activities.

There are so many rewarding aspects of my job that describing them reads a bit like a wish list come true. I get to work for most of the year at a fabulous archaeological park where I also conduct research. An added bonus is that I get to give back to people who are like family and who care as much as I do about what happens to a Tairona town built 1,400 years ago. I have been given the chance to actually do a great number of things aimed at ensuring it is preserved and protected. I also do a lot of trail running, swim in pristine rivers, and spend time outdoors sleeping in the forest.

Despite all the joys, there are many challenges involved, such as "zombie" development projects, massive amounts of bureaucratic red tape, conflict, and insufficient funds. Zombie projects are perhaps the most difficult to deal with and tend to be development projects that involve building infrastructure within the protected area such as cable cars, roads, or hotels. They are zombie-like because no matter how many times the ICANH, the Colombian Park Service, NGOs, indigenous authorities, peasant councils, and environmental activists shoot them down, someone always manages to revive them. To date, none have been successful, but every few years they rise anew and terrorize everyone involved.

There are indeed many ways of being an archaeologist, and my particular career path has unfolded mostly within the public and nonprofit sectors and outside of academia. This has allowed me to have a significant, and hopefully positive, impact on Teyuna-Ciudad Perdida Archaeological Park, government institutions, and the indigenous and campesino communities in the area. I love what I do and cannot think of a better way of spending my time. My advice to anyone wanting to become an archaeologist usually entails focusing on gaining, through formal and informal education, the various skills required to be successful, especially those lying outside their comfort zone. I find it increasingly important to push my own students toward gaining a wide and variegated skill set that will help them navigate the complex sociopolitical contexts in which we work. But more importantly, to love and enjoy what they do, for it is a privilege reserved to comparatively few people in the world.

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Making the World a Better Place One Public Archaeology Program at a Time

After graduating from Cornell College with a degree in education I knew I wanted to travel, teach kids, and make the world a better place—not many jobs can offer that. Peace Corps deadlines had passed so the next best option seemed to be working as an ESL teacher in Asia. My journey started in Taiwan, but over the course of a year I migrated to Nepal and took up with a band of kickboxers. That's when I found myself in Kathmandu, listening to a friend tell me about an archaeological dig by a Japanese crew in Lumbini, home of Buddha's birthplace. A group of us traveled by motorcycle to see for ourselves and within a year I returned to the States, took my first archaeology class, and ambitiously prepared to apply for graduate school.

The University of Iowa Hospitals and Clinics gave me my first job with benefits as a secretary for researchers in infectious diseases. By day, I developed administrative, conference planning, lecture coordinating, and office management skills. By night, I took classes in the anthropology department. John Doershuk, now Iowa State Archaeologist, taught my first archaeology class. Larry Zimmerman prepared us to battle nonsense on the newly established World Wide Web in his Fantastic Archaeology: Frauds, Myths, and Mysteries course. I was deeply impacted by Kenneth Feder's advice from our readings: "Belief in nonsense can be dangerous" (1999:13). Challenging false perceptions of past cultures and maintaining skepticism are skills archaeologists use to combat racism. In 1999, as the time for grad school applications arrived, it was Larry who suggested I give East Carolina University (ECU) a look. He knew a professor there named Charlie Ewen and thought we'd get along.

Charlie Ewen and ECU proved to be a good fit. There I had the opportunity to specialize in historical and public archaeology. Early in my graduate career, I knew that my thesis should focus on a public archaeology project. At the time, the anthropology department announced a new internship option for master's students, and I was the first to opt in. Patricia Samford served as my internship advisor at Tryon Palace Historic Site and Gardens in New Bern, where I participated in the field school, developed public programs as part of my internship, and later consulted on education programs. It was unclear to me how the internship option would be perceived by future academic departments or RPA, so I also wrote and defended a thesis in 2001 based on my internship experiences, which included a critical look at mock digs.

My first job in archaeology was for the Kentucky Archaeological Survey (KAS), jointly administered by the University of Kentucky (UK) and the Kentucky Heritage Council (KHC). Kim McBride (UK) and David Pollack (KHC) codirected KAS, and while sharing a passion for public archaeology, showed me it could be administered in different ways. Gwynn Henderson, Jay Stottman, Eric Schlarb, Nikki Mills, Lori Stahlgren, and the entire McBride clan became great sources of inspiration and friendship, and collectively shared a zeal for making the world a better place through archaeology.

