

Panel 2 Part 2

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SPEAKERS

Miller Power, Gail Boyle, Smiti Nathan, Megan McGrath, Bill Auchter, Phoenix Archer, Antonio Beardall

Phoenix Archer 00:00

Well, hello, everybody, hope you've got a nice break, cup of tea, bit of a stretch, you know, looking out into the distance and contemplating about your life and all the rest of it. We're back for the second half of panel two of our themes and discussions on mutual aid, and DIY archaeology and the first session, we had a fantastic conversation about marginalised communities and, er, thoughts and feelings on archaeology and interacting with a variety of communities that you work with when it comes to archaeological projects. I'd like to steer the conversation into the areas of, okay, certain marginalized community members in this chat right now, talking about feeling uncomfortable, feeling, you know, that there's apprehension and trying to work within the - the world of archaeology, it's not necessarily built for us, but we're working in it. And it's - it's quite, it's quite hard, quite difficult. So, what could we do as individuals, whether we are of marginalized communities, or we just we got passion for archaeology which is why we're here. How could we make things - How can we see a change? Because clearly, you know, from Twitter, comments from, you know, Black Lives Matter, you know, initiatives and beforehand, what could we do to make ar- archaeology a safer place, for marginalized communities, or, whether that is black people of color, whether that is people who are neurodivergent, whether that is trans, non-binary individuals, whether that's someone from a lower socio-economic background, what can we do to make archaeology more inclusive for people who want to get into the profession, but also the communities that represent these marginalized communities?

Bill Auchter 01:41

I think I'll go, as the only - one of the only ones, from passing dominant culture, depends on the day. Um, you need more people that look like me, to be open allies, to be mentors, to be defenders, to not let things slide, it's, you know, it's - it's you know, it's the one thing where you'll hear the disparaging remark on site - and it's just as much the fault of the person ignoring it, as it is the person saying it. You're, you know, you set the lead, you set the tone of, like, this is how it goes from now on. You know, we - you may have grown up in a archeology world, where it was a frat boys club, and every night on the road meant a case of beer, and just wild partying. But now, you know, we're going to make sure it's all within what everybody wants. It's all - we are - we are looking at everybody and their needs, and their - their comfort levels. It is not a sign of, like, you know, you're a better archaeologist if you can dig 35 holes per day - if you can - great - if you can only get through 20, and that's the best you can do -

that's a great thing, too. It should not be - as someone who has ruined his body on archaeology - you should not be ruining your body on archaeology. So, I'm a strong advocate for that. I mean, there need to be - there need to be mentors, uh, white mentors in the archaeology. I mean, it - it only because there's 90 to 99%, depending on what country whether US or UK, of all archaeologists are white, that's just a fact that this is a great, diverse panel, but it's not representative of how archaeologists are actually represented. And that's, and I'm glad to see this - and it looks needs to look more like this. And that means - that comes from the recruiting side. But if you're doing it as it is now, and you're a white archaeologist, you need to go out of your way, but not in a patronizing manner. As a partner with that, and - is it hard? Yes, and the most important - probably the most - I'll do, okay, I'm rambling now - the most important thing to do is the same thing you would do with a marginalized community. First and foremost, shut up and listen.

Antonio Beardall 04:11

Um, kind of adding to what Bill was just saying, erm, one of the things that - that I do when I'm about to start a dig, for every - every group that comes in, we sit down and first we have a conversation about how people are different and - and I'm very blunt about some of the things that I will not tolerate on site and that is disparaging comments, or treating someone different because they are different. I let them know off the bat, you know, I'm gay. And so, if you're uncomfortable, you know, having a gay supervisor, you know, then you can pick up your books and your bucket and leave. If you want to stay, then, you know, you will talk to me with respect, you will not be making any jokes and because, who knows, maybe someone else in the group who is struggling and your comments can be harmful. And this also goes for skin color, or size or anything. None of that will be allowed. But we can have an open and frank conversation about some of these things. Because I still want to know how you feel. And then you can know how everyone else feels. And you start to build on that. Because many times people don't know what's going on inside anyone's heads. So, a good way to get these things out and to ensure inclusivity is to let people know, you know, that there are people different working with you, sometimes you just don't even know it.

Phoenix Archer 06:00

That's- that's really interesting, Antonio, to hear your perspective on that. Megan, I heard again, correct me if I'm wrong, I heard from my friends in Ireland, and they were talking about how when it comes to the Irish language, not always included in - in, um, kind of elite - elite sectors, of archaeology being one of them, and - and other related sectors, and that's sometimes there's a bit of a fight to have the Irish language in there. And hopefully, after you all hear back from the other panelists on the use of - the overuse of English, and what are communities that don't speak English, or - what's like in Ireland, then I'll hear from all the other panelists.

Megan McGrath 06:41

Erm, well, I'm not too sure. I actually - so in Ireland, English is - is the prominent language, despite the fact that Irish is our national language. Thank you, UK for that. But, erm, yeah, I'm sure there are issues with it. Because there are communities in Ireland, like Gaeltacht communities that do speak Irish, and I'm sure that they, you know, if - if there is digs, or excavations going on in their area, they would appreciate information being shared in their language, as opposed to the English language. Um, I know a lot of official documents and stuff in Ireland are usually available through English or through Irish, but

I doubt excavation reports and such are available in Irish, if people want them. Yeah, I'm not sure how much of an issue it is because I haven't been in I'm still in college. So, I'm, you know, I'm not out there experiencing it. But it is an interesting thing when we consider that while English is technic - well Irish is technically the language of our country- 95 - you know, 99% of the people will speak English. So, you know, it's an interesting thing to see, um, if - if there is any Irish being used in archaeology and how it's being used.

Phoenix Archer 08:14

Thank you for that. What about you, Smiti. What's it like over where you are with English is overused? Is it under used? Is it used appropriately? When it comes to archaeology and documentation when you're working with marginalized communities?

Smiti Nathan 08:28

So, I will say - I'll speak to two things first. The first is, like, at least I know, in working in Oman, any of our reports that, like, we create after digging, um, they need to be translated into Arabic. And we're often employing the help of people who are employed by the Ministry of Heritage and Culture in Oman. So, that's a bit in the weeds, but that is required by the Omani Ministry of Heritage and Culture. So, our reports are just not in English, but they are also in Arabic. And then, you know, so - there's things like that in terms of translation. I wanted to get back to your point of like, an inclusive archaeology, real quick. And the first thing that popped to mind, like my gut reaction was like pay, like, you need to pay people. Like, if you're, especially coming from a low income background, or of a minoritised group, there's all sorts of things that might, you know, impact your ability to, you know, not just be part of archaeology, but be trained in archaeology, like, I could not afford a field school. I was so grateful that in undergrad, like, I won an NSF, like, fellowship, because if that were not the case, I wouldn't have been able to go to a field school, and to also learn that like, there are more ways to do archaeology beyond digging. I do enjoy excavating, but as a person with you know, chronic health conditions - happy to talk about that - even though I do go out and dig and do field work, it's not always the best environment for my body all the time. And so only when I got into my doctoral degree and I got more control over creating, like, a good environment for, like, my body and myself did I feel, like, 'Okay, maybe archaeology is for me'. And so, there's some structures we need to look at, especially not just in like education, but also in the environments in which we're, you know, creating this kind of or, like, uncovering archaeological knowledge. I mean, just sometimes basic things. Like, if you're a person that menstruates. It's kind of a very anxious thing, to go on a dig in the middle of nowhere, and you're like 'Am I gonna - like - can I use a toilet?' That's a very real thing if there's not, like, built in breaks. And so, there's different - layers to that in terms of making things a bit more inclusive. And I wanted to say like, yes, we talk a lot about, like, including diverse people at the table. And that is super important. But we need to do a lot more in terms of capacity building, because just from my own experience, like, as much as I've appreciated mentorship from dominant groups, like, that advice, even though it's been given with the kindest intentions, it hasn't worked for me it - like, not all of it - for multiple reasons. And then yes, of course, we run across like jerks, and they're awful. And I have a - I have a no jerk policy, which, like, I'm sure a lot of people would like to have and enact too, but I think the harder parts, in terms of dealing with disrespectful comments are, like, microaggressions. And so if you're, like, you know, in a dominant group, and you might not have been trained, or you're not aware of those things, you know, it can be hard to be the person in a minoritised group often having to say, like, okay, like, what you said wasn't

blatantly awful but, you know, doing that explaining over and over again, can of course, be tiresome and make you just not want to be at the table some days. So, that's just to say, like, there's a lot of, like, structural, like, overhaul things that need to probably be done, and that's just, it can feel very overwhelming for all sides. It can feel overwhelming for the side, that's okay, I, like, constantly have to explain. It can feel overwhelming for the sides that might be part of the dominant group, and want to do better and, like, feel like, I am one person, like, you know, how can I go about doing this too. And I think I feel that as like, a minoritized group and like certain situations. So, one thing that came to mind, and maybe this is a bit self-centered of myself - is like, I consider myself an archaeologist, but I don't work in a traditional archaeological role as my job. In the US, I am not in CRM archaeology, I am not a tenure track professor. I'm not part of a museum. I'm not in those spaces, but I still feel like I have things to contribute. But I want that, you know, to happen, like with mutual respect, you know. I don't want it to always be me, you know, just like offering my labor, volunteering, begging to be at the table. And like, you know, just to be very frank, the US job market is not looking great. And we see, you know, a lot of calls to save archaeology departments. And we kind of need to, you know, rethink kind of the structures of, like, the groups of people that we're bringing to the table and their expertise as well, and where they're coming from. So, in addition to bringing and co-creating with local community members, there's, you know, a vast amount of archaeologists who are part of, like, you know, minoritized groups that might not have gone on to do you know, jobs that are, quote/unquote: successful as an archaeologist, and - but they're doing well, hopefully, and, you know, like, taking care of themselves and their physical and mental health that they have, like, expertise that they could also contribute, if they, you know, feel safe and welcomed. And, you know, if that expertise is also, you know, recognized and celebrated. I'll get off my soapbox.

Miller Power 14:10

So many things you said that I just want to be like: 'Yes, yes, yes'. And sort of piggyback on, especially, so you were talking about being in the field as a chronically disabled or chronically ill person. I feel that so much. I get so bashful around other academics when they're like: 'Oh, where did you dig this year?' I'm like: 'I can't bend over'. It's - yeah. That really highlighted how we need to, like, change how we talk about ourselves, you know, what we expect from people. But, also, talking about people is really difficult because you can think, right, so you can think that you're being most inclusive person ever, but I might be sitting there thinking you've done three microaggressions about me. I don't have the energy to deal with this, right? Now I don't want to lose this, but I'm getting paid. Or it's a really good opportunity. I don't want to lose this job. Like, I'm slightly scared speaking my mind here, cuz I'm like: 'What if people see this and then don't want me on their projects anymore?' You know, like? So if you're wondering why people aren't saying stuff to you or not, like, correcting you, and this is suddenly a big surprise - why? Why am I saying this when no one ever has ever called in to talk to you before, it's because we don't want to lose opportunities and jobs. Like, it's not enough to just welcome us to the table, give us scholarships - obviously really helpful - fund things, but also to give up your place. And to... my gosh, words, my brain just turned off. Yeah, giving up your place. And, sorry, I have chronic fatigue and sometimes my brain just, like, goes. Right, what are we talking about - having a place at the table - it's not just inviting people, it's like expanding what the - we're inviting them to. So, I can, like, create loads of scholarships, like, maybe I'll become a millionaire, and I'll make so many scholarships for - for people of color, and so queer people to come into the archaeological discipline, but that's no good if the - they're not going to want them, if the box is if - if academia isn't a place that they can, like,

do what they need to do. Like, or do what is important to them and feel safe and accepted. You know, I can come in as a student, but still my advisor - who can be the most accepting in the world, you know - was a white man who didn't understand what non-binary was, and I had to take that time to explain to him what it was to do my research for him to accept it. And I was very lucky to have a very accepting and understanding supervisor who was ready to listen to everything I had to say, and was very believing in, you know, changing the ways that archaeology works, because I got a very liberal supervisor, but lots of people can come in and not even feel like they can, like, do the things they want to do, even though they've had an amazing scholarship and all of this, and they're getting the training, and it is alienating. You know, many people I know, who are like me, are gonna leave the discipline. I'm considering not doing my PhD because it is not a space that feels like it's getting better. I feel like that was a massive rant. But you know, I have a space so I'm gonna have a rant.

Phoenix Archer 17:25

Thank you for that, Miller. You know, I just want to ask everybody, so you read my mind? How did you know? Why would I ask you is this? Okay? Archaeology, we love it. We're coming to it, whether from an adjacent angle or whether directly - what university is studying it? What can we do? Let's say, you're the head of an archaeology department -we're an organization funding company funding body, and we said: 'Right, with all money, money's no option. We want to make archaeology more inclusive, more diverse, more welcoming; we want to correct the wrongs from the past, what can we do to make it better?' Give me your thoughts.

Bill Auchter 18:06

So, something I've been thinking about for the last year - this is what happens when you're home for a year - is how much white supremacy is embedded in archaeology, and whether archaeology needs to be dismantled, destroyed and rebuilt as something else. That there's no way to fix archaeology. Archaeology is built on taking from others. It's built on, um, marginalizing and creating the other, whether within a single, whether within the same timeline, or in - in a distant past. There's another thing that we constantly do, um, we - we sit here in this one position, as the archaeologist and in a panopticon, just sort of looking around and making all the judgments out there, you know, is the first - is - is the first and foremost problem, archaeology that goes back to like what we're talking about previously, with opportunities for marginalized groups. Is the problem too many white people in archaeology? Or is the problem archaeology is built on white supremacy? And that's where all the tension and, er, you know, not feeling comfortable and everything else and discouraging things are all coming from. So, I don't know if that's the way you want it to go. But that was what I was thinking.

Phoenix Archer 19:38

About, that's good. Anyone else? How can we make it more inclusive? Go for it.

Gail Boyle 19:44

I think I just want to pick up on some of the other things that have been said so far. Um, I said right from the very outset of the conversation in the first half of the panel, archaeology is not just about archaeology, yet we are all sitting about mainly talking about archaeology as either an academic discipline or as a digging opportunity, and it's not, there is so much more to archaeology than digging things up or writing about them in - in journals. And - and I think that's where there are multiple

opportunities that are available to us to be more inclusive. Because it can be accommodating for all different kinds of needs, you know, I would never have been in the situation that I am now is - if I hadn't had free education, I would never have been sitting here on this zoom. Now, there is absolutely no way - I came from a council house estate, nobody in my family had ever been to university before. I was the first person that went there. And that opened my eyes to a whole realm of possibilities of things that I'd never experienced before. And I think that's what we need to do. It's like, how do we open up that realm of possibilities, and - and to explore what those possibilities are beyond our echo chamber. So, it's not about digging things up. It's not about writing in journals; it is about all of those other things. And yes, I have been on that dig where I have had a period and had to go into the woods, because I was the only female that was on that dig. And there were no toilet facilities. No, hopefully, things have changed somewhat in most - most places now. But I've - I've lived that experience; I know exactly what that is like. And so that's, that's why I'm really passionate about making it available to all different kinds of people to do with what they want to do with it. We run a whole project for young people aged between about 15 and 25, in an area outside of the city center, a low -, it was an area of neighborhood renewal. And working with that group was one of the most satisfying and rewarding things that I think I've ever done, mainly because of what we learned. And, also, because, you know, in terms of - somebody just said - it's not about somebody being turned out to be an archaeologist, but it's about being the best person or - or becoming the person that you want to be as a result of being involved in something. And that happened to some of those young people that worked with us on that project. They're not archaeologists.

Antonio Beardall 22:16

I think one of the ways to - to change a lot of what's going on is to change the way that we see archaeology. Because all of us here can clearly see, we've been - we've said it, archaeology is generally a white person thing. We need to change how people see that and to change that is to put other people in that place. So, people who are disabled can see other disabled people doing archaeology, people of color doing archaeology, gay people doing archaeology, so they can see: they did it, then that means it's not inaccessible for me. And the way to do that is to offer more chances, greater education. Here in Belize, one of the things that I'm hoping on - fingers crossed - is that eventually, when I come back from my PhD, I want to really affect education in this country and at what levels we started to teach anthropology and archaeology to make it accessible to get people, I guess, interested and for them to know that yes, you can do it. We don't really have great departments of - of archaeology in my country. And it's a shame, we have one in one university. And you go to the undergrad level, and that's it. If people want to go higher, they have to leave the country because there are no opportunities and it is expensive. I got a scholarship. I was very, very fortunate. I could not afford this on my own. But if we create these opportunities in your home country where people can access it, where it's not going to kill them for their entire life trying to pay this back. We make it accessible, you open the doors for projects for people to come and volunteer and earn credit in high school. People will come if you have people of color, people who - who are gay or trans, or whatever, giving the presentations and talking to people - that elevates. It's like, they're doing it, they have the knowledge, they have the power because, let's face it, knowledge is power. And if you put someone in that place, people will say they have the power too and it's not just white people, it's everyone else can have that chance.

Megan McGrath 24:43

I think, um, what Antonio was saying there about like visibility, like being able to see people of minority groups in archaeology and saying: 'Well if they can do it, I can do it', kind of thing, is important because I was working at a children's summer camp for our archaeology, with kids aged between like maybe 7 to 12, or 6 to 12, or something like that. And very, very few of them were from minority groups. And I'm like, if at that age already, the numbers of minorities, children who are not interested, you know, who don't want to do archaeology or aren't interested in this summer camp kind of thing. Like that number is going to dip, the higher up they go, the older they get, kind of thing. I was just thinking back to, like, what got me into archaeology as a kid was watching Time Team. They're all white people, I love Time Team, but you know, they're all white individuals. So, how is that supposed to help? You know, if - if there's - if we can see people like us, or, you know, we're more likely to identify with them and identify that if that's something they can do, I can do it too. So, I think it is important to showcase individuals, you know, and make sure people know that, like, you know, you can do this too. Obviously, we have to make it a safe place for everyone as well. But yeah.

Miller Power 26:13

Yeah, cuz, like, obviously, I, it's - it's difficult, because I feel like as a queer and disabled person, I should stay in academia to, like, show people that they can do it. But also, I feel like I'm deceiving my peers when I say: 'Come on, it's safe. Come on, it's great'. Because I have worked my ass off, I have made myself very ill from being an academia. That's how I got the chronic fatigue syndrome is because I was working too hard, and to the levels that were being demanded of me and doing a load of emotional labor, as a queer person. And, yeah, it's difficult because we can say: 'Oh, we just need to get more diverse people in'. But if, obviously, like you said, it is important for it also to be safe, and also to be a place that is sort of - sort of accepting of us for who - what shape would come in, rather than changing our shape to be in academia. You know, I - my voice isn't this posh normally, for example. That's a very, like, minor example, but when I come to academic things like this, I sound like I'm really middle class. Because that's how I fit into the space and feel safe in the space. And I shouldn't have to do that. And no one should feel like they have to change how they talk to be acceptable in the academic space. And I just, I don't know what to do about that. If we need to just bin archaeology and bin academia. I know that upsets people when we say that, and I, like, but what can we do, we will be history, but you know, we'll find new ways of presenting history and maybe - maybe other people who haven't really had much of a say, thus far, can start - start new things. I went to see I can't remember the name of the panel was it was with the Tate, It was a Queer and Now panel, and they had different people of color coming on talking about how their perspectives on the museums, and the majority of that panel were, like, museums make me uncomfortable. Even if they don't have, like - so often, they just have the remains of my people in it (not my people speaking of them). And, so often, I just I don't feel safe going into that space. I think the same as with academia, you might just go to a lecture and they're talking about the massacre of your people, erasing queer people, or anything. And it, just Yeah, I don't really know what point I'm making here, anymore. But, yeah, I'll - I'll stop talking now. I'll let someone else talk.

Phoenix Archer 28:57

I understand your point of view, Miller. I - going from as a - as a person of colour, as a black person, when you go to museums and art galleries and you think it's gonna be lovely cultural event and you're seeing your great, great, great, great-grand whoever, you know, your community members there, and it - it's heartbreaking. And then you've got lecturers that are white or white-passing, talking about your - your community members, as if it's just nothing, just a slice of bread, of course, but you're feeling the emotion aspect, and as all of you mentioned earlier on, representation from a young age, and all the way through education, whether it's the multi-linear types of education, or the more abstract types of education when it comes to archaeology, you need that. And I think we need to learn more, we need to be there for each other more and sometimes take a backseat. So, for someone that's not gay, for instance, and it's something to do with gay archaeology, I keep my mouth shut and I listen. And I go: 'You know what, it's got nothing to do with me. I don't get it. I don't, you know, I don't understand. I haven't got that experience - that lived experience and that history of that trauma, but I'm going to shut up and listen'. So, give me some more. Bill, you were muted earlier on, give me - give me your opinions and thoughts.

Bill Auchter 30:08

Yeah, it goes back to what I was thinking earlier with, well, you know, representing is absolutely important. The structures need to change. So, that the introductory to archaeology course, includes queer theory, includes women, includes, you know, other representative minorities, and indigenous around the world. They're already in - included, baked into the pie. And they play- in addition to the specialties, that goes go out to those areas, like, it should be part of the norm. It's - it's a normalization, um, the - the marginalized parts of archaeology should be normalized. And it's not to squash them and make them invisible. It's to - it's to make them more visible, so that everybody can see them. That's why I stick to the idea of just tear the whole thing and build it up. It's easier that way. Because otherwise, because it doesn't do good to have a mi- visibly minority person, as a head of a department who was enforcing the same rules, regulations and ideology that have existed in that position for 100 years, just because they look different, but they're still doing the exact same things. It just means: 'Hey, they look like me. They're still making my life miserable. But they look like me, at least, you know'. So it's, it's not just about, you know, representation, it's about ideas, about the structure, like, you know, what - what we, I think, we seriously need to reconsider. What is archaeology in the 21st century? What does it mean to be an archaeologist? What does it mean to do archaeology? Right now, you're right. It's not just digging, it's not just artifacts, it's not just writing reports and things. Because you can do archaeology in lots of other ways. Archaeology is a thought process. Um, one thing I found when doing my little gaming thing was that game designers looked at archaeologists and the archaeological process in designing some of their games, because of the way we think, and there's other fields of computer programmers that will look at archaeologists and - and the thought process we use of - of - of looking at context of not just, you know, every - here's the biggest number. It's not artifacts that we love. It's the context. It's whether it's a landscape context or short context for a building, in textual context, over time, and stratigraphy, we are in the business of context. And that's what other fields enjoy. So, I think we all need to rethink what is archaeology if we want to see it move forward, and not just spin its wheels in sort of a colonial pattern.

Megan McGrath 33:21

I think what Bill is saying in the beginning there about how we teach archaeology as well, and, like, maybe teaching queer archaeology or teaching, you know, about minorities in archaeology, or disabilities and stuff. I think it's really interesting, because when I was doing my undergrad, we had one 1-hour lecture discussing the ethics of archaeology. And it was mostly surrounding Native Americans, which does not apply to Irish archaeology whatsoever. I don't understand what the point of that class was. It was, you know, fairly useless. And it was one hour in the first year of my degree. And that was it, the ethics of it was never discussed, again. And I think we should have, like, it should be taught as a part of, like, archaeology throughout your entire undergrad to think about minority groups in archaeology. But I think it shouldn't just be taught, I think it should be a conversation between students and lecturers. It shouldn't be one person standing there saying: 'This is this. This is that. Follow your textbooks'. It should be an open communication between lecturers and students to get multiple opinions from multiple different viewpoints to get the kind of best, you know, of all worlds sort of thing. And if we're teaching that in universities, then hopefully that open communication will then move out of the universities, will move into the different areas of archaeology as well.

Miller Power 34:56

Yeah, and I think a problem here, because you were talking about how we need to have classes about disabled archaeology, we need to have classes about queer archaeology. But as someone who has written a paper about queer archaeology, specifically, it was about non-binary Roman people, that there's nothing, there's hardly anything to teach. And people like me aren't getting to the teaching level. And especially if you wanna do archaeology of, like, different people of color, they're not getting to that level, nearly as much as everyone else. Zena Kamash did a survey that was shown at - in the - the -the plenary at TRAC - tras - tras? trac? - TRAC, which is the Theoretical Roman Archaeology Conference, where she surveyed loads and loads of archaeologists about who they were, where they gotten to in - in the academic track, and what their thoughts about colonialism and stuff. And she found that there were a reasonable - not a reasonable, it's still not enough, but a lot more - people of color and other kinds of marginalized people at the undergrad level. And it just got less and less and less and less as you get further along the track. Because it's not worth it. It's not worth the energy and the - the labor, but - and the harm that it does, like - like I was saying, before, so many people I know just - we are regretting even getting as far as we did. And we probably won't get to lecturer level where we'll be teaching these classes. And even if we do, we'll feel like we can't, like break the - break the mold and say: 'Can I teach a disabled class? Or can I teach a queer class?' Because I don't want to lose that job, you know, you just want to go with what you're being told so you can keep making money and not be really poor because, again, loads of different marginalised communities, queer people, people of color, disabled people, we are normally very poor. And so when we get a job, we got to hold on to it. So, yeah, that's - that's the problem. We can all say we need these different - we need teaching all about these different things. But the only way they're going to get taught at the moment is by people who aren't those things. And then that's just no good. So like, you make a very good point. But also, it's - yeah, making space for people to move up into academia, or - or just, yeah, I don't know how to make it safe. When, like, it's hard. It's hard.

Megan McGrath 37:40

Yeah, I know. And where I did my undergrad, you were saying about marginalized communities, you know, there might be more to undergrad level, and then it gets less and less as they go on. They were saying it was the same for women. So, at my university, where I did my undergrad, they were, you know, trying to implement different things to try and keep women in academia, you know, all the way up. And I was like: 'Great. Now do the same for everyone else, please'. Because they did work, I noticed the change, even in just the four years that I were there. Just when it came to the amount of masters, PhD students and lecturers that we had the number of women did go up. So, like, obviously, it's working. Now apply it to everyone else, because the department is still all white people. Yes, there are more women, but they're all white women, can we please get more people in there as well.

Antonio Beardall 38:28

I think one of the problems that we might have is that we also expect this kind of change to happen in an instant. I have seen - the institute that I work for, er, needs - it needs a lot of change. And there have been moments where I was frustrated, and I was beaten down and mentally exhausted and thinking: 'I - I can't do this anymore'. And then I go out and I give a lecture and I look at some kid - in his or her eyes and there's that spark and I'm like: 'This is why I do what I do'. So, I will put up with all of that. Because if I keep - and if I hold on, if I hold on, if I hold on - eventually I will get to sit in that chair. And instead of - and then we can, I guess govern or, you know, direct this institute as a group as a collective - being inclusive. It's not going to happen overnight. It's going to be, like - like a movement where there's going to be ups and downs and - and - and - and tears and pain. But with all of that hard work, we're looking at, maybe - hopefully - 10/20 years from now, where those people who were up there, who have the power now have to retire at some point - they won't sit there forever. And they need people to take those places. And if there are more people who are diverse, to take those places, and with the current movement that is going on, especially in the US and UK, where they're like: 'Okay, we need more diverse people' - even if it is just because we needed to fill a quota. But those people are now in, they can help to dismantle everything from the inside, and eventually, trickledown effect, more changes down the road. So, some of the pain that we feel right now, may be worth it in 10 years where we could look back and like I went through hell, but look at how different it is starting to look. It's not going to happen right away, but, hopefully, by the time I retire, I can look back and say: 'It is so different'. The changes are so clear, it's not exactly black and white anymore, but it's definitely getting better.

Phoenix Archer 41:03

Thank you so much, Antonio, I need you to do a TED talk right now and splash it everywhere. Thank you so, so much. Now, we're not near the end just yet. So, don't worry, this is not me telling you that you have to go. But I want you to think of when you first decided to get into archaeology. What made you go into it? What was your inspiration? Was it representation? Was it on a whim? Was it - what was it? What made you just think archaeology is the place for me?

Smiti Nathan 41:33

I can start with that. And I want to offer also an alternate perspective to Antonio's perspective. I do admire his, like, passion and purpose. So, I just want to be very clear about that. So, for me, I got into archaeology because I just felt like what a huge challenge to look at this puzzle that you would never solve, because you're never going to get all the pieces. So, I think the interpretive aspect, that storytelling aspect, was fascinating to me. Also, the idea of like, really like working with your hands, spending a long time in different places, really getting to know different communities. Like, I didn't travel much as a kid for various reasons. If we did, we went back to, like, my - my parents home country, but I - I just wanted to like just experience the world, but do it in a way that was, like, more long term, I guess, it's termed slow travel now, but just - I really wanted to get in there and really understand. So, just to circle back to, you know - you know, kind of almost like: Why do archaeology now? I think it's a big point for me, personally, of like, what Bill and others have mentioned on like: okay, what is archaeology? What kind of like, who's an archaeologist? Like, what does it mean to be an archaeologist? And that was a big reflection for me personally, this past year. Because, you know, I had, honestly the opportunity like, you know, to keep going in a sense, and I chose, like, not to, because I wanted to prioritize, personally, my mental and physical health, and what would make me happy, and I'm still figuring this out. So - feel free to quote me, I mean, this is recorded - but for me, personally, I felt that I was going to be a better human, one, and thinker in terms of archaeology, if I wasn't bound to it in my day-to-day job. And I wanted to have kind of a nine to five job that felt secure to me where I could show up for my family and be present. And, honestly, if it wasn't working for me that I could, like, leave, like, if there was, like, stuff going on, like, okay, I can leave, I can find another job. Not saying that I just do my job as a job, um, I love helping students, like, I love engaging in design thinking, I love those things, because we're all multi-layered humans, and I'm sure we have interests outside of archaeology too. And my job also provides, like, job security - growing up as financially insecure, like, you know, financial security is, like huge because it affords other things like health insurance, and if you have chronic issues, it's like so important. So, I found for me, the way for me to sustain as an archaeologist and enjoy the field and want to impact change was to view my work in archaeology as really like projects and not where it was tied as much to my livelihood. So, for me, it's purposeful when I'm like: okay, like, is an archaeological project that I'm affiliated with, or I was working - one what I can say: 'No'; and I can remove myself out of that situation without having, like, major repercussions for my life. So, that has made me more excited about archaeology personally, but I also, like, want to recognize the immense privilege that it takes, like, I'm in a two-income household. I - I cultivated, you know, good relationships with the projects that I do work on that are affiliated with larger institutions. And they do recognize, like, my expertise, or hopefully that I'm not a jerk [laughs]. I'm like, you know, invited me back on, so that there's a lot of like networking that had to happen for me to be even able to, like, make that choice about archaeology. But I will say, even if I couldn't make that choice, I would still make the decision that I made for me personally, to be happy. And, um, I want to say again, like I really admire, like, everyone's perspective here, especially Antonio's and, like, bringing up, like, what is purposeful to him. And I think that's an important question to ask yourself, especially if you're going more like the DIY route. Just - it - it's okay to prioritize your mental and physical health, it's more than okay. It's essential. So, off my soapbox again.

Miller Power 46:13

I can go next talking about getting into - [Bill speaking simultaneously]. Oh, Bill - oh -

Bill Auchter 46:19

Oh - I was just gonna - I guess I'll just try to relatively quick get it out. The three times I became an archaeologist. There was the first after high school, I wanted to be an archaeologist because, um, the mystery, the puzzles, the love of the past. And having Indiana Jones and Sherlock Holmes being two of my favorite fictional characters as a child didn't hurt either. I got into university. And about a year later, I flunked out, thanks in part to an undiagnosed anxiety disorder. But then I went to go get a job, regular job nine to fiver, 15 years, and some volunteering on archaeology projects later, because I couldn't get the bug out of me. I quit and went back to finish my degrees and started working in commercial archaeology. So that's, that's fine, too. Then, I said, I'm doing commercial archaeology, traveling the country, traveling the US. And seeing a lot in a short amount of time, I sort of was making up for lost time. And I felt like CRM was the best way to do that. Like in - when I first started after high school, I thought it was going to be some sort of professor with leather patched blazers, but, later on, it was like I want to see and do everything. And the third time was two years ago, when I was finishing a big project, and this is our - it was a big, big project on a civil war battlefield, and there was a lot of good stuff. And a good story there. A very good story. But then after the project, I started feeling pains. So, I went to the doctor, and the long story short, I have a neurological disorder, which makes it impossible for me to basically do field work, or even writing work, like, we're talking here. And I will probably be done for the rest of the day in terms of, like, cognitive engagement. I'm giving everything to you guys today, so, I hope the audience is appreciating this. I'm kidding! But what I did with this time for the last few years is I've put it into my online persona of the Archaeothoughts, whether it's Twitter or Instagram, or sometimes playing around with TikTok or various experiments on YouTube and Twitch with the ArchaeoRPG project or encouraging things like the ArchaeoGaming Con, which is happening again this year in August. It's you know, I am all, now, all in on online presence for archaeology, not just for me, but for anyone else. So, I - you know, I will be willing to give advice to anybody who needs to get a foot into it. And biggest advice is just do it. It's easy. Sign up for an account and just start rambling. People start following you then. Oh, and with that in mind, one last thing then I'll get off, I'd like to give a shout out to Chris Simms, the host of Go Dig a Hole. Apparently, he was assaulted last night during a bike ride in Portland. He appears to be fine. Chris, we're thinking of you and get well soon.

Antonio Beardall 49:50

I know Chris, so that's a- I'm really hoping that he's fine. I got into archaeology by accident. I needed a job. I got a job moving buckets and rocks and dirt. And one day my boss asked me: 'Do you know how to use a computer?' I was like: 'Duh', and 20 years later, here I am. I was trained in the field, I did not take my first class in theory until I did my grad school. In Arizona. I was already an archaeologist, I had all the training, I worked with different projects, I was handling artifacts, I was lecturing, and teaching and conversing. All without a degree up to that point. And now that I'm in it, I realize it's what I love doing. I live five minutes away from an archaeological site where I dig. I live in a country that is full of archaeological resource. And because I live here and work here, I get to see all that is missing, and all that can happen, all that we can do. And, even with all the pains that it has caused, and all the extra gray hair that it has given me, I'm going to stick with it, because I realized that I am not doing it for me. These, these talents that - that I have, are not mine alone. But they're - they belong to an entire nation.

And, unlike other countries where they have 1000s of archaeologists, in Belize, we have just a handful, so we need to, er, you know, we do it because we - we - we really love it, even if it's painful. And I am glad that, accidentally, I stumbled into this and now I can't picture myself doing anything else.

Megan McGrath 51:47

So, um, I got into archaeology, as I mentioned earlier, um, through Time Team, when I was a kid, just watching it, I - it was like the, you know, the one of the first jobs when I was a kid that I was like, that's what I want to do. I want to be one of those people in the field, because that looks like fun. I like digging in my back garden too. And then as I got older, other jobs, you know, where I started seeing other things, I started wanting other things. At one point, I wanted to be a vet and then I realized I had to pass science to do that. And I was like: 'Nah, science is boring, don't want to do that'. And then, you know, teaching and things like that. And then it came time to apply to college. And I was, like, looking at their prospectus for different classes, and archaeology and classics were on it. And I was like: 'Oh, if I get an arts degree, I can go on to do teaching, secondary school teaching, if I want'. So, I was like: 'Okay, I like archaeology. I like classics. I'll pick those two and then you know, I can get my master's in education and teach afterwards'. And, er, it wasn't - you know, I was about halfway through my master's, my undergrad. And I was like: 'No, you know what I think I just want to stay with the archaeology and the classics'. Like, teaching is, you know, fun. But I don't to be a secondary school teacher, maybe a lecturer later on. But I like learning this, I want to keep learning this. So, then I went on to do my Masters, which I'm currently doing and want to do a PhD after and like stay in learning. I just like learning and archaeology is fun so - that's how I got into it.

Gail Boyle 53:25

So, I'll go next, if that's okay with you, Miller? Um, sometimes things are on a really slow burn and you don't understand that maybe something happened to you as a child that will set you on a path. Um, and on reflection, I can tell you that probably what set me on the path to becoming an archaeologist was the fact that my primary school teacher had done archaeology at university and he was a teacher, um, that took us out to different places. And he took us to the British Museum. We got on a bus. We stayed overnight in a hostel, we went to the British Museum, and it was the blockbuster Tutankhamun exhibition that was on that particular summer that he took us to. And you don't really think that that is going to have such a massive effect on you, you know, kind of like 30/40 odd, it's a lot longer than that, later. Until I found out then that there were three other children in that same primary school class that also went to university to study archaeology, completely independently of each other. And that - that really made me think about was that the starting point? Was that really where it began? And when I was thinking about what subjects I might like to study, it wasn't because I thought I was going to be an archaeologist. I couldn't decide if I wanted to be a biologist or a historian. And archaeology seemed to me to be a really good way of combining the two things. And when I was at university, I went digging. But I also volunteered at my local museum. And that's really what galvanized me into to becoming the person that I am now. Erm, it's understanding that what we do with the archaeological record and how we engage people with it, has the power to change people's lives. You've got the power to change the way that you think about yourself. The narrative changes every time something gets dug up out of the ground. And you've got to have a bloody good imagination, to tell all of those stories that fit all of the pieces of those puzzles. And that's why I am the person I am today.

Miller Power 55:36

Well, I got into archaeology, I originally wanted to be a classicist, but I couldn't get into any classics courses, because I didn't go to posh people school. So, I got offered - I when - I applied to Durham to do Classics. And they were like: 'No, but you can have a place on this archaeology course that we're starting'. So I was like: 'Fine'. And it was - well it's worked out really well for me. Because the reason I was interested in classics was I'm just really interested in people and how people work, and how people have worked in - throughout time, because we've not always been the same. As much as everyone kind of likes to believe that we've always been the same. You know, the queer people today are not the queer people of the past and so on is the thing I like to say. So, yeah, one I'm just really interested in people and I love, like, I can really see how much the - the past has, and the way we analyze the past, has an effect on the way we act today. I have some great colleagues who've done loads of work on how people use the past to talk about Brexit and how people use the past to talk about, like, to bring in, like, fascism, and also to fight fascism in countries - I was about the name drop someone and now all the names have gone out of my head - but I'll try and post a link afterwards. I think, yeah, I think archaeology has a real effect on what people find acceptable in the world. You know, if you see a certain thing in a museum, it's - it's like, oh, well, that's the thing that happened in the past, so it's acceptable today. Like, for example, trans-ness isn't new. And whenever I - people just like read the work that I've done, they're like: 'Oh, so this whole non-binary thing isn't new, so we can respect it now'. That's very much a thing. So, that's always why I'm in archaeology. And the other reason is, um, my mum is a historian. She works in museums, and she's always sort of, er, said that everyone speaks well of her because she's so tenacious, and isn't like ready to just back down and do what's acceptable to people. She wants to do new things, and she wants to do different things. And I think that that really gave me the power to come into archaeology and be tenacious as well and question things and bring my weird perspective and be - be autistic and stuff and be like: 'Well, why are we doing it like that?' When everyone was just doing it like that. Yeah, so, yeah, I can't say that I'd be here if she didn't have that influence on me. Yeah.

Phoenix Archer 58:14

Well done Miller's mum. Well done. Has everybody spoken about how they got into archaeology? Have I missed anybody?

Gail Boyle 58:23

What about you?

Phoenix Archer 58:24

Me? Oh, I'm one of those abstract people that got into archaeology. Um, I got into it via Celtic studies. And then, love - love the linguistics aspect of it. Love the translation, love the inscriptions on the stone monuments, love digging, and that was it. I fell in love. Smelling of the soil. Anything to do with heritage and archaeology I am all in. I consider myself a multidisciplinary artist and heritage professional and I - I love it. I like how I can just go into certain discipline and I'm all in and then also I can see the connections with other disciplines in other areas, and my brain just - just lights up with joy. And yeah, as you've all mentioned, in different ways, it's been hard, you know, mental health days could take a nosedive, um, people's stereotypes and generalizations of - what a black person - I'm - I'm from York, and just, so, what a black person probably ought just - know, like, about archaeology, about Celtic

studies, about anything that's not in their ideas of what I - they think I should like, it sucks sometimes. But when I surprise them, and I do unique things, not weird things, Miller, unique - unique things, like: 'Oh, I didn't know that'; like, a surprise and I think that's what archaeology needs - to reinvent itself but always look at the past and never forget its - its roots but always do amazing things. I've got one last question for you all before we have to go. Hopefully, you're not too tired. You're all hanging in there. My question is this: archaeology has had quite a bit of a shake-up during the pandemic, we've all been affected by the pandemic, and it's a - been hard - been hard, we're not able to go out there and digging in the dirt, we're not able to always, you know, go into the offices and do that kind of research. But we can do a lot of it online. I've seen a rise in collectives, specialized collectives, queer collective, non-binary collectives, people of color collectives, disability collectives, and I'm just so happy and enamored, because I didn't know they were out there, but the pandemic brought it to - to my face, and it's not shying away, and I'm seeing the beautiful projects that come in from it. Whether it's Archeogames or plans for the future. I'm just so excited. What have you seen, that's the most amazing thing that you've experienced, or seen or heard or observed, from the archeology world, during the pandemic. I bring that to the floor. Real quick.

Bill Auchter 1:01:04

There was a kerfuffle this year, the online Society for American Archaeology conference. And, starting a paper, I won't go into that, most of those who were there kind of know what was going on. The amazing part is that within a week, about 200 people created a Discord server with multiple layers, and multiple discussions on how to create a separate - a separate path, to have dialogue and discussion that would be outside of the channels of the essay. I mean, to see that kind of organization occurring that quickly. And that fast is probably the most impressive of the things I've seen.

Gail Boyle 1:01:51

I would say - it's pretty similar - but it's not a particular example. But I would say that the most impressive thing over the last 14 months or so has been the rate of change is increased, it has, it's - it's got a lot quicker. And I think it's because - because we have been sitting in front of screens and talking to each other over zoom, I don't have to travel on a train or on a plane or wherever to get to somebody, um, that the amount of discussion that's taken place over the last 12 to 14 months is actually, um, made the pace get quicker. In terms of ch- I'm not saying it's as good as it should be. But - but actually, it has enabled more change to take place, than - than I would have imagined. And there's one particular group that I'm involved with - the governance review - that it's going through - the morphing itself - from kind of like Victorian rules and things like that, that it had, would have taken years, if it hadn't of been for the fact that we were able to do meetings once a fortnight collectively, on a screen, in a way that we weren't able to before. So, it's kind of - it's the rate of change has increased.

Antonio Beardall 1:03:02

I think just seeing how some of my - my own friends have adapted. I have a friend I work with, um, and she and some of her friends created a network Heritage Education. And it's all online where they help to bridge that gap between archaeology and - and tourism and everything else. They have lectures about, um, the economy, tourism, archaeology, if you have a product that - that you want to share they help you to get access in how to do it. So, it's all about seeing people, you know, not let what was going on, get them down and using the online platform to create something that wasn't there before. And it

really increased awareness in terms of this is what we can do. Even if we can't be there in person. And for a long time. You know, even you know, when there wasn't, er, this going on, and we were out there in person. There's a lot that we were not doing. And COVID forced a lot of people to have to change how they interact, and this helped. And one really good example, um, is a friend of mine, Frank, he's a young man. He's Maya and because of COVID, I guess, he was trying to find ways, er, not only to make some more money, but also because he's passionate about his culture. He began to create his own Kodak-style vessels for sale. So, he is increasing his epigraphy, he's increasing his craftsmanship because he has the time to basically stay at home and, you know, not do much but he took this opportunity to: 'I'm going to share my culture, my history, my passion and put it out there for everyone to see'. And because a lot more people are now glued to the - the computers, instead of being out, a lot - a lot more people know that one he exists, and they know about his talent. So, for me, Frank, you know, big up.

Megan McGrath 1:05:20

I think one of the best things I've seen come out of all of this is just like the increase in accessibility of things, because everyone's online and stuff, like, museum collections have moved online so people who previously, like, couldn't afford to travel from other countries to the UK to, you know, visit all the museums and stuff can now see everything online, obviously, it's not the same as seeing things in person, but at least it's not all locked up in a building, you know, countries away from you kind of thing. And then people, you know, there's so many webinars and conferences and stuff, events that, like, maybe used to be held in person, and only people who knew that they were on, you know, like, in the know, kind of would go to them or travel to be there kind of thing. And now it's - everything's online, like this conference, there's so many people here from all over the place. And, yeah, I just think it's - there's been so much more is online and freely available. And, you know, it's just been a lot more open to people who may be like, had an interest in the past, but not, like, so much of an interest that they were going to go out of their way to go to something can now be like: 'Oh, well, I can just have it open, you know, on my laptop while I'm, like, doing other things. I can have this lecture on in the background and be listening in', kind of stuff. And I feel like it's opened a lot more dialogue between different people, as well um, people - just I've seen a lot of people just asking questions online, you know, like even academics in archaeology just asking what: 'What do you guys think of this?' or, you know, just a lot more like open dialogue than I've previously seen. So I think the more open accessibility and more open dialogue is two great things that have come out in the past year. [Pause]

Smiti Nathan 1:07:17

So - [Miller also starts speaking] Yeah, I think - Oh, sorry. [Smiti] Go ahead, Miller. No, no, no, it's just a delay. Go, Miller. No, I'm muting.

Miller Power 1:07:22

Okay, okay. Um, yeah, I think, obviously, the pandemic has been really, really difficult for disabled people, but also, it's been sort of really great in other ways in that so many things like you were talking about Megan were then going online, I can easily just turn up two things. And it gave, like, brain space to the people who, including myself, who created this event, to create this event, I don't think it would have happened if we weren't all sort of given a bit of space away from our desks and in-person conferences, to think about why maybe we don't miss in con- in-person conferences. You don't have to

- you can actually rest when the break, you don't have to network, for example. So, I think that - that has been really great. I can actually go to conferences and not burn myself out completely because it's, um, I'm in my house, I can go get a cup of tea, and I - or I can walk off or I went to - Tristan did a talk about a podcast, um, a few weeks ago, and I listened to it while I was on a nice countryside walk, you know, being able to just like change - you can be in any atmosphere while being at the conference, which I think has really helped quite a lot of people feel like they can access, um, sort of academic ideas and archaeological ideas more. And I hope that continues to be the norm. But you know, it's hard because a lot of people are worried that they're going to have to go back into the office. And this is all going to end. So, I hope that it doesn't end and we all sort of learn from this and love the online things. Er, just so great for so many people with different needs. Yeah.

