



Abstracts Book

1. An Archaeology Committed to the Future: From the Social and Environmental Value of Archaeological Theory to the Decolonisation of Development-Led Archaeology.

Session abstract

This session aims to apply a creative and speculative lens to archaeology, as a field of research and practice, to explore, in an ambitious and optimistic way, how the discipline might look like in the future. The session is particularly interested in exploring how we shall bridge the gap between archaeological theory and development-led practices, to explore how they can both contribute towards a more sustainable future for the discipline and society.

Some of the questions we would like to explore are:

What will be the contribution of both research and development-led archaeology to the Anthropocene? How will we contribute towards the well-being of society? Can we decolonise development-led archaeology, and if so, how do we do it? How do we make the 'development' in development-led archaeology less problematic? How do we bridge the gap between an increasingly elitist theoretical archaeology, and an increasingly precarious commercial practice, that struggles to include social or sustainable values in the agenda? How can we bring theoretical archaeology to the forefront of development-led archaeology? How shall we make sure archaeology is useful fighting the climate emergency?

We particularly welcome the contributions of early career researchers and those working in the development-led sector, as well as contributions from more established researchers willing to develop a long-term dialogue with the commercial sector.

Organisers: Guillermo Diaz de Liaño (MOLA), Sadie Watson (MOLA), Alice Clough (MOLA/University of Bournemouth)

The CBA at 80 – Reflecting on the interface between commercial and grassroots archaeology in developing sustainable practice in the future.

Neil Redfern, Council for British Archaeology

The past 80 years has seen considerable shifts in archaeology, heritage and the management of the Historic Environment. The discipline and concept of heritage has grown and evolved, commercial archaeology has blossomed, community archaeology has benefitted from substantial resources from the National Lottery. The internet and digital platforms now offer incredible reach and scope to further reimagine how we engage people and participants. How will these foundations need to adapt to create and archaeology committed to the future? What will be the role of grassroots archaeology and its intersection with the development-led sector?

Archaeology today and tomorrow. What changes do we want to see, and what changes do we fear?

Sadie Watson, MOLA

This paper will come from the perspective of an employee archaeologist, presented by only one on the day but taken from the crowd-sourced opinions of many members and supporters of the Prospect Trade Union Archaeologists Branch. The immediate future of our sector looks rocky, with Government mishandling of infrastructure spending and a potential slowdown in housing developments. The job market for archaeologists has changed significantly with increasing amounts of international work, agency staff and casual contracts, which have all been welcomed by some. The last few years have seen a rise in mergers, acquisitions and joint venture working, again, much of this has been positive but do we see this continuing, and if so, what might be the end result? It is disappointing that our jobs are increasingly precarious, despite many attempts to steady the ship. So how do we see our jobs developing over the next year, five years, or decade? What changes do we want to see, and what changes do we fear? I will gather responses, study comparator professions and look back at similar situations we might have faced, to come up with a series of outlooks, some of which might even be optimistic.

Telling different stories: developing future-oriented, experimental approaches to large-scale linear infrastructure schemes.

Alice Clough, MOLA/University of Bournemouth

This paper will introduce ‘Telling Different Stories’, a collaborative doctoral partnership between Bournemouth University and MOLA (Museum of London Archaeology). The project looks at how archaeological interpretations are developed and communicated in the development-led sector, looking specifically at some of the largest, most commercial endeavours in British archaeology: infrastructure schemes.

In direct dialogue with MOLA's fieldwork, post-excavation and management teams, 'Telling Different Stories' aims to understand the dominant tropes and assumptions that inform large-scale development-led practice, and how these subsequently shape and influence the ways archaeologists think, work, interpret and communicate the past. From there, informed by the critical posthumanities and creative practice, the project is developing a series of experiments to explore how else things could be done.

Infrastructure schemes offer huge resources and potential to advance our understandings of the past, but this potential is not being fully realised. As with the development-led sector more broadly, they tend to produce very particular types of knowledge. 'Telling Different Stories' asks: which types of knowledge are privileged in the development-led process, and which are routinely omitted? How can we know which types of knowledge will be inspiring to future generations? How can we listen for counter-narratives?