Themes emerged in my work in Kentucky that remain central to my current work in Florida, including preserving historic cemeteries, assessing archaeology education programs, and helping local governments navigate cultural resource processes. Starting with the Frankfort Cemetery project in 2002, I gained greater appreciation for keeping monuments in place aboveground. It was the largest mobilization of archaeologists in response to a historic cemetery crisis during my time in Kentucky, wherein over 600 human burials had to be moved very quickly in advance of construction in the state capital. It made a huge impression on me to be the caretaker of human remains, to analyze the coffin hardware and personal objects from unrepresented people in Kentucky history, and prepare the collection for reinterment. While it felt like an honor, it was also a call to action. Keeping cemeteries in place by collaborating with descendants and preserving aboveground features has become part of my life's work.

During my time supervising the public archaeology digs at Ashland (2001–2006), Linda Levstick from the University of Kentucky's College of Education partnered with Gwynn Henderson and schoolteacher Jenny Schlarb to assess what students learned from their archaeology unit that included a field trip to Ashland (Henderson and Levstik 2016). Inspired by this introduction to archaeology education assessment, I started taking graduate level education classes at UK. If I had stayed in Kentucky, I hoped to study the long-term results of what students learned from in-depth archaeology units versus flash-in-the-pan experiences, such as guest speakers or informal instruction.

Helping local governments is one of my main work areas now in Florida. The foundations of this work began in Kentucky when I conducted review and compliance assessments for the SHPO (KHC) from 2004–2006. Dave Pollack summed up the benefits of working at the SHPO when he pointed out that it is the best way to know what's happening statewide. The job also provided me real familiarity with the Section 106 process. I can speak firsthand about a variety of ground disturbing scenarios that trigger the process, how to determine if a survey is required, how to read research proposals and reports, and how to connect review of written reports back to state specifications. My SHPO experience continues to help me translate the compliance process for Florida governments that I assist today as once this scaffold of familiarity within one state is constructed, the knowledge is easily transferred to other states and mimicked by other local government ordinances.

The Florida Public Archaeology Network (FPAN) was formed in 2005 by Judith Bense at the University of West Florida. FPAN's mission, put simply, is to stem the rapid deterioration of the state's buried past through education and outreach. The steering committee set the three main work areas: outreach, assisting local governments, and assisting the state's Division of Historical Resources. When

Figure 16. Excavating at the Fountain of Youth Archaeological Park in St. Augustine. Photo courtesy of the author.

the first job postings for directors for St. Augustine, Tampa, and Ft. Myers were announced, I wanted in. The first charter center established and set for interviews was St. Augustine. They brought all four final candidates in together for a week of activities and interview-related events, and I was honored to be selected from a talented group of colleagues.

A career with FPAN required tweaks to my established skill set. For example, my degree in education did not prepare me to teach informal audiences. Christy Pritchard, my first outreach coordinator, introduced me to the Certified Interpretive Guide training offered by the National Interpretation Association that is an essential component to any public program we now do. The new job also required I raise awareness of submerged cultural resources in addition to terrestrial sites. I suited up and became SCUBA certified. The move to Florida also added 225 years of material culture I needed to catch up on. Luckily, Kathy Deagan came to teach her historic ceramics analysis class at Flagler College, which gave me an opportunity to learn firsthand from the master.

Since starting at FPAN in 2006, no two days have been the same (Figure 16). I travel all the time. Mostly I travel between the 15 counties of the combined northeast/east central regions for school visits, library program, lectures, site tours, museum exhibits, and meetings with local government planners. I also travel extensively across Florida to other FPAN centers and attend out of state conferences to share results of our public archaeology efforts with our peers. My favorite days are doing workshops, such as our Cemetery Resource Protection Training (CRPT) program, where we are doing hands-on work with the public to make sites safer across Florida. And my new passion is our Heritage Monitoring Scout (HMS Florida) public engagement program to raise awareness of climate change impacts on archaeological sites and work with passionate volunteers to document site changes over time.

I'm able to do this work thanks to my husband, Eric Giles, my daughter, Ellie, and my son, Trever (Figure 17). Working nights and weekends is a hardship on my family, but I also know they are proud of me and the work I do. Given that life is made of up complicated and dynamic forces, the best I can do is make good decisions, give my full attention to who is in front of me, and work as efficiently as possible to get the most out of life.

My advice to others wanting to pursue their own archaeology dream jobs is simple but not easy: be creative, have fun, make the world a better place for others. No matter the scale, take the chance to try new things and reach new people. I'll close with a piece of recent advice given to me by FPAN Executive Director Bill Lees, while sound boarding a new initiative: "Don't be afraid to be a leader." That's exciting for a public archaeologist to hear. It's easy to feel at times public archaeology is the stepchild of academics and research, but our contributions as applied anthropologists often result in positive change for the world we live in, and that is all the inspiration we need.

Figure 17. The Miller-Giles family in Australia. Photo courtesy of the author.

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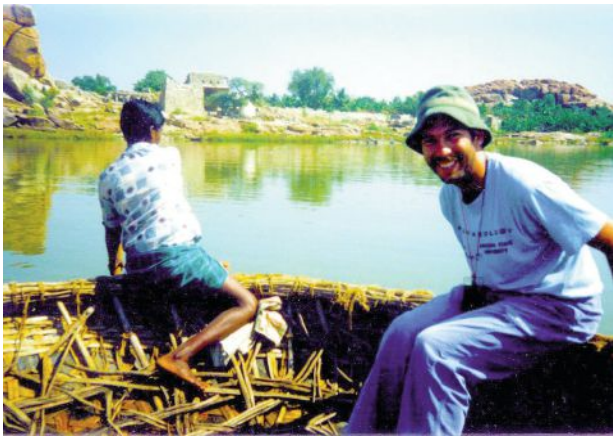

Figure 18. Bernard in a coracle crossing the Tungabhadra River to the town of Anegundi in Karnataka, India. Photo courtesy of Carla Sinopoli and Kathleen Morrison.

Seek Out a Diverse Range of Experiences

I was not exposed to archaeology in a serious fashion until my undergraduate years at Occidental College in Los Angeles, California. And, that was by accident. I went to Occidental College to study physics. It turned out that, while I liked physics, I really did not want to be a physicist. Unlike other people who were exposed to anthropology via a general introductory course, I was introduced to the subject in a required freshman writing course. I took the intriguingly named Magic, Witchcraft, and the Occult taught by the late C. Scott Littleton. Dr. Littleton was a gifted teacher, and because of him I decided to switch majors from physics to anthropology.

After the shift, I took the obligatory introductory classes in four-field anthropology and more specific courses in archaeology and physical anthropology. The latter two courses were taught by Dr. Luanne Hudson, and she became my first major mentor in archaeology. She showed me that archaeology was more than Indiana Jones, and her encouragement fostered my career in archaeology. She was instrumental in arranging for and guiding my two internships at the venerable Southwest Museum, leading to my first paid archaeology job as a museum technician.

Today, I teach archaeology at Virginia Commonwealth University (VCU) in Richmond, Virginia. I draw on my undergraduate experience—particularly as someone who was the first in his family to go to college—to guide how I teach. Many of my students are also the first individuals in their families to go to college. However, it was in graduate school at Arizona State University (ASU) where my major academic training took place. The late Dr. Alfred E. Dittert Jr. and Drs. Chris Carr, Keith Kintigh, Mary Marzke, Glen Rice, and Barbara Stark were all integral to my graduate training. It was at ASU that I made my first two trips to India to do research as part of the Vijayanagara research project under the direction of Dr. John Fritz (Figure 18). I still draw on this experience in my classes today.

