

AGE Workshop 2017

GENDER AND CHANGE IN ARCHAEOLOGY

Lisbon, 19th and 20th October 2017

Organizing institutions

Instituto de História Contemporânea

(Institute of Contemporary History)

Grupo 'Ciência: Estudos de História, Filosofia e Cultura Científica' (Universidade de Évora)

(Group 'Science: Studies of History, Philosophy, and Scientific Culture' – University of Évora)

Faculdade de Ciências Sociais e Humanas da Universidade Nova de Lisboa

(Faculty of Social and Human Sciences, New University of Lisbon)

Secção de Arqueologia da Sociedade de Geografia de Lisboa

(Section of Archaeology, Lisbon Geographical Society)

AGE – Archaeology and Gender in Europe

The theme of the workshop is *Gender and Change in Archaeology*, where the relationships between gender and change can be considered both in contemporary archaeology and in the past under all possible aspects of interest to the participants.

The theme was proposed based on the need, felt by many AGE members, to assess the relevance of their work and of gender studies in archaeology in general as well as on the need to engage with the arguments of those skeptical about the relevance of the study of gender for the development of archaeology and the life course of archaeologists. The organizers also acknowledge inspiration from the theme issue 'Has Feminism Changed Science?' of the journal *Signs* in 2003.

Organizing committee

Ana Cristina Martins (FCT / IHC-CEHFCi (UÉ)–FCSH-UNL / SGL, Portugal)
Nona Palinçaç (AGE)

PROGRAM

THURSDAY 19th October – Faculdade de Ciências Sociais e Humanas – Un. NOVA Lisboa (aud. 1)

09h00 Registration

09h30 **Introduction** – Pedro Aires Oliveira (Director of the Institute of Contemporary History-FCSH-NOVA, Portugal)

Theoretical aspects

Chair: Bo Jensen

09h45 **Opening talk: Sex and gender: watch your language!** – Liv Helga Dommasnes (University Museum of Bergen-The University of Bergen, Norway)

10h30 Coffee-break

- 10h50 ***Gender studies or women/feminist studies? – The long fight against women’s invisibility*** - Ana Ávila de Melo (SIPA-DGPC / SGL, Portugal)
- 11h10 ***From theory to practice: why gender matters for archaeology?*** – Francisco B. Gomes (FCT / UNIARQ-UL, Portugal)
- 11h30 ***Gender, change and identity. Is gender just one of many aspects of a person’s identity or rather the most important one?*** – Susanne Moraw (Friedrich-Schiller-University, Jena, Germany)
- 11h50 ***Discussion***

Did women change archaeology?

Chair: Lourdes Prados Torreira

- 12h20 ***Women and archaeological collections in Portugal (1850–1930)*** – Elisabete J. Santos Pereira (IHC-CEHFCi-UÉ-FCSH-UNL, Portugal)
- 12h40 ***Producing and reproducing narratives? Women in Portuguese archaeology during the 1960s*** – Ana Cristina Martins (FCT / IHC-CEHFCi-UÉ-FCSH-UNL, Portugal)
- 13h00 Lunch
- 14h30 ***Gender divergence and convergence in Portuguese archaeology*** – Jacinta Bugalhão (DGPC / UNIARQ-UL / CEAACP-UC, Portugal)
- 14h50 ***Gender and change in ancient Near Eastern studies: the last 40 years*** – Agnès Garcia-Ventura (IPOA-Universitat de Barcelona, Spain)
- 15h10 ***Where do I fit in? Career paths of young Romanian women archaeologists*** – Laura Coltofean (Brukenthal National Museum, Sibiu, Romania)
- 15h30 ***Discussion***
- 16h10 Visit to the Calouste Gulbenkian Museum - Founder’s Collection
(<https://gulbenkian.pt/museu/en/the-founders-collection/>)

FRIDAY 20th October – Sociedade de Geografia de Lisboa (aud. Adriano Moreira)

- 09h15 ***Presentation*** – Luís Aires Barros (President of the Lisbon Geographical Society, Portugal) and Maria de Fátima Nunes (Scientific Coordinator of the Group ‘Science: Studies of History, Philosophy, and Scientific Culture’ - IHC-CEHFCi-UÉ-FCSH-NOVA, Portugal)

