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JOAN M. GERO (26 MAY 1944–14 JULY 2016)

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*Joan Gero at celebrations marking President Barack Obama's first inauguration, January 2009.
Photo courtesy of Stephen Loring*

Joan M. Gero changed our individual and collective professional lives in archaeology, whether we realize it or not. She was a light shining into neglected areas of our discipline, forcing archaeologists to reflect on our ideals, practices, and theories. Her passing hits close to home for many, as if part of our own intellectual souls passed with her.

Joan Gero was a leading scholar in the sociopolitics of archaeology and feminist archaeology with a geographical focus on the Andes of Peru and Argentina. She was born in New York City, and received her B.A. from the University of Pennsylvania in English literature (1968) and an M.Ed. from Boston College (1970). A stint in the Teacher Corps inspired her commitment to social activism, and a summer program sponsored by the University of Oxford that exca-

vated an Iron Age site in Wiltshire introduced her to archaeology. She participated as a crew member there in 1968 and 1969. Her first field experience in the Andes was in 1973 with Harvard's Chan Chan Project in the Moche Valley of Peru with Michael Moseley. This led her to graduate school at the University of Massachusetts-Amherst, where she received her Ph.D. in 1983.

Early in her career she encountered the daily intellectual sexism she would combat for decades. Her doctoral dissertation examined the manufacture and use of lithic tools by women at Huaricoto, a Preceramic site in the Callejón de Huaylas, Peru where she worked for fifteen months in 1978 and 1979. Though a provocative topic at the time, her cumulative work has made this concept relatively uncontroversial today.

Although she worked on excavations in New England (1976, 1980), Labrador (1971, 1983), and South Carolina (1985), Joan maintained interest in Andean Formative cultures, along with the Recuay of the Late Intermediate Period, especially through her Proyecto Queyash in the Callejón de Huaylas. Based at the University of South Carolina (1983–1997) and at American University (1998–2007), her feminist and activist archaeologies crystalized, and her resistance to ideas of the archaeological establishment was polished and published. She also taught at the Universities of Cambridge (U.K.), Uppsala and Umeå (Sweden), the Universidad Nacional del Centro de Buenos Aires and the Universidad de Catamarca (Argentina), as well as at the Universidad de Magdalena (Colombia). She was a Research Associate at the Smithsonian Institution's Department of Anthropology. She received numerous grants, including awards from the National Endowment for the Humanities, the National Science Foundation, the Fulbright Foundation, the Wenner-Gren Foundation, Sigma Xi, the Heinz Family

Foundation, the Center for Field Research, Dumbarton Oaks, the University of South Carolina, and American University. She was a lifetime fellow of Clare Hall, Cambridge.

Joan worried that her theoretical writings on feminist and household archaeology would overshadow her meticulous excavations, careful analyses, and measured reporting. She exposed the biases of the discipline, including the portrayals of women, stone tool making, Paleo-Indian stereotypes, households, research funding, representations in *National Geographic* magazine, and the financial and intellectual oppression of scholars from developing nations.

These concerns led her to work to develop and raise the profile of the World Archaeological Congress in the late 1980s. From 1999 to 2008 she was their nationally elected Senior North American Representative. She was an organizer of the 5th World Archaeology Congress held at Catholic University in Washington, D.C. in 2003. Two hundred and thirty participants from indigenous and low-income countries were supported by the WAC. Nevertheless, the WAC stood on firm financial ground for years following. From 2003 until 2008 she was the Head Series Editor of the *One World Archaeology* books sponsored by the WAC. In 2003 she became a founding member of the advisory board for *Archaeologies: The Journal of the World Archaeological Congress*.

Along with her husband Stephen Loring, she received the WAC's Lifetime Achievement Award. She also received the Squeaky Wheel Award from the American Anthropological Association Committee on the Status of Women in Archaeology (2007). Her volume *Engendering Archaeology* (1991), edited with Margaret Conkey, was both a landmark and a theoretical shift for archaeology.

With Anita Cook, and support from Monica Barnes and the Society of Woman Geographers, she organized the Twenty-fourth Annual Meeting of the Northeast Conference on Andean Archaeology and Ethnohistory at American University (2005) and at the SWG International Headquarters. Joan was an important supporter of the Northeast Conference, having presented at the initial one and authoring or co-authoring a total of seven Conference papers. Her earliest was part of *Investigations of the Andean Past*, the first volume of papers from the Northeast Conference.

Despite all her accolades and her reprimands of the discipline, Joan did not take herself too seriously and had a well-known lighter side, manifested daily in the field or lab, and at parties or fiestas, and occasionally in publications (see Loring and Gero 2012).

I first met Joan in 1974 at UMass-Amherst when she was a graduate student who reached out to befriend struggling undergrads like me. By 1977 she had pushed to teach a seminar called “Big Moments and Great Debates in Archaeology”. Her small seminar was the only one I had at UMass, where some classes had five hundred students. Joan’s class was designed to give senior anthropology majors a taste of grad student seminars in a friendly and nurturing setting. I’m sure I learned more in her class than any other I took as an undergraduate. Many of her future archaeological interests were on display, including artifact typology, lithic technology, sexism in analysis and interpretation, the emerging feminist perspective, and our unwillingness to recognize ambiguity in our data. Archaeology became a bigger and more complex universe that semester!