While taking classes at ASU, I became engaged in cultural resource management (CRM) at various firms based in Arizona, some run by ASU alumni. My longest stint in CRM while completing graduate coursework was in the archaeology laboratory at Soil Systems Inc. under the direction of Leslie Fryman. Here, I learned laboratory management skills that I use today in the Virtual Curation Laboratory that I direct at VCU. After I completed my coursework, I relocated to Virginia, because my then fiancée Laura Galke, and now wife of 21 years, was hired by the University of Maryland–College Park as an archaeologist at Manassas National Battlefield Park. While I sent out resumes to area CRM firms, I spent a month helping Laura with a Phase I survey on this Civil War battlefield. This was my introduction to eastern archaeology—the ticks, clayey soil, humidity, and mosquitos were all things that I had not experienced in the desert Southwest. I spent the next few years working on CRM projects in Virginia, Maryland, Kentucky, and even New York before I became enmeshed in the Meyersdale Bypass Project in southwestern Pennsylvania. My CRM experience has proven invaluable. I found out the importance of balancing research objectives against time and money, the logistical

issues associated with running any type of archaeological project, and the need to adhere to guidelines issued by different state and federal agencies.

One skill that I honed as an undergraduate was critical to my success in CRM, my ability to write. I was hired to work on the Meyersdale Bypass Project not because I was a spectacular field archaeologist but because I could write technical reports. The work on these technical reports also aided my academic pursuits, as I wrote my PhD dissertation in part based on the excavations of American Indian village sites in southwestern Pennsylvania.

The combination of academic training and CRM experience are important to my current position, instructor of anthropology at VCU. I began teaching as an adjunct at VCU in 2004 after I decided that I wanted to follow in the footsteps of my undergraduate and graduate mentors and pass on my wisdom to the next generations of aspiring archaeologists. To say I was unprepared on my first day of teaching is an understatement, as I had only given the occasional guest lecture or conference talk before I taught my first classes. I began teaching 800 students two weeks after I was hired by VCU, spread across two sections each of Introduction to Anthropology and Introduction to Archaeology. Other than two years of teaching anthropology as a visiting professor at Washington and Lee University in Lexington, Virginia, I have been at VCU since 2004. I moved from adjunct professor to full-time lecturer. My situation is now a more permanent one, but I have joined the ranks of permanent, nontenured faculty that seem to be swelling the nation's universities.

One of my biggest challenges with teaching archaeology at VCU has been providing my students with practical experience. In 2011, I created the Virtual Curation Laboratory, with funding from the Department of Defense's (DoD) Legacy Resource Management Program. John Haynes, then archaeologist for Marine Corps Base Quantico, had approached me the previous year about a three-dimensional (3D) archaeology project designed to document Quantico artifacts, and he wanted to run the project at VCU, where he had obtained his undergraduate degree. An important component of this project was to create an experiential learning and working environment for undergraduate anthropology majors at VCU. The Virtual Curation Laboratory has outlived the original DoD project and continues to serve as my major way of providing students with hands-on experience, increasingly with our growing 3D printed research collection. My students also get to visit many locations around the region that house important archaeological, paleontological, or historical collections, and they can use the material that we 3D scan for their research projects, conference presentations, or undergraduate honors theses (Figure 19). They also participate in public outreach events throughout the year, as I consider public archaeology an important part of their education.

Figure 19. Jessica Evans, Brenna Geraghty, and Cameron Walker watch as Virginia Poe's trinket box is 3D scanned at the Poe Museum in Richmond, Virginia. Photo courtesy of the author.

During the academic year, I follow a fairly consistent schedule. I teach lecture courses on Tuesdays and Thursdays in the fall and spring semesters, and in the spring semester I teach a laboratory class on Wednesdays. This leaves Mondays and Fridays ostensibly free, but I am usually traveling on those days to 3D scan objects or participating in various meetings on or off campus. Each day I usually leave my house around 5:30 a.m. to take the one-hour drive to my laboratory. When I walk into the door, I turn on my 3D printers—at least whichever ones are currently working—and begin 3D printing some artifact or historic item. 3D printing takes time, and I use our 3D prints extensively for teaching archaeology methods and outreach efforts by my laboratory or our partners in the cultural heritage or paleontological communities. Increasingly, we are 3D printing materials that are incorporated into exhibits to provide a tactile experience.

On days that I am not teaching during the academic year, I am usually working with students interning or volunteering

in the Virtual Curation Laboratory. This number fluctuates each semester, and I rarely have a student intern more than one semester. At the beginning of each semester, I need to orient a new group of students to the various tasks in the laboratory. I train students using guidelines I or my students have created for how to work in the laboratory and these are updated or modified by each new group of interns. On teaching days, I spend the mornings writing quizzes and reviewing and updating lectures or meeting with students. Any day of the week, after the hour-drive home and eating dinner, I am usually working my way through e-mails that I did not get to during the day or that accumulated on the drive home.

To say that my career is poorly conducive to a work-life balance would be an understatement. Even during the summer and winter breaks, I work most days. This past summer, I traveled to HNB Garhwal University in north India, the New York State Museum in Albany, the Western Science Center in Hemet, California, and the National Constitution Center in Philadelphia, Pennsylvania, for various 3D scanning projects. I also ran a five-week field school with Germanna Archaeology—although its director, Dr. Eric Larsen and his paid interns, took on the lion's share of that work. During my month-long winter break, I was at the Virginia Museum of Natural History in Martinsville and Las Vegas Natural History Museum to 3D scan Ice Age animal remains and some artifacts.

Still, I think this is all worth it. I get to work with aspiring archaeologists and guide their careers or academic pursuits. Probably one of my proudest moments is when two former students, Ashley McCuistion and Marianna Zechini, spoke at their graduation three years ago. I remember them eagerly sitting in the front row of my Introduction to Archaeology class their first year at VCU, and over the next couple of years they worked in the Virtual Curation Laboratory, presented and published papers, and completed honors theses. Now, both are completing graduate school, and I look forward to working with them as fellow professionals. And VCU alumnae Brenna Geraghty will be starting her new job as a museum manager at a Virginia state park.

My advice to aspiring archaeologists is to seek out a diverse range of experiences beyond the classroom: present at conferences, become engaged with local archaeology societies, and develop your writing skills. It's never too early to interact with one's fellow archaeologists.

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Careers in Archaeology: A Labor of Love

Today, archaeologists engage in a range of work that is as intersectional and varied as their own career paths. The preceding collection of essays highlight the myriad, often conflicting demands placed on social scientists and heritage professionals as they balance research goals with the interests of various stakeholders, and (often unpaid) public engagement with financial necessities and self-care. Their experience offers insight into the role of archaeology outside the academy, and how we may better support future generations of archaeology and heritage professionals.

Early STEM Education

Early exposure to STEM leads to a lifetime of curiosity. Recent studies indicate that young children are more than capable of understanding foundational STEM concepts, and that the earlier one can engage a child's curiosity, the better (Katz 2010). Essayists often recount early experience with science, whether formally (as part of a field school) or informally (through personal exploration). Although experiences varied, their stories highlight the importance of active engagement with STEM (often at a young age), rather than passive instruction.

Respondents' curiosity, nurtured at an early age, later facilitated their academic pursuits. Our essayists stress the importance of finding one's own path through coursework and constructing a field of study based on personal interest, rather than a proscribed path. They also suggest volunteering, as the skills attained invariably become useful in later work.

Mentorship and Networks

Respondents all touched on the importance of mentors and professional networks. They cite early experiences in STEM and volunteer work as the spaces where many of these crucial relationships were initially formed. With the help of mentors, our essayists learned the practice of archaeology along with how to be good scholars, colleagues, and activists. They learned that a key part of being engaged in social science work is the sociality of that science.

Public Outreach and Education

Despite occupying wide-ranging positions with varied responsibilities, a common thread among all respondents is

their role as facilitators. By enabling better communication between various stakeholders (including academic departments, local and state officials, tribal governments, and local communities), our essayists directly facilitate cooperation that is essential to their work.

Amid perennial popular discussions about the need for greater scientific engagement with the public, our essayists are often on the front lines of broader discourses surrounding science and value. They frequently balance private interests with public outreach. It is striking that although some essayists enjoy the benefit of formal programs, much of this public engagement occurs in their personal time. They recount how nights and weekends are frequently consumed, and family vacations are often co-opted. These essays illustrate that archaeologists in the public sphere are actively engaged in the labor of science communication. Moreover, it is labor that deserves to be recognized, valued, and compensated.

We thank participants in this issue for their time, commitment, and valuable insights.

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