Academic politics and the trajectory of gender studies

Chair: Ana Cristina Martins

- 09h30 ***Now you see it, now you don’t: gender in a Viking Age hoard horizon*** – Bo Jensen (Kroppedal Museum, Denmark)
- 09h50 ***Something old, something new: gender studies and change in Romanian archaeology*** – Nona Palincaş (AGE / Institute of Archaeology, Bucharest, Romania)
- 10h10 ***Changing theories and practices: reflections on their effects on careers and everyday work in academia*** – Tove Hjørungdal (University of Gothenburg, Sweden)
- 10h30 ***Let’s talk about money. Gender archeology and third-party funded research clusters in Germany*** – Julia Katharina Koch (Institute of Pre- and Protohistoric Archaeology Christian-Albrechts-University Kiel, Germany)

10h50 **Discussion**

11h20 Coffee break

Gender and change in past societies

Chair: Liv Helga Dommasnes

11h40 **Biological plasticity: sex and gender interactions in bioarchaeology** – Luana Batista-Goulart (Université Côte d’Azur, CNRS, CEPAM, France) and Isabelle Séguy (Institut National d’Études Démographiques / Université Côte d’Azur / CNRS, CEPAM, France)

12h00 **Breaking down barriers: a glimpse at south-western European prehistoric gender identities** – Joaquina Soares (MAEDS / UNIARQ-UL, Portugal)

12h20 **‘Patriachs’ and ‘Ladies of power’: gender and social transformation in early peasant societies** – João Carlos de Freitas de Senna-Martinez (UNIARQ-UL / SGL, Portugal) and Elsa Luís (UNIARQ-UL / Associação ‘Terras Quentes’, Portugal)

12h40 **A room of one’s own: notes and gender and architectural design in prehistory** – Ana Margarida Vale (FCT / CITCEM-UP, Portugal)

13h00 Lunch

14h30 **Binary or non-binary? Binary and non-binary? Looking at gender expressions in the Egyptian divine world** – Guilherme Borges Pires (CHAM-FCSH-UNL / UAç)

14h50 **Gender, change and continuity in colonial Guam (1668-1700)** – Sandra Montón-Subías (ICREA / Universitat Pompeu Fabra, Barcelona, Spain) and Enrique Moral de Eusebio (Universitat Pompeu Fabra, Barcelona, Spain)

15h10 **Women in the production and consumption of Portuguese wares (17th–18th centuries)** – Tânia Manuel Casimiro (FCT / IAP/IHC-FCSH-UNL, Portugal)

15h30 **Discussion**

16h00 Coffee-break

Gender and the audience of archaeology – changing the public’s opinion

Chair: Nona Palinças

16h20 **GENDAR Y PASTWOMEN: Digital tools to overcome gender bias in research and dissemination of Prehistory** – Carmen Rísquez Cuenca (Universidad de Jáen, Spain) | Carmen Rueda Galán (Universidad de Jáen, Spain) | Ana B. Herránz Sánchez (Universidad de Jáen, Spain) *et aliae*

16h40 **Do we need to include gender perspective in archaeological museums?** – Lourdes Prados Torreira (Fac. Filosofía y Letras. Universidad Autónoma de Madrid, Spain)

17h00 **Always the same old stories? The representation of prehistoric women and men in museums and the media** – Jana Esther Fries (Niedersächsisches Landesamt für Denkmalpflege, Oldenburg, Germany)

17h20 **Discussion**

17h50 Outlook

18h10 Port Wine tasting

ABSTRACTS

Liv Helga Dommasnes (University Museum of Bergen, The University of Bergen, Norway)

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Sex and gender – watch your language!

My introduction will focus on issues that have been, and are, important to the archaeologies of gender. The most fundamental one is of course what is gender archaeology, how has it developed (changed) over time, and what should it be in the future? Is gender archaeology of today a unified field or made up of more than one tradition? If so, do they co-exist in peace?

Feminist archaeology, gender archaeology, and queer archaeology are different approaches to related/intertwined questions relevant to the inquiry of gender in the distant past. We need to match these approaches to the archaeological record in individual cases in order to see which approaches are probably most relevant where. I shall use Scandinavian Viking Age society as an example.

Another issue is about language and conceptualizations. Concepts are among the very strongest tools in research. They are also what condition our thinking in everyday life. Conceptualizations are different in different languages and not necessarily overlapping in content even when they refer to seemingly similar phenomena. This applies to present societies, and probably even more to past ones, and to the relationship between our conceptualizations and those of the past. The discourse on gender is no exception.

As for the future of gender archaeology: Do we still need it? Will we be able to develop new approaches? Are there areas that we have not yet identified that should have been addressed? One such area stands out, namely the “grand narratives”. Maybe even more than when it all started, gender inquiries are now concentrated on the individual, sexualities, and home life. I miss more investigations into how gender and gender arrangements have influenced the grand narratives of humankind: food production, technologies, war and peace, great discoveries, migration, religion, and the organization of societies. – Power is another central concept we should return to now and then: what is power? How has power been used? Is it really true that power is male only?

Ana Melo (SIPA-Direcção Geral do Património Cultural, Portugal)

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Gender studies or women/feminist studies? The long fight against women’s invisibility

The question “Why do gender studies continue to be commonly related to women and feminist studies?” is an important theoretical issue. We might argue in this workshop that they are related because, in a way, they represent different phases of the same problem – the long-term fight of women against their social, public, economic, scientific, artistic, philosophical, and symbolic invisibilities.

For the last three decades, Gender Studies in Archaeology and other scientific domains have stressed that women have developed as important a role in all scientific subjects as men, but its perception was far from having the same impact and recognition as the achievements of their male colleagues. Women had to fight a long way until they were allowed to occupy this front stage. Nowadays the fact that women play an important role in all scientific domains is no more an issue for debate because it has become an indisputable reality.

The big theoretical challenge brought by the 3rd wave of feminism implies a daily, systematic, critical, and political performativity which will allow women to speak in their own voices about things, issues, and bodies that matter. Gender Studies have to become now, in my perspective, the feminist studies of Women in Archaeology as well as in all other disciplines.

Therefore, the debate on Gender Studies must now change into being “Women’s Feminist Studies in Archaeology”.

Francisco B. Gomes (Fundação para a Ciência e Tecnologia / UNIARQ – Centro de Arqueologia da Universidade de Lisboa, Portugal)

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From theory to praxis: why gender matters for archaeology (and the other way around)

Archaeology's engagement with gender issues has come a long way since its origins. As the feminist theory which inspired the pioneer research in the 1970's and 1980's was transformed by the advent of Third Wave Feminism, Gender Studies, and Post-Feminism, so did the archaeological study of gender become a more complex, multifaceted enterprise, combining a number of different lines of inquiry.

But does this theoretical and methodological atomization mean that gender has become a less relevant area of research for archaeologists? By briefly surveying the pervasive ways in which gender analysis in Archaeology has spread from the reconstruction of the past to the domain of its scientific practice in the present, with much more far-reaching disciplinary implications, it will be argued that gender issues still have a critical role to play in the construction of the discipline's future.

But as Gender Archaeology enters its maturity phase, it is becoming more and more pressing to tackle the question of how archaeological insights can feed back into Gender and Feminist studies. By addressing some of the possible ways to do so, it will hopefully become clear that not only are gender issues important for Archaeology, but they can also contribute to enhance Archaeology's social relevance.

Susanne Moraw (Friedrich-Schiller-University, Jena, Germany)

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Gender, change, and identity. Is gender just one of many aspects of a person's identity or rather the most important one?

A person's identity – or rather identities – is a complex fabric. It is in constant state of flux, depending on factors such as age, family status, profession, economic, or social status. Gender is one of these factors, and one that does not change as easily as age, for example. Does this necessarily mean that gender is the most important contribution to a person's identity? In all stages of a given person's life course? In all cultures?

In an attempt to answer this question, the paper will examine the case of a Late Antique elite girl from Naples, Nonnosa, who died at a very young age. Via text and image, her grave in the city's catacombs, commissioned most probably by her parent(s), gives an idealized representation of her. It will be shown that at least in Nonnosa's case, gender was less important for her identity than were social and ontological statuses.

Elisabete J. Santos Pereira (Instituto de História Contemporânea - Grupo 'Ciência: Estudos de História Filosofia e Cultura Científica' (FCSH- UNL/CEHFCi - Univ. Évora, Portugal)

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Women and archaeological collecting in Portugal (1850–1930)

The study of the history of archaeology based on scientific practices shows that a wide range of actors systematically worked in the field. Far from playing a passive role, their contribution was essential for the increase in the knowledge about the past. However, in Portugal, as in other Western countries, evidence has focused on the importance of a small number of figures and their contribution to the recognition of the field. There is a need not only for revealing the details of the lives of the main figures involved but also examining and analysing the contribution of a (habitually invisible) array of other actors who also strove to promote the advance of archaeology. When we take into account these actors, including women, a more

nuanced, more complex scientific scenario emerges as compared with that which has been portrayed by historiography up until now.

In this paper, we question the need for gender studies applied to archaeology. From the standpoint of the History of Science and the study of scientific practices, we analyse the role of several women involved in archaeological collecting in Portugal in the (mostly male) context of scientific development that took place from 1850 to 1930.

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Producing or reproducing narratives? Women in archaeology during the 60s in Portugal

In 1958, Lisbon hosted the 1st National Archaeological Congress. It was a novelty in the Portuguese archaeological panorama, and also in other ways, namely the presence and participation of a large number of women archaeologists. This phenomenon became clearer during the 60s for several reasons, including a new political atmosphere influenced by profound cultural and mental changes that occurred in many countries, as witnessed by young Portuguese archaeologists graduating abroad.

Nevertheless, these women are still scarcely referred in academic books and university classes, even if some of them played an important role in the development and dissemination of archaeological practice in the country, as scholarship and PhD students, lecturers, museum curators, teachers, journalists, and patrons. Why?

Who decides who is included in teaching the history of archaeology and on which criteria are decisions made? Were their works irrelevant? Were they “mere” reproducers of an already established (male) archaeological narrative? Did they consider themselves as women archaeologists? Were they conscious of their own status and condition? These are some of the questions we intend to clarify.

Using methods of the history of science and archaeology, and of gender studies, we will analyze the status of women in archaeology, listing names, social connections, projects, and institutions. This will allow us to understand whether their involvement in archaeology corresponded to the emergence of new research topics and ways to scrutinize the excavated materials. Moreover, we intend to realize to what extent these women contributed to the development and establishment of archaeology in Portugal, perceiving what theories and practices they shared, perpetuated and/or innovated.

Only then we will be able to recognize the existence of the independence of individual (women) in science or, on the contrary, the (consciously or unconsciously) reproduction of already established theoretical models, possibly as a way to be recognized by the archaeological community led by men.

Jacinta Bugalhão (Direção-Geral do Património Cultural / UNIARQ – Centro de Arqueologia da Universidade de Lisboa / Centro de Estudos de Arqueologia, Artes e Ciências do Património da Universidade de Coimbra, Portugal)
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Gender divergence and convergence in Portuguese archaeology

In recent decades, the composition of the group of professional archaeologists in Portugal has changed significantly, as a result of the Portuguese sociological evolution and of the way the profession is viewed. This presentation intends to characterize and analyse the evolution of the group of people in Portugal who have worked in archaeology from the perspective of gender distinction through the twentieth century and into the present moment. How many they are, who are they, what is their nationality and birthplace, what is the age distribution of

the group, and what is their academic background, the way they work (from amateurism to professionalization), their profession (amateur archaeologists or not remunerated archaeologists), their type of professional links (in the case of professional archaeologists), and the institutional framework of their activity. The divergences and convergences of gender in all these matters will be examined.

Agnès Garcia-Ventura (IPOA-Institut del Pròxim Orient Antic, Universitat de Barcelona, Spain)
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Gender and change in ancient Near Eastern studies: the last 40 years

During the 1980s and 1990s the visibility both of women in archaeology and of the archaeology of women in ancient Near Eastern studies increased notably. Nevertheless, despite this improvement, it must be acknowledged that the underrepresentation of women both in historical and archaeological discourse and in academia is still a matter of fact in ancient Near Eastern studies. It has been suggested that one of the possible solutions to this persistent situation is to promote the entry of gender studies into the “disciplinary mainstream”, something already done to a certain extent in recent years. Nevertheless, the effects of this situation are twofold, one being potentially positive and the other potentially negative; several pros and cons may be identified.

In order to discuss these pros and cons, the roots of our current situation, and possible proposals to reverse the current inequality in terms of gender, I will outline a SWOT analysis, i.e. an analysis of some strengths, weaknesses, opportunities and threats regarding the situation of women scholars, women’s studies, and gender studies in the field of Ancient Near Eastern studies during the past 40 years.

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Where do I fit in? Career paths of young Romanian women archaeologists

In recent years, the number of young Romanian women pursuing archaeology in universities has increased significantly. However, few of them remain attached to archaeology until the end of their undergraduate studies, and even fewer actually become incorporated into archaeological research. What are the factors that influence their decisions and the evolution of their career paths? This paper aims to analyse how Romanian women archaeologists between the ages of 28 and 38 progress in their careers, first as students and then as young professionals. It will do so through qualitative interviews with women archaeologists who currently work in museums, academia, and research institutes.

Bo Jensen (Kroppedal Museum, Denmark)
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Now you see it, now you don't: gender in a Viking Age hoard horizon

We have long known four so-called drinking vessel hoards from Viking Age Denmark (Terslev, Fejø, Ribe, Lejre). A few years ago, a fifth hoard was found (at Lille Karleby). The large number of glass beads and pendants in this find allow a re-examination of the whole complex, highlighting elite women's agency and challenging the previous reconstruction that explained the horizon with reference to kings and (male) warriors.

Starting from this example, I argue that the increasing inclusion of women in Danish archaeology on all levels, from field-assistants to professors has not challenged such facile reconstructions of the past; I argue that in Denmark, a deep scepticism against the idea of "feminism" has stymied the growth of gender archaeology. I also argue that this has led to a

climate of non-debate and created a facile archaeology that fails to seriously engage with the central questions of archaeology: *why* did people do *this*, at *that* date, in *this* place.

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Something old, something new: gender studies and change in Romanian archaeology

The aim of this paper is to explain a contradictory phenomenon observable in recent Romanian archaeology: the increasing number of papers on gender in the past, on the one hand, and the wide neglect of gender and feminist studies, on the other.

The number of papers on gender in the past increased in Romanian archaeology over the past decade and in 2012 even an international conference on gender was hosted by an IUPPS (UISPP) commission. The impetus for this interest in the study of gender in Romanian archaeology seems to have come from a few papers informed by gender archaeology and dealing with case studies from Romanian prehistory, published in a period when gender was being made visible and legitimated as an archaeological topic by AGE and other sessions at EAA conferences. Soon, in an archaeology still widely dominated by the cultural historical approach and generally rejecting current European theoretical debates, gender became a relatively frequent topic ranking second only to identity and clearly surpassing the interest in other major issues in contemporary European archaeology such as agency, performance, etc. Yet the vast majority of this larger group of authors writing on gender ignores – if it is not outright hostile to – gender studies proper. This paper tries to explain this contradiction by showing its connections to the academic milieu: academic policy favors the faking of innovation, and gender is a perfectly suitable topic in this respect since it gives the impression of a present-day European topic and at the same time it can be approached based on common knowledge (unlike agency, performance, etc.); the preeminence of patrism (*sensu* Bryan S. Turner) in the academic milieu successfully hides the many inequalities between genders and thus does not invite archaeologists – not even otherwise innovative women – to look at it as a topic of consequence.

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Changing theories and practices: reflections on their effects on careers and everyday work in academia

This paper points to current changes within two areas of importance. The first one is changes in approaches, theories, and methods in feminism and gender studies. Not least the application of including intersectional perspectives is a valuable change and extends our possibilities of interpreting and understanding the past. The second is changes in organization, work practices, and in priority of tasks at universities, their effects on hierarchies, on gender in general, and particularly on young women's opportunities, everyday lives, and time-use in academia.

The NPM (New Public Management) type of model of organization, generally implemented on universities during the last couple of decades, has been criticized for being hierarchical and authoritarian, as well as it adds a number of compulsory but non-scientific tasks to scholars' duties, tasks which as well are invisible in your official list of merits. What are the effects when research, critical scholarship, and academic learning are marginalized to the benefit of evaluations, benchmarking, and escalating tasks of administration? How do we find strategies to develop as critical thinkers and how do we find time to produce substantial academic works in a climate of dwindling time for concentration and enlargement on academic issues?

I would like to emphasize these as questions about scholars' tasks and time-use, and the effect on young people's (women's) careers caused by current focuses on scholarship and thus also off one of our primary duties, namely laborious (time-consuming) academic thinking.

These are all big questions of academic policy on an international level. There are no definite answers or solutions to how to approach, challenge, and cope with structural changes for better and for worse; however, further discussions are indeed required. Some inspiration and support is found in anthropologist Tim Ingold's (Aberdeen) criticism of recent university policies. This has significance to how to develop gender-informed discussions about work practices and organization as well.

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Let's talk about money. Gender archeology and third-party funded research clusters in Germany

In the past decade, the German government launched some measures for equality in science and humanities. One of the strongest actions was an equality budget for all research projects funded by Deutsche Forschungsgemeinschaft (DFG; German Research Foundation). This paper will present the possibilities of funding archaeological projects in Germany with focus on a link between support criteria on the one hand and equality measures and gender research on the other. The proximate question is then if and how such equality measures required by foundations have an effect on research work, for example, in archaeological DFG-research projects. The visible range goes from the acceptance of child care programmes in the academic area to workshops about academic labour conditions including women and gender studies. The current situation of financing projects about gender studies in (Prehistoric) Archaeology will be contested. The question is what kind of projects are primarily funded, e.g. research projects, conferences, publications, and exhibitions, and what this signifies for archaeological research strategies and for a sustainable impact on prehistoric gender studies.

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Biological plasticity: sex and gender interactions in bioarchaeology

Cultural behaviours, like gender discrimination, influence individuals' health and well-being. Therefore, in this presentation we discuss the intersection of biological and cultural issues in bioarchaeology, from the point of view of gender studies. First, we examine how women were perceived in the discipline in the past, when sciences was carried out almost only by men and centred on men. Later, with more representative participation by women in bioarchaeology, some questions begun to be reformulated, which led to a better understanding of women's place and health conditions in the past. Thus, the second part of the presentation focuses on diet and nutrition. We show some examples of past societies in which men and women did not have the same access to nourishment. Food consumption extrapolates subsistence needs and becomes a ritual in which people eat differently depending on their gender, age, social status or ethnicity. Thus, we can identify some cultural practices that can impact individuals' physical well-being. In conclusion, analysing men's and women's diet patterns is pertinent to identify and understand some gender discriminations.

Joaquina Soares (MAEDS-Museu de Arqueologia e Etnografia do Distrito de Setúbal/UNIARQ – Centro de Arqueologia da Faculdade de Letras da Universidade de Lisboa, Portugal)

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Breaking down barriers: a glimpse at southwestern European prehistoric gender identities

Portuguese archaeology was almost absent in the theoretical debates about the first Feminism (that enthused many audiences in the Western world with such iconic authors as Margaret Mead and Simone Beauvoir), about second wave Feminism (until the end of the 70s), and even in the critical reflections on gender theory of the decade of the 80s. Margaret Conkey and Janet Spector (1984) published “Archaeology and the Study of Gender” criticising the androcentric perspective that was dominant in archaeological practices and narratives; new methodological lines of inquiry were proposed to place women in the empirical record, but this perspective has not been commonly applied to archaeological studies.

The Portuguese archaeologists who adopted structural approaches and historical materialist archaeology were engaged with research about class inequality, based on economic terms. Sexuality, gender, race, and ethnicity were considered forms of inequality included in the major socio-economic class boundaries. Socio-economic inequality was strongly exhibited in their social milieu of scientific production, located in a peripheral zone of capitalism. Thus, gender discussion in Portuguese archaeology arrived mainly in times of postprocessual approaches, when the concept of gender(s) was losing value. *Gender Trouble: Feminism and the Subversion of Identity* by Judith Butler (1990) introduced a profound and critical reflection about the limits of the gender perspective, taking as its base queer theory.

When people move away from their birth gender, crossing over the barriers built by their (our) culture, gender loses its seminal meaning, and transgender theory can be very useful. Although that epistemological path in the Western social sciences reflects women’s emancipation movements, there are other worlds, now closely connected by globalisation, which display diversified contexts where women are suffering by social and cultural discrimination, legitimated by a naturalising process of male/female biological inequality, that masks the international division of labour promoted by the late capitalism as a key factor for its own survival. So, we go back to analyse the Other from the Past in order to inquire about the main mechanisms which promote social control over women and growing inequality by means of sexual divisions and gender constructions. We are aware of the limitations of archaeological data, mostly concerning bio-anthropological information that is very scarce. However an attempt to engender the archaeological record will be carried out crossing gender construction/transformation with changing economic and social structures, such as the shifting of female economic activities with the emergence of agriculture and pottery production (kinship system and communal production); the sublimation of women’s exploitation in the Chalcolithic, with a specialised social division of labour, notably in textile production (tribal complex society); and the masculine empowering process expressed by heroes’ narratives in the Bronze Age (chiefdoms).

João Carlos de Senna-Martinez (UNIARQ – Centro de Arqueologia da Universidade de Lisboa; Faculdade de Letras da Universidade de Lisboa, Portugal)

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Elsa Luís (UNIARQ-UL / Associação ‘Terras Quentes’, Portugal)

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“Patriarchs” and “Ladies of power”: gender and social transformation in early peasant societies

The recent evolution of our perception of gender has influenced the way we model social transformations of early peasant societies (from the Neolithic to the late Bronze Age). Change has affected mainly the models for social complexity and gender relations that go together

with the advent and development of Bronze Age societies. We discuss the available models for Western Iberia (taking into account the perceived relations with what goes on in European archaeological thinking) before the Mediterranean arrivals of the Early Iron Age forever change the picture.

Ana Margarida Vale (Fundação para a Ciência e Tecnologia / CITCEM-Centro de Investigação Transdisciplinar «Cultura, Espaço e Memória» – University of Porto, Portugal)
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A room of one's own: notes on gender and architectural design in prehistory

The design of space is dynamic and created through practice, and emerges from different relationships between humans, other beings, and things. As such, in the rhythm of daily life, gender identities are constructed and intimately connected to the architectural design and the experience of space.

Also, in this way, the interpretation of prehistoric architecture is based upon historical constructions of gender and subjectivity, and is never a neutral or unsexed discourse. It is a political statement with a large impact in the way architecture is lived in the Western world, as most of the time it serves to validate established social rules based on what it sees as natural and permanent in human bodies and social relations.

This paper, inspired by the work of the writer Luce Irigaray and the architect Peg Rawes, aims to think about the relationship between gender and architecture and the design of archaeological spaces by different archaeologists (by female or male voices), and how archaeology can create more inclusive and shared spaces, making room for human beings in the past.

Guilherme Borges Pires (Centro de História de Além-Mar, Faculdade de Ciências Sociais e Humanas, Universidade Nova de Lisboa/Universidade do Açores, Portugal)
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Binary or non-binary? Binary and non-binary? None? Looking at gender expressions in the Egyptian divine world

Throughout history, there were various centres of production of gender ideas, acting on discursive and performative grounds, even if they were not recognized as such. The pantheons may be envisaged as a thought-provoking case study.

In this paper, I intend to address gender issues in the Nilotic divine world. In fact, the ideas of strict masculinity and femininity are somehow challenged by the myths that narrate deities' stories. Seth's virility, for instance, is perhaps threatened when he sees himself without testicles. Osiris, a male god in name and persona, may be linked to the female element, expressing ideas of fertility and rejuvenation. Simultaneously, some goddesses (such as Anat and Neith) are said to act as men, due to their warrior and therefore supposedly "manly" performances.

Looking at these and other deities one might ask: given that duality is a fundamental feature of the Egyptian civilization, how can we refer to non-binary expressions revealed by the Egyptian goddesses and gods, particularly the birthing-giving creator-god (Atum)? Moreover, should we use this modern terminology when thinking about ancient realities? Is there an alternative?