Smiti Nathan 1:09:17

So, I mean, I agree with everything that's been said, especially Miller's point about the brain space, for me on a very kind of self-centered looking view, like, it's given me the space to figure out how I want to be an archaeologist and how I want to be. How I want to engage with the field. On kind of just a broader level, I've just been so happy to see that the Society of Black Archaeologists is gaining - gaining like the widespread, like, recognition and, like, platform it absolutely deserves. I mean, I believe the organization has been around since 2012 but it was really since the racial justice protests in the US so circa June 2020 that we saw, you know, the Society of Black Archaeologists like pairing with, like, you know, sometimes larger institutions to bring this - to bring many discussions to the forefront that need to be had in our field. And, as just a personal experience, I remember going to one of the first ones and, you know, while my lived experience is definitely different from everyone's here, especially those who are black archaeologists, I just felt this kind of sense of connection. I was like: 'Oh, okay, I'm not the only one who thinks or feels certain sort of thoughts that are being now vocalized and named and identified', and that felt, you know, good. And I mean, I am, well, on one hand, I'm really sad in that it took a moment like this in the US for that to happen. It made me personally feel like: 'Okay, like, I can engage with this field, in a way that's going to be good for me and the people around me'. And - it's worth it, though. Does anybody else have any lasting thoughts on - on our topic of inclusivity, diversity, you know, mutual aid, community spirit, making that - that link between people that work in archaeology and the people that interact with archaeology? How can we make this you know, better interaction for the future, any lasting thoughts?

Antonio Beardall 1:11:33

Sure. I know that some of my friends are watching this and some of my colleagues who work in Belize. And I just want to part with this message of - that - try to remember who your audiences when you come to work here. Some of you may not have a public component to your projects, it's not difficult to create one. Work it into your budget, into your plans. Make it a point so that if you're bringing foreign students to work here, that they realize that a public component is important, have them engage with the public. So, you know, they get a feel for it and don't see archaeology as being this isolated ivory tower. So, some of you already are doing that. Thank you so much. We look forward to more of you doing this as the fever for this kind of archaeology catches on. So yeah, thank you.

Phoenix Archer 1:12:47

Anybody else got any other lasting comments before they go? Anything they want to shout out? Any projects they're working on even? Or anything they're proud of? Are they happy about this conference? I hope you're happy, hopefully [laughs].

Bill Auchter 1:13:00

Well, as always, in the back burner there's a podcast and possibly, er, possibly a streaming element happening, um, that's still in discussions right now. Streaming like a tabletop game with some other archaeologists. Discussions - podcast is further along, like always, damn it, now - now Tristan's going to bother me again. Oh, well. So, that's what I got in the back burner right now.

Miller Power 1:13:37

And I guess, a - a leaving thought, um, I would really recommend going and reading the tweets on the UnArch2021 Twitter - on Twitter on that hashtag. There've been really good tweets, um, uh, from - from people giving their - their thoughts on the issues that we've been talking about. I really like expanding on things that we've all been talking about. Especially shout out to Claire has been doing some - some - some great tweets. Really - really bringing up those important issues. And yeah, I suppose I could, I can plug my own things. I'm not on any, like, big projects at the moment other than this one, but I - I recently published a paper in the Theoretical Roman Archaeology Journal. So, if you want to go read that - it's about these kind of issues, why queer people don't feel safe in and represented in these spaces and specifically it's about non-binary identities and how they can work in Roman archaeology. Yeah, and I hope to do more work on that, someday, either in a PhD or I might find a more DIY way that makes me feel a bit less, um, scared and unhappy. Yeah.

Smiti Nathan 1:14:57

I can go next real quick. So, I'm - I have a blog, um, Habits of a Traveling Archaeologist. It's about travel and archaeology. So, it's been relatively quiet for, like for the past - for the pandemic, just because I didn't feel was ethically proper to talk about travel. But, er, yeah, I include updates on like publications and things like that. But I more wanted to use this time to say, if anyone's watching or listening, and you feel I could help in some way, like, don't hesitate to reach out, like, please, you can like DM me, you can contact me via my blog. Um, and if I don't know the answer, if I'm not in a position where I can help, um, I'll do my best to connect you with those who can.

Miller Power 1:15:39

Yeah, totally, me too, just to jump in on that. Feel free.

Megan McGrath 1:15:43

Yeah, I just want to say, as well, that, um, I have a YouTube channel, and er, Instagram, Megan of Bones, where I discuss, um, osteology because I'm an osteology student. I try and, you know, educate people on how we teach osteology, how it's being taught to me in university and kind of just break down some of the, you know, there's - there's a lot of, like, unknowns about how we teach archaeology and osteology. So, I just try and, you know, tell people, like, this is what I'm learning, this is how we do it, sort of thing. And, yeah, if anyone wants to, like, contact me or anything on Instagram and stuff, I'm always happy to chat with people.

Phoenix Archer 1:15:43

Thank you. So, anybody else want to have any - any plugs, any lasting comments? [Pause]. Right then, I will leave it there. Thank you so much to Bill, Antonio, Gail, Miller, Smiti, and Megan, especially you, Megan, being a young student. I love it. I love it. I love it. I want to say thank you all so much for everybody who's tuned in, and we have some wonderful plans for UnArchaeology in the future. So, we're brainstorming. We're getting so much feedback on board from everybody that tuned in, from all our panelists as well. And we're so excited. You know, usually it's the beginning of an event where we're all excited and just thinking: 'Oh, my God, anything could happen'. We've had such amazing conversation in panel one and panel two. And now, I want to pass you over to Cait there, and she's just gonna go on and have some closing remarks. And like I said, please check out UnArchaeology on YouTube, on, er, Twitch, on LinkedIn, or Instagram - we're on all that good stuff. We are everywhere. And if we're not everywhere, you'll know somebody who knows us because we're everywhere. So, thank you all so much, and I hope you have a wonderful evening. And if you've got any questions about any of the topics we've talked about, or you want to get in touch with any of these wonderful panelists and the panelists from panel one, please get in touch with us. So, blessings - balanced blessings to you all and you may have a wonderful day - or night, wherever you are in the world. Bye.

Miller Power 1:18:04

Bye. I am just gonna stick us on be right back and then we'll have Cait.