

trates both "why" and "how." He merges historical narratives about labor strife with one account of the archaeology of that strife while exploring the historical and contemporary challenges of achieving class, race, and gender justice. He contextualizes this in terms of the triumphal historical narratives that have masked the harsh realities of both past and present. He explores the role that pragmatism can play in a scientifically robust activist historical archaeology and makes the connections between the archaeology itself and the contemporary public use of it clear. This is a lot of ground for fairly small volume.

After outlining his critical and activist agendas, Saitta discusses pragmatism's antifoundationalist and pluralist point of view toward truth. He situates pragmatism accurately as a social, conversational approach that measures any project's success in terms of its relevance to human needs. Even though many archaeologists have espoused "critical archaeology" as a potentially emancipatory theoretical approach, few have adopted pragmatism as a useful antidote to the somewhat top-down, condescending, and inaccessible language of much critical theory writing. Saitta advocates the emancipatory objectives of critical theory, as well as the scientific goals of archaeology, and sees pragmatism as a useful philosophical support for a critical archaeology that can achieve both. He skillfully debunks the commonly held misconception that pragmatists believe that one truth is as good as another: in practice, pragmatists simply bracket concerns about relativism in favor of a belief that humans will find "truths" within the process of looking for them. Saitta's book illustrates that process: he embraces science as a tool but rejects a rigid scientism that allows no room for multiple perspectives. This chapter will be useful to any who struggle with the on-the-ground challenges of being both humanist and scientist.

Saitta then reviews the theories and methods that guide his work. This discussion can serve either as refresher or as introduction to the literature, and it is made meaningful by his well-explained application to his specific research context. He discusses the affinities between different scholars' writing about the interpretive method (hermeneutic fitting, pragmatic weaving, tacking back-and-forth, etc.), and then narrows his discussion to a review of other "archaeologies of collective action." The linkages between disciplinary examinations of class, race, and gender are made clear, as are the links between this work and recent writing about the "archaeology of perpetrators."

He then focuses on the Ludlow case itself, first by describing the historical context in which the massacre took place (locating it within national class struggles) and then by examining the historical events leading up to the massacre. This narrative is standard in approach but better written than many. In the archaeology chapter, Saitta states his research questions clearly and shares the answers he and his teams have found so far, making it clear that much of the analysis is preliminary. Even so, the rigor with which it is being conducted is evident. He discusses research at two

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CAROL McDAVID
University of Houston

There has been much talk in archaeology about the need to be relevant to contemporary life. Dean Saitta's book about the archaeology of the Ludlow massacre in Colorado illus-

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primary sites: the Ludlow tent city (the massacre site) and Berwind (a company town nearby). I would have liked a bit more on method, particularly in terms of the excavations of abandonment contexts at Ludlow. Having access to almost-undisturbed abandonment deposits is a rare thing, and his data-recovery techniques could be relevant to other abandonment sites as well. Future, more detailed reports will, I hope, include this information.

The next chapter examines the public contexts for this work. Happily, Saitta does not limit this discussion to non-reflexive descriptions of "outreach"; rather, he continues to "weave" the archaeological and historical data with the ways it is received, accepted, and disputed by different groups (lineal and cultural descendants, visitors, larger society, etc.). Context, to Saitta, includes contemporary context, and his approach to the often-competing narratives surrounding the Ludlow site is instructive to anyone working with "contested" archaeologies. He illustrates how competing narratives (what he calls "vernacular" and some others call "oral history") can enrich the scientific story and does not flinch from conversations with others that explore alternate ways of knowing. As a pragmatist, he embraces them as a pathway to mutual understanding. This is what "public archaeology" should be, and the fact that it is presented alongside the "dirt" archaeology, and not marginal to it, is an important model.

The concluding chapter brings the reader back to the main point: the importance of an emancipatory archaeology of class that is meaningful to contemporary life.