In 1979, I traveled in Peru, busing my way on the grueling gringo tourist trail through Huancayo, Ayacucho, Cusco, and Machu Picchu. Joan was then in Huaraz, in the Calle-

jón de Huaylas, working on the lithics of the Preceramic site of Huaricoto for her dissertation. Richard Burger was conducting the excavations. After months on the road, I arrived by hitchhiking into Huaraz as a bedraggled and broke mess. Joan procured a room with a local family, where I lived for three months. During that time, I helped her draw and chart lithics by day. She paid my rent and bought me a *pensión* (restaurant set meals) out of her Fulbright scholarship, plus paid me the equivalent of about one dollar a day. That would buy me a snack, an oversized beer, and a movie! Back then Joan had three big ideas: lithic tools were overlooked in the Andes because of the huge emphasis on ceramics; unifacial lithic industries were important in culture history because of their use on plants instead of in hunting; and women were making and using lithics much more than was being recognized by male-dominated Andean archaeologists. We spent those months poring over lithics together while playing Lucinda Williams, Keith Jarrett, Ry Cooder, and Modern Jazz Quartet cassettes. Many of my lifelong research (and musical) interests were shaped by those months of conversations and experience.

In 1998 Joan asked me to come to Yutopian in Northwest Argentina to work with her on that Formative site as the project archaeobotanist. The story of how Joan found Yutopian is one of the greatest archaeology stories ever told. After a long, futile search for Formative sites in the isolated, high altitude Santa María and Cajón Valley area, she took ill and was incapacitated in the field with a high fever. She was picked up by a group of passing pilgrims, who included Jorge Chaile, a traditional healer. The group was traveling on pilgrimage to “re-charge” the power of one of their saints. The Chaile family took Joan to their compound deep in the isolated valley, where her fever broke and she awoke after days of herbal treatment. Joan related that as she opened her eyes, her Argen-

tine assistant excitedly came to her bedside. “You won’t believe this.” Behind the Chaile compound was a flat-topped hill, on which stood the Yutopian site!

My work at Yutopian was building a low water usage flotation tank (a planter and plastic Sprite bottle being key components), helping around the excavations, processing soil samples, and collecting comparative specimens. It was unusually difficult fieldwork and living conditions, even for the Andes. I remember those as the brightest of days: tremendous intellectual and physical challenge (far from electricity or running water), and sunlight at a dazzling site, with its semi-subterranean house clusters. Under Joan’s tutelage, the Chailes had become expert trowelers and the excavations were precise and immaculate. Condors circled overhead, and Álvaro Chaile even took me jaguar hunting (thankfully we didn’t find any). There were three days stuck inside an adobe hut while a wild wind and sandstorm (La Sonda) blasted Yutopian. My flotation tank was blown more than a mile away. Nothing phased Joan much. Days like those, and evenings, were spent organizing, note-taking, and in deep intellectual discussions including her two students. I remember Joan installing a solar panel for the Chailes and everyone taking turns cooking meals and baking cakes from scratch in our solar oven.

During the Yutopian days, Joan’s thoughts turned to how to operationalize feminist archaeology and deal with the ambiguity of archaeological results. What makes an archaeological project feminist? Besides having a heightened awareness of the roles of women and children in prehistory, Joan thought that communal, inclusive, and decentralized decision-making at the site was a key attribute. All involved were supposed to think for themselves and contribute to the project accordingly, despite rank or experience. She allowed great freedom for others to pursue various lines of thought, even

those with which she disagreed. I struggled with the presence of cultivated plants far above their normal altitude and the large footprint of low productivity agriculture for small settlements of a few extended families. I called it “extensive agriculture” as opposed to “intensive agriculture”. Joan never really bought into this idea, but she did let me publish it in the Yutopian book, so long as it was stated that the idea was “ambiguous.” *Yutopian: Archaeology, Ambiguity and the Production of Knowledge in Northwest Argentina* (University of Texas Press, 2015) is Joan’s final post-modern love letter to archaeology. It is a deliberate labor of many years, in which she refused to believe in absolute truths, and pushed for multiple parallel interpretations. She was trying to set yet another example for archaeologists: to be less sure of ourselves and to think about the gaps between our data and interpretations.

Sometimes I see Joan’s experience in finding Yutopian as an allegory for life. We can search for our path, but it might take unexpected misfortune, followed by luck and community support from surprising places, to be successful. Our pilgrimage in life intersects with those of other people in ways we cannot imagine or understand. When a unique opportunity comes our way, we must strive to use it to generate knowledge and help people and communities, no matter how arduous or difficult the road. I think that all of us who knew and worked with Joan felt that these were unique, lucky and precious opportunities.

Joan Gero passed away on 14 July, 2016. My last email thread with her was about the published Yutopian book. Did I like it? The answer was yes. I was proud of her perseverance to push through the writing of such a difficult and complex book long after the sparkle of fieldwork had faded. I thought she had given up on it, but she was looking to highlight how archaeologists should be humbler and less certain about our

interpretations. Did I agree with the book, she asked? Much of it, yes, but no, not all of it, I replied. True to character, she stated that she would have been disappointed if I had just said yes. She also wrote often about her passion for Bernie Sanders and her participation in his presidential campaign.

At the annual meeting of the Society for American Archaeology, held in Vancouver in late March 2017, a tribute session to Joan was held, called “Perturbing the Peace”, organized by Tamara Bray and Benjamin Alberti. Twelve discussants, each speaking for five to eight minutes, and almost one hundred people crowded into one of the smaller conference rooms. People stood in the back and sat in the aisle. Some discussants knew her well and others were strongly influenced and inspired from afar. Several themes repeatedly emerged: she gave opportunities to people at key and difficult moments of their lives; she was a “rescuer” of enormous personal generosity, including opening her (and husband Stephen Loring’s) house to innumerable visitors; she gave hope and encouragement to those who felt oppressed or outside the mainstream of archaeology; and her professional work continually bucked mainstream thinking in archaeology. Furthermore, she put what might be considered abstract ideas into practical field, lab, and writing applications.

Near the end of the session, Joan’s brother, Michael Gero, stood to make brief comments. To paraphrase, he said that he had “learned two things.” First was that he knew his sister had done archaeology and seemed to like it. He didn’t know that “she was such a big deal.” She was a big deal! Second, Joan and he had come from a small family, and he had long thought that Joan had little or no family. Michael looked around the room and gestured, “she had a very big family.” There was not a dry eye in the house.

The emotion from the Thursday afternoon session carried over into Friday morning in several sessions, including one on “putting the heart and emotion back into archaeology”. Various sessions appeared to represent a trend away from dispassionate science and objectivity and a move toward uncovering and recognizing the emotions already inherent in archaeological practice. I’m not sure Joan would agree or even countenance the trend toward emotionality that her passing seems to have sparked. Tammy Bray shared a story about Joan’s last radio interview, when she told her interviewer, “Go ahead, ask me how I want to be remembered.” Her interviewer acquiesced. Joan stated, “I want to be remembered as a damn good archaeologist.”

Based on the SAA conference experience, Joan Gero’s spirit is alive and present in the ways that many teach and practice archaeology. We strive to live up to her technical, theoretical, and intellectual standards and try to emulate her warmth and generosity in our personal and professional relationships. She is greatly missed but not gone.

WORKS BY AND ABOUT JOAN GERO

Published works by Joan Gero

- Gero, Joan M.
- 1978 Summary of Experiments to Duplicate Post-excavational Damage to Tool Edges. *Lithic Technology* 7(2):34.
- 1983a *Material Culture and the Reproduction of Social Complexity: A Lithic Example from the Peruvian Formative*. Ph.D. dissertation, University of Massachusetts-Amherst.
- 1983b Gender Bias in Archaeology: A Cross-cultural Perspective. In: *The Sociopolitics of Archaeology*, edited by Joan M. Gero, David M. Lacy, and Michael L. Blakey, pp. 51–57. *Department of Anthropology, University of Massachusetts Research Reports* 23.
- 1983c Stone Tools in Ceramic Contexts: Exploring the Unstructured. In: *Investigations of the Andean Past: Papers from the First Annual Northeast Conference on Andean Archaeology and Ethnohistory*, edited by Daniel H. Sandweiss, pp.

- 38–50. Ithaca, New York: Cornell University Latin American Studies Program.
- 1985 Sociopolitics and the Woman-at-Home Ideology. *American Antiquity* 50:342–50. Published in Spanish as: Sociopolítica y la ideología de la mujer-en-casa. In: *Arqueología y teoría feminista: Estudios sobre mujeres y cultura material en arqueología*, edited by Laia Colomer, Paloma González Marcén, Sandra Montón, and Marina Picazo, pp. 341–356. Barcelona: Icaria (1999).
- 1986 Cambios en el valor de las piedras preciosas en la prehistoria del Perú. In: *Actas y Trabajos, VI Congreso Peruano: Hombre y Cultura Andina*, edited by Francisco Iriarte Brenner, pp. 113–119. Lima: Universidad Inca Garcilaso de la Vega, Facultad de Ciencias Sociales.
- 1987a Comment on: Toward a Critical Archaeology by Mark P. Leone, Parker B. Potter Jr., and Paul A. Shackel. *Current Anthropology* 28:294–295.
- 1987b The History of the World Archaeological Congress. In: *Academic Freedom and Apartheid: The Story of the World Archaeological Congress*, edited by Peter J. Ucko. London: Duckworth worldarch.org/history-wac/ (accessed 27 March 2022).
- 1988 Gender Bias in Archaeology: Here, Then and Now. In: *Feminism within Science and Health Care Professions: Overcoming Resistance*, edited by Sue Vilhauer Rosser, pp. 33–43. Oxford: Pergamon Press.
- 1989a Assessing Social Information in Material Objects: How Well Do Lithics Measure Up? In: *Time, Energy and Stone Tools*, edited by Robin Torrence, pp. 92–105. Cambridge: Cambridge University Press.
- 1989b Producing Prehistory, Controlling the Past: The Case of New England Beehives. In: *Critical Traditions in Contemporary Archaeology*, edited by Valerie Pinsky and Alison Whyllie, pp. 96–103. Cambridge: Cambridge University Press.
- 1990a Pottery, Power and . . . Parties! *Archaeology* 43(2):52–54.
- 1990b Facts and Values in the Archeological Eye. In: *Powers of Observation: Alternative Views in Archaeology*, edited by Sarah M. Nelson and Alice B. Kehoe, pp. 113–119. *Archeological Papers of the American Anthropological Association* 2.
- 1990c La mujer y la producción de herramientas líticas. *Revista de Antropología y Arqueología* 6(2):61–79 (Bogotá: Universidad de Los Andes).
- 1990d Review of *Women and Prehistory* by Margaret Ehrenberg. *American Anthropologist* 92(4):1033.
- 1990e Review of *Primate Visions: Gender, Race, and Nature in the World of Modern Science* by Donna Jeanne Haraway. *Women's Studies International Forum* 13(6):609–610.
- 1990f Book note on *Archaeological Field Research in the Upper Mantaro, Peru* by Timothy Earle et al. *American Antiquity* 55(2):435–436.
- 1991 Who Experienced What in Prehistory? A Narrative Explanation from Queyash, Peru. In: *Processual and Postprocessual Archaeologies: Multiple Ways of Knowing the Past*, edited by Robert W. Preucel, pp. 126–139. *Occasional Paper* 10. Center for Archaeological Investigations, Southern Illinois University, Carbondale.
- 1992 Feasts and Females: Gender Ideology and Political Meals in the Andes. *Norwegian Archaeological Review* 25(1):15–30.
- 1999 La iconografía recuay y el estudio de género. *Gaceta Arqueológica Andina* 25:23–44. Lima: Instituto Andino de Estudios Arqueológicos.
- 2000a Troubled Travels in Agency and Feminism. In: *Agency in Archaeology*, edited by Marcia-Anne Dobies and John E. Robbs, pp. 34–39. London and New York: Routledge.
- 2000b Comment on A Critical Archaeology Revisited by Laurie A. Wilkie and Kevin M. Bartoy. *Current Anthropology* 41(5):765.
- 2000c Book note on *Food, Gender, and Poverty in the Ecuadorian Andes* by Mary Weismantel. *Latin American Antiquity* 11:212–213.
- 2001a Field Knots and Ceramic Beaus: Interpreting Gender in the Peruvian Early Intermediate Period. In: *Gender in Pre-Hispanic America*, edited by Cecelia F. Klein, pp. 15–55. Washington, DC: Dumbarton Oaks Research Library and Collection.
- 2001b Comentario 2 on Estudio Interdisciplinario de áreas de actividad by Linda Manzanilla. *Mundo de Antes* 2:20–22 (Tucumán, Argentina).
- 2001c Review of *Material Meanings: Critical Approaches to the Interpretation of Material Culture*, edited by Elizabeth Chilton. *American Antiquity* 66:171–172.
- 2002a Phenomenal Points of Folsom. In: *Folsom Technology and Lifeways*, edited by John E. Clark and Michael B. Collins, pp. 333–341. *Special Publication* 4, Department of Anthropology, University of Tulsa, Tulsa Oklahoma.
- 2002b Review of *Gender and Material Culture*, Volumes 1 and 2, edited by Moira Donald and Linda Hurcombe. *American Journal of Archaeology* 106:12–13.
- 2003 Feasting and the Practice of Stately Manners. In: *The Archaeology and Politics of Food and Feasting in Early States and Empires*, edited by Tamara L. Bray, pp. 285–288. New York: Kluwer Academic/Plenum Publishing.