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Gender, change, and continuity in colonial Guam (1668-1700 AD)

This paper will present changes in sex/gender systems that Spanish colonial domination had in Guam during the early modern period. Most of these changes took place in the sphere of maintenance activities, conversely aimed at granting stability and continuity of life in any human group. Almost since the first moment of permanent colonization in 1668, maintenance activities were made the target of colonial policies. From the concentration of population and re-structuration of living spaces in *reducciones* to children's socialization in Jesuit seminaries, through food systems, dress, kinship, healing practices, and sexuality, Jesuit missionaries aimed to dismantle traditional Chamorro lifeways, which were mainly organized through maintenance activities.

Through this presentation we will also present some thoughts about the interplay between change and continuity in the course of history and values attached to them by hegemonic archaeology.

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Women in the production and consumption of Portuguese wares (17th–18th century)

The extent of women's roles in the production and consumption of Portuguese wares is generally unknown. It is normally assumed that pottery production was an activity exclusively performed by men since they were, in fact, the main owners of workshops. Nevertheless, women's names tend to appear in many documents as potters, especially when their deceased husbands left them the business which they supervise for many years.

If some women are responsible for the production of pottery, some of them can also be found as consumers, not only in Portugal but in other parts of the world, revealing them avid and regular clients of these Portuguese commodities. Gender studies associated with Portuguese historical archaeology are still scarce; thus, this paper will attempt to approach the presence of women in pottery studies through a pre-existing theoretical framework.

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GENDAR Y PASTWOMEN: Digital tools to overcome gender bias in research and dissemination of Prehistory

GENDAR is a research project funded by the Junta de Andaluc  a "*Resources for Research into the Archaeology of Women and Gender in Spain. HUM-1904*", which brings together a group of researchers from different universities, cultural institutions, and companies, to research the activities and work of women in different periods and cultures, from the Palaeolithic to the Iberian era, giving continuity to a previous project called "*Women's work and language objects*" funded by the Instituto de la Mujer - 002/07).

This project is based on an analysis of material culture examined from a gender perspective and aims to focus attention on the importance of female agency in the social life of all periods and cultures, at the same time eliminating the transmission of markedly sexist values in

historical dissemination. An important part of the project is directed at preparing textual and graphic material using advanced technological resources. The objective is to develop informative/educational content without gender bias to be used online and for transfer to interactive media, thus opening up new scenarios for tourism.

We aim to raise awareness of those historically silenced women of our past and their importance in day-to-day economic activities and socialisation, as well as of their role as active agents in the development of the different cultures and historical periods we are analysing. We also look at the way in which the heritage they are part of is interpreted, attempting to move beyond the inequalities reflected in them.

Our proposal is thus orientated to contribute a new way of looking at archaeological heritage, in our case from a gender perspective, thus enriching the discourses established to date.

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Do we need to include gender perspective in archaeological museums?

In recent years, the development of gender studies in archaeology has been accompanied by a gradual increase in the need to reflect these gender studies in archaeological museums. Through the items in archaeological museums' collections, it is possible to create inclusive narratives and discourses in which different social groups, ethnicities, age groups, and genders can and must be present. With this in mind, we shall focus our attention on some Spanish archaeological museums inaugurated in recent years, with the aim of analyzing how they have represented and represent women, which roles are assigned to women within the collective community, and how gender relations in past societies are illustrated.

We believe that museums through their educational function can become an agent for social transformation, and that revising the gender discourse by integrating a gender perspective can contribute in a concrete and real way to a more equal education.

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Always the same old stories? The representation of prehistoric women and men in museums and the media

During the past 25 years, archaeological gender studies and feminist archaeology have changed the androcentric image of (pre)history, created awareness for the diversity of gender concepts, and questioned the conditions of their own institutions. But did they also influence the perceptions of the public about the past? In my presentation, I will discuss portrayals of women and men in museums displays, newspaper articles related to archaeological excavations, textbooks, and video games, etc. Are gendered images produced for the public modern or are the same old stories being told, in which stereotypical hegemonic men are in the center and women are marginalized? My aim is to initiate a debate about what consequences the highlighted representations in popular media have on the contemporary gender discourses and whether we as professionals can and want to influence it.

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