'Space Invaders': enabling the reclamation and continuity of non-linear time-space in development-led archaeology.

Farès K Moussa, University of Southampton, and Charles Le Quesne, University of Oxford / Quercus Heritage

Commercial development-led archaeology constitutes a response to mainly Euro-American style development practices, using Euro-American concepts of linear historicity. Large scale industrial development practices are ultimately intrusive and destructive to landscape, water sources, flora and fauna and arguably facilitate further practices destructive to the environment, such as the extraction, processing and burning of fossil fuels. In this context, development archaeology may be understood as an activity which, while in some way owing its existence to destructive practices, makes some contribution to salvaging and conserving human heritage. Nevertheless "heritage" and "conservation" practices concerned with "history" and "archaeology" are in and of themselves rooted in the very same human metaphysical and economic modalities as those which have led to the development practices which they seek to mitigate. Industrial development and archaeology, in this sense, may be said to be entirely consonant with one another. Indeed, for many indigenous groups, archaeological analysis and historical explanation may have no pertinence or relevance to their internal conception of time and space; and may constitute no more than further Euro-American projection or colonisation.

This paper seeks to propose a pragmatic approach which, while recognising the incongruent modality of development and development-led archaeology within many contexts, seeks to enable the reclamation of non-Euro-American industrialised space-time. By securing the exploration and identification of intangible heritage as a cornerstone of mitigation archaeology, opportunities for the active reclamation of non-Euro-American space-time narratives and land-use practices become much more feasible.

The making of archaeological theory: between the ivory tower and the coffee break.

Ana González San Martín, Joukowsky Institute for Archaeology & the Ancient World, Brown University

Archaeological theory is often viewed as elitist, unattainable, and inscrutable to laypeople, non-academic professionals, and a significant percentage of undergraduate archaeology students...

But is it, really?

Decolonial approaches have begun to deconstruct the embedded Western, male-centric nature of archaeology as a whole and archaeological theory in particular. It can be argued that certain strands of theoretical thinking, concepts, and ideas have deeply permeated different segments of the population associated with archaeological research in diverse ways. Professional CRM archaeologists, students, the public in their engagement with historical heritage, and even some academics have made substantial contributions to discussions concerning landscape, sustainability, ethics, ethnographic and Traditional Ecological Knowledge (TEK) studies, the Anthropocene, gender, disability, and more. Over the past two decades, there has been a surge in debates around topics that were previously only popular among highly educated and like-minded scholars, regardless of their particular theoretical background. Today, discussions on matters such as agency, sovereignty, social complexity, gender roles, sexuality, personhood, and conviviality are taking place in more informal settings. Whether it's in the university's canteen or during a coffee break on a CRM project, archaeological theory is not merely studied and debated; it is actively created. What can we glean from the informal, everyday discussions that various stakeholders involved in archaeology and its past are having? How can we incorporate these approaches, not only as an anthropological examination of the present but as an integral part of our discipline's epistemological foundation? Is it conceivable to replace the recurring "publish or perish" approach with a focus on listening to the needs, desires, and claims of diverse individuals in archaeology? How can we adapt archaeological research topics to address issues related to labor-based protections and rights, sex and gender equality in archaeological practice, measures for family reconciliation for students and workers, and accessibility and mobility accommodations for students and the public? If decolonization is more than just a metaphor, how can archaeological theory contribute to substantiating the work we can integrate into it?

Once upon a time... we looked South. From archaeology today to tomorrow's archaeology in three acts.

Guillermo Diaz de Liaño, MOLA

The structure of this talk imitates that of tales, with three acts: an introduction, a climax, and a conclusion. This aims to demonstrate how sometimes we need to break away from academic conventions and narrative structures if we aim to reach our audiences.

The first act includes a necessarily brief analysis of some of the main issues faced by archaeology, when we observe it through the lens of post-normal science, and which include

the failure to bring public value to communities, a systematic top-down approach to research design and development, or the extreme compartmentalisation of the discipline. The second act, