

sno	Speaker Pows to Lewys Maria Parle Qeadsiang Quee-		
14:40	Louise Fowler, MOLA; Iida Käyhkö, Royal Holloway, University of London; Henrietta Ali Ahmed, Royal Holloway	Panel Discussion 1	
15:30 BREAK			
16:00	Heba Abd El Gawad, Durham University	"So you think you are reconnecting local communities with their heritage? Well it's you who is disconnected!!!"	Current public engagement is in danger of becoming a tick boxing exercise where archaeological projects claim they are reconnecting people from the Middle East and North Africa with their heritage while in reality communities are actively engaged constantly. The unrecognised problem is that the perception of both heritage and reconnection for these communities is unique, local, and more people needs oriented in contrast to the brushed scientific definitions in the academic heritage discourse.
16:10	Laura Hampden, Museum Detox; Laura Hampden, Historic England, Museum Detox, Cifa Equality and Diversity Group	Black Women in the Archaeological Record.	"I'm looking for books or papers on representations of Black women in the archaeological record". This was a recent query sent to a UK BAME heritage network that I'm part of this year. I looked forward to seeing some interesting responses and links to books or papers that I hadn't yet read, but I'm still waiting! This paper will briefly examine the representation of Black women in the archaeological record here in the UK, in the US and in the Caribbean. While archaeological data and theory can be employed to investigate the experience of Black women in the past, the lack of diversity within the profession severely limits our understanding, and interpretation of this experience. It argues that if we are to move beyond a monotonous historical or archaeological narrative then we must learn to contend with the multiple and conflicting ideas and 10 mins social constructions of black womanhood.
16:20	D. Kalani Heinz, University of California, Los Angeles	No Hetero!: Making way for alternative ways of knowing within archaeology	I can count on three fingers the number of doctorate holding Native Hawaiian Hawaiian archaeologists. While this might seem surprising to some, to me this reiterates a glaring issue within archaeology. We have a diversity problem and it impacts the way we think. When we do not expose ourselves to people whose norms are different from our own, our internal biases go unquestioned and we risk retelling the same old narratives. In order to recognize marginalized identities in the past, we must first start by questioning how the experiences of certain groups are delegitimized in modernity, especially by our institutions, and how this contributes to a lack of diversity within archaeological programs. Specifically, we must consider how our systems discourage diversity by requiring certain coursework that is irrelevant, if not culturally insensitive, to certain students, and must reexamine how our classroom environments contribute to the erasure of certain voices. This paper examines Hawaiian culture-based programs and wānanga in New Zealand to understand how integrating the ideologies of non-dominant cultures into education has been accomplished in modernity and to synthesize a list of ways our own universities can be modified to make it more friendly to diverse perspectives. Further, to expand on the promises integrating alternative ways of knowing holds for archaeology, I use a case study inspired by Native Feminist theories which reveals how acknowledging Hawaiian worldviews leads to the realization of non-binary, non-monogamous, and non-heterosexual identities in the Hawaiian past.
16:30	D. Kalani Heinz, Durham University	Theorising Queers in the Roman World	Even with the LGBTQ+ community it is assumed that being queer is a, t è ú