- 2004a Sex Pots of Ancient Peru: Post-gender Reflections. In: *Combining the Past and the Present: Archaeological Perspectives on Society*, edited by Terje Oestigaard, Nils Anfinset, and Tore Saetersdal, pp. 3–22. Oxford: BAR International Series 1210.
- 2004b Engaging with Heritage Issues: The Role of the World Archaeological Congress. In: *Marketing Heritage: Archaeology and the Consumption of the Past*, edited by York Rowan and Uzi Baram, pp. 287–294. Walnut Creek, California: Altamira Press.
- 2005a Después de la complementariedad y la jerarquía: Una autocrítica. In: *Género y etnicidad en la arqueología sudamericana: Actas de la Segunda Reunion Internacional de Teoría Arqueológica en America del Sur*, edited by Veronica I. Williams and Benjamin Alberti, pp. 85–96. Buenos Aires: Series Teórica 4 (INCUAPA, UNICEN).
- 2005b Review of *Sexual Revolutions: Gender and Labor at the Dawn of Agriculture* by Jane Peterson. *American Journal of Archaeology* 109(1):8–9.
- 2005c Review of *Ungendering Civilization*, edited by Anne Pyburn. *American Anthropologist* 106(3):5.
- 2006 Cooperative? Or Coordinated? Investigations in the Sierra de Ancash. In: *La Complejidad social en la sierra de Ancash*, edited by Alexander Herrera Wassilowsky, Kevin Lane, and Carolina Orsini, pp. 191–196. Lima: PUNKU Centro de Investigación Andina.
- 2007a Honoring Ambiguity/Problematizing Certitude. *Journal of Archaeological Method and Theory* 14:311–327.
- 2007b Review of *Sex, Death, and Sacrifice in Moche Religion and Visual Culture* by Steve Bourget. *Cambridge Archaeological Journal* 17(3):362–364.
- 2010 Review of *Houses in a Landscape: Memory and Everyday Life in Mesoamerica* by Julia Hendon. *Anthropology Quarterly* 83(4):927–930.
- 2015 *Yutopian: Archaeology, Ambiguity, and the Production of Knowledge in Northwest Argentina*. Austin: University of Texas Press.
- Conkey, Margaret W. and Joan Gero
1997 From Programme to Practice: Gender and Feminism in Archaeology. *Annual Review of Anthropology* 26:411–437.
- Gero, Joan M. and Margaret W. Conkey
1991a Tensions, Pluralities, and Engendering Archaeology: An Introduction to Women and Prehistory. In: *Engendering Archaeology: Women and Prehistory*, edited by Joan M. Gero and Margaret W. Conkey, pp. 3–30. Oxford: Basil Blackwell.
- 1991b Genderlithics: Women's Roles in Stone Tool Production. In: *Engendered Archaeology: Women and Prehistory*, edited by Joan M. Gero and Margaret W. Conkey, pp. 163–193. Oxford: Basil Blackwell.
- Gero, Joan M. and Margaret W. Conkey, editors
1991 *Engendering Archaeology: Women and Prehistory*. Oxford: Basil Blackwell.
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1983 *The Sociopolitics of Archaeology. Research Report 23*. University of Massachusetts, Amherst.
- Gero, Joan M. and Jim Mazzullo
1984 Analysis of Artifact Shape Using Fourier Series in Closed Form. *Journal of Field Archaeology* 11(3):315–322.
- Gero, Joan M. and Dolores M. Root
1990 Public Presentations and Private Concerns: Archaeology in the Pages of *National Geographic*. In: *The Politics of the Past*, edited by Peter W. Gathercole and David Lowenthal, pp. 19–37. *One World Archaeology* 12. London: Unwin Hyman. Also published in *Contemporary Archaeology in Theory*, edited by Robert Preucel and Ian Hodder, pp. 531–548. Oxford, U.K. and Cambridge Massachusetts: Blackwell (1996).
- Gero, Joan M. And M. Cristina Scattolin
2002 Beyond Complementarity and Hierarchy: New Definitions for Archaeological Gender Relations. In: *In Pursuit of Gender: Worldwide Archaeological Applications*, edited by Sarah M. Nelson and Myriam Rosen-Ayalon, pp. 155–171.
- Loring, Stephen and Joan M. Gero
2012 The Evolution of Happiness. *Archaeologies: Journal of the World Archaeological Congress* 8(3):376–402.
- Scattolin, M. Cristina and Joan M. Gero
1999 Consideraciones sobre fechados radiocarbónicos de Yutopián (Catamarca, Argentina). *Actas del XII Congreso Nacional de Arqueología Argentina* 3:352–357. La Plata, Argentina: Universidad Nacional de La Plata, Facultad de Ciencias Naturales y Museo.

Presentations by Joan Gero

- Gero, Joan M.
1982 Stone Tools in Ceramic Contexts: Edges, Actions, and Shapes. First Northeast Conference on Andean Archaeology and Ethnohistory, Cornell University, Ithaca, New York, 13–14 November.
- 1987 Panelist, Who Owns the Past? Anthropological Society of Washington, American University.
- 1988a Early Intermediate Period “Administration” at Queyash: A Preliminary Report on the 1988 Excavations. Seventh Northeast Conference on

- 1988b Andean Archaeology and Ethnohistory, University of Massachusetts- Amherst, 5–6 November. Panelist, The Decline of Empires Conference, University of South Carolina.
- 1990 Gender Divisions of Labor in the Construction of American Archaeological Knowledge. Second World Archaeological Congress, Barquisimeto, Venezuela, September.
- 1991a The Social World of Prehistoric Facts: Gender and Power in Knowledge Construction. Distinguished Lecture, The Centre for Women's Studies and Feminist Research, University of Western Ontario, London, Ontario, Canada, January.
- 1991b Gender and Power in Knowledge Construction. Keynote address, Women in Archaeology Conference, Charles Sturt University, Albury, New South Wales, Australia. Also presented as an invited lecture at the Anthropology Colloquium, University of Sydney, New South Wales, Australia, February.
- 1991c Feasts and Females: Gender Ideology in Political Contexts. Symposium Political Meals in the Andes, 56th Annual Meeting of the Society for American Archaeology, New Orleans, 24–28 April.
- 1991d Opening Remarks, Luncheon Roundtable for Women in Archeology, 56th Annual Meeting of the Society for American Archaeology, New Orleans, 24–28 April.
- 1991e Gender and Power in the Paleoindian Construction. Keynote address, Women in Archaeology and Anthropology conference, Appalachian State University, Boone, North Carolina, May.
- 1991f The Social World of Prehistoric Fact. Invited lecture, New York University, New York City, September.
- 1991g Railroading Epistemology: Paleoindians and Women. Interpretive Archaeologies conference, University of Cambridge, Cambridge, U.K., September.
- 1991h Archaeology (In) Forms. Invited lecture, Department of Archaeology, University of Cambridge, Cambridge, U.K. November. Also presented at the University of Glasgow, Glasgow, U.K., November.
- 1991i Constructing Paleo-Man: Some Practical Concerns. Invited lecture presented at the University of London, London, U.K. November. Also Presented at the University of Reading, Reading, U.K., November.
- 1992a Gender, Power, and Practice in the Construction of Early Man. Invited lecture, Harvard University, Cambridge, Massachusetts, March.
- 1992b Archaeological Practice at Arroyo Seco, Buenos Aires, Argentina. Invited lecture, Universidad Nacional del Centro de Buenos Aires, Olavarría, April.
- 1992c Discussant, symposium Ten Years of Post-Processual Archaeology, University of Massachusetts, Amherst.
- 1993a Constructing Palaeo-man: Engendered Field Practice. Department of Anthropology, Distinguished Lecture Series, Tulane University, New Orleans, Louisiana.
- 1993b La importancia del estudio de genero en arqueología. Invited lecture to the Sociedad Nacional de Antropología, Buenos Aires, July.
- 1993c Asserting Power/Seeing Gender in Recuay Iconography. Twelfth Northeast Conference on Andean Archaeology and Ethnohistory, Carnegie Museum of Natural History, Pittsburgh, Pennsylvania, 23–24 October.
- 1993d Engendered Encounters with Archaeological Data: The Construction of Paleo-Man. Distinguished Lecture, Universities of Tromsø and Bergen, Norway, November.
- 1993e Discussant, symposium Women and the State. 92nd Annual Meeting of the American Anthropological Association, Washington, D.C., 17–21 November.
- 1994a The Genderfication of Recuay Iconography. Invited paper, Columbia University Anthropology Colloquium, January.
- 1994b The Women and Men of Recuay. Invited lecture, University of Virginia, Charlottesville and Catholic University, Washington, D.C., November.
- 1994c Femodoxy: A Challenge to Orthodox Field Methodology. Invited symposium Gender As If It Really Matters: Feminist Thinking and Archaeological Practice, 93rd Annual Meeting of the American Anthropological Association, Atlanta, Georgia, 30 November–4 December.
- 1995 Household Production as Glue: Insights from the Argentinian Early Formative. Symposium Re-examining Theoretical and Methodological Approaches to Craft Specialization, 60th Annual Meeting, Society for American Archaeology, Anaheim, California, 20–24 April.
- 1996a Reinterpreting Recuay: Artistic Conventions and Political Formations in the Peruvian Early Intermediate Period. Invited lecture, Pre-Columbian Society of Washington, D.C., August.
- 1996b Field Knots and Ceramic Beaus: Gender Tension in the Peruvian Early Intermediate Period. Invited conference, Recovering Gender in Prehispanic America, Dumbarton Oaks, Washington, D.C., October.

