

## BOX 5.1 Continued

Archaeologists have also been slow to recognize that archaeology must accommodate people who have disabilities, despite antidiscrimination laws that prevent people with disabilities from being excluded in the workplace and denied access to higher education (Fraser 2007; Phillips and Gilchrist 2012; Enabled Archaeology Foundation n.d.). There is a growing understanding in the discipline that it must become more inclusive, not only to improve and nuance our interpretations of people in the past, but also to ensure our discipline does not actively exclude and create barriers for people with disabilities. The Inclusive Curriculum Project in Britain, for instance, has sought to make archaeological field experiences more inclusive and accessible for students by creating a toolkit called the Archaeological Skills

Self-Evaluation Tool Kit (ASSET) and a handbook for educating archaeology students with disabilities (Phillips et al. 2007). This allows students to identify the abilities that they bring to the field. The toolkit is not only for students who have disabilities, but rather enables all students to assess their strengths and how they could be of benefit to an archaeological project.

Though archaeology has long remained the domain of men with power and privilege, studies acknowledging archaeology's history of exclusion and discrimination against people who don't fit the white male mold are small steps forward for the discipline. Addressing inequality within the field will hopefully open archaeologists' eyes to the problems in their discipline and fuel them to work toward change.