- 1996c Reflexive Field Narratives: Knowing What We Do. Symposium Retelling the Past: The Role of Narrative in Archaeology, 95th Annual Meeting of the American Anthropological Association, Atlanta, Georgia, 30 November –4 December.
- 1997a Peruvian Pots and Prehistoric Pits: Gender Roles in Ancient Peru. Invited Distinguished Lecture, Albright-Knox Gallery, Buffalo, New York.
- 1997b Agency and Gender—A Tension. Forum, Agency in Archaeological Theory: Paradigm or Platitude?, 62nd Annual Meeting of the Society for American Archaeology, Nashville, Tennessee, 2–6 April.
- 1997c What's Who in the Iconography of Recuay Effigy Vessels? 49th International Congress of Americanists, Quito, Ecuador, July.
- 1997d The Context is Us! Invited lecture, Archaeology Department, University of Gothenburg, Sweden, December.
- 1998a Honoring Ambiguity. Invited presentation, advanced seminar Doing Archaeology as a Feminist. School of American Research, Santa Fe, New Mexico, April.
- 1998b School of American Research Beyond Complementarity and Hierarchy: Mosaics of Gendered Relations. Invited paper, Worldwide Perspectives on Women and Gender, a Rockefeller Foundation Bellagio Conference, Bellagio, Italy, October.
- 1999a The Value of Women's Work. Invited lecture, Women's University Leadership Program, Clarion University of Pennsylvania, Clarion, Pennsylvania, February.
- 1999b Why and Whither WAC? Presidential Symposium, Anthropology at the Millennium: Retrospectives from the Discipline's Critical Centers. 98th Annual Meeting of the American Anthropological Association, Chicago, Illinois, 17–21 November.
- 1999c Discussant, Comparative Method in a World Context. Anthropology and Archaeology in Dialogue Seminar, Athens, Greece.
- 2000a Household Economies at the Early Formative Site of Yutopian, Argentina. Invited lecture, Pre-Columbian Society of Washington, D.C., February.
- 2000b Discussant, symposium The Culinary Equipment of Early States in Comparative Perspective: The Political Dimensions of State Pottery. 65th Annual Meeting of the Society for American Archaeology, Philadelphia, Pennsylvania, 5–9 April.
- 2001a Sex Pots of Ancient Peru. Keynote paper, Prehistory in a Global Perspective: Conference in Honor of Randi Haaland, Bergen Norway, September. Also presented as an invited lecture at the University of California, Berkeley (February 2002), at the Twenty-second Northeast Conference on Andean Archaeology and Ethnohistory, Harvard University, Cambridge, Massachusetts (1–2 November 2003), as an invited lecture to the Archaeological Institute of America, Washington, D.C. (May 2009), and as Huacos y Sexo, an invited lecture, University of Buenos Aires Museo Etnográfico, (June 2004b).
- 2001b Marketing Heritage: What Role for the World Archaeological Congress? Symposium, Marketing Heritage: Global Goods and the Endangered Past. 100th Annual Meeting, American Anthropological Association, Washington, D.C., 28 November 28–2 December.
- 2002a The Evolution of Happiness: Smiling Faces in Archaeology. Invited lecture, Smithsonian Institution National Museum of Natural History, Washington, D.C., March.
- 2002b Curious Corroborations. Symposium, Archaeological Confessions: Between Materiality and Interpretation, 67th Annual Meeting of the Society for American Archaeology, Denver, Colorado, 20–24 March.
- 2002c Discussant, symposium, All Things Bright and Beautiful: Overlooked Meanings of Obsidian. 67th Annual Meeting of the Society for American Archaeology, Denver, Colorado, 20–24 March.
- 2003a Archaeology and Politics: Oil, Water, and the World Archaeological Congress. Invited lecture, Association of Professional Anthropologists, Washington, D.C., May.
- 2003b Is WAC Archaeology 'Outsider' Archaeology? Plenary welcome address to the Fifth World Archaeological Congress, Washington, D.C., June.
- 2004a Can Feminist Archaeologies Co-Exist with Mainstream Practice? Symposium, Archaeology and the Study of Gender 20 Years Later, 69th Annual Meeting of the Society for American Archaeology, Montreal, Quebec, Canada, 31 March–1 April.
- 2004c Discussant, Networking Human Origins: Studies in the History of Archaeology. Annual Meeting of the History of Science and Social Science Association, Halifax, Nova Scotia, Canada, August.
- 2004d Sexpots of Ancient Peru: A Comparison of Sexual Imagery on Recuay and Moche Ceramics. Inaugural address of the Americas Seminar, Department of Anthropology, University of Cambridge, Cambridge, U.K., November.

- 2004e Sexpots of Ancient Peru: Post-Gender Reflections. Invited lecture, University of Southampton, Southampton, U.K., November.
- 2004f Sexpots of Ancient Peru: Is Sex below Gender? Invited lecture, University College, London, U.K., December.
- 2005a Discussant, Segunda Mesa Redonda en Arqueología de la Sierra de Ancash. Castello Sforzesco, Milan, Italy, 24–25 March.
- 2005b Discussant, symposium Can Archaeologists Be Activists? Prospects for an Engaged Archaeology. 104th Annual Meeting of the American Anthropological Association, Washington, D.C., 30 November–4 December 4.
- 2006a Here Comes Aliens–Do We Dig Them? World Archaeological Congress Inter-Congress Symposium, The Ethics of Practice in International Archaeological Research, Osaka, Japan.
- 2006b Discussant, Gender and Symbiosis. World Archaeological Congress Inter-Congress Symposium, Osaka, Japan.
- 2006c Belles and Beaus of Recuay: An Analysis of Gender Politics in PreColumbian Pots. Invited lecture, National Museum of Women in the Arts, Washington, D.C., April 1.
- 2006d Sexpots of the Moche and Recuay. Invited lecture, Simon Fraser University, Burnaby, British Columbia, 7 April.
- 2006e Agency for One and All: The Development of Complexity at Yutopian, Argentina. Symposium, Agency, Settings, and Architecture in Andean Archaeology, 71st Annual Meeting of the Society for American Archaeology, San Juan, Puerto Rico, 26–30 April.
- 2007a Luncheon Roundtable discussion leader, World Archaeologies, 72nd Annual Meeting of the Society for American Archaeology, Austin, Texas, 25–29 April.
- 2007b Ethics and International Archaeological Practice: Who Sets the Standards? American Anthropological Association symposium The Challenges of Decolonizing Archaeological Practice, Washington, D.C.
- 2008 Discussant, invited session The Squeaky Wheel Squeaks Again: Reflections on the Status of Women in Anthropology, 107th Annual Meeting of the American Anthropological Association, San Francisco, California, 19–23 November.
- 2009a The Position of Sex in the Ancient Andes. Invited lecture, University of Cambridge, Cambridge, U.K., 29 March.
- 2011 Testimony of Dr. Joan M. Gero on Behalf of the Society for American Archaeology Before the Cultural Property Advisory Committee on the Renewal of the MOU between the Republic of Peru and the United States of America under Article 9 of the 1970 UNESCO Convention, January 3.
- Gero, Joan M. and Stephen Loring
2005 At the Intersection–Yellow light!–Go Fast! Symposium, Indigenous and Feminist Archaeologies–Spaces and Places of Intersectionality, 104th meeting of the American Anthropological Association, Washington, D.C., 30 November 30–4 December.
- Gero, Joan M. and Cristina Scattolin
1994a Hacia la comprensión de la jerarquización: Un estudio desde Yutopian, Valle del Cajón. XI Congreso Nacional de Arqueología, Mendoza, Argentina, May.
- 1994b Recent Excavations at the Early Formative Site of Yutopian, Catamarca, Argentina. Invited lecture, Anthropology Colloquium, Smithsonian Institution, Washington, D.C., October.
- 1995 Household Production as Glue: Insights from the Early Formative of North-West Argentina. Symposium, Reexamining Theoretical and Methodological Approaches to Production and Specialization, 60th Annual Meeting of the Society for American Archaeology, Minneapolis, Minnesota, 3 May–7 May.
- 1997 Consideraciones sobre fechados radiocarbonicos de Yutopian, Catamarca, Argentina. XIIth Congreso Nacional de Arqueología, La Plata, Argentina, September.
- 1999a Outside/Inside at Yutopian, Catamarca, Argentina. Paper presented at the 64th Annual Meeting of the Society for American Archaeology, Chicago, Illinois, 24–28 March .
- 1999b House Chronology at Yutopian, Province of Catamarca, Northwest Argentina. Eighteenth Northeast Conference on Andean Archaeology and Ethnohistory, University of Massachusetts–Amherst, 23–24 October.
- Rossen, Jack, Joan M. Gero, and Cristina Scattolin
1998 Formative Period and Present-Day High Altitude Agriculture at Yutopian, Northwestern Argentina. Seventeenth Northeast Conference on Andean Archaeology and Ethnohistory, Binghamton University (SUNY), Binghamton, New York, 17–18 October.
- Scattolin, M. Cristina and Joan M. Gero
1994 Rethinking Household Arrangements of the Argentinian Early Formative: Preliminary Excavations at Yutopian, Province of Catamarca. Thirteenth Northeast Conference on Andean Archaeology and Ethnohistory, Ithaca College, Ithaca, New York, 15–16 October.

About Joan Gero

Anonymous

2016 Passing of Pioneer Gender Archaeologist Joan Gero. *National Park Service News*. July 2016
Archaeology E-Gram:1–2.

<https://www.nps.gov/archeology/pubs/egram/1607.pdf>

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Díaz-Andreu, Margarita

1992 Review of *Engendering Archaeology: Women and Prehistory*, edited by Joan M. Gero and Margaret W. Conkey. *Revista del Arqueología* 136:65–66 (Madrid).

Enrico

2013 Moche Sex Pots, Part One. *Unearthing Archaeology Blog*.

<https://unearthingarchaeoblog.wordpress.com/tag/joan-gero/> (accessed 23 May 2017; site no longer exists).

2014 Moche Sex Pots, Part Two. *Unearthing Archaeology Blog*.

<https://unearthingarchaeoblog.wordpress.com/2014/01/02/moche-sex-pots-part-two/> (accessed 23 May 2017; site no longer exists).

Geller, Pamela

2014 Joan Gero. *Encyclopedia of Global Archaeology*, edited by Claire Smith, pp. 3036–3938.

2016 Joan M. Gero (1944-2016). *World Archaeological Congress Blog*.

<http://worldarch.org/blog/joan-m-gero-1944-2016/> (accessed 27 March 2022).

2017 Joan Gero. *Famous Women Podcast: Women in Archaeology*.

<https://womeninarchaeology.wordpress.com/2017/04/03/joan-gero/> (accessed 27 March 2022).



Joan Gero at the Queyash site, Callejón de Huaylas, Peru, 1988. Photograph courtesy of Stephen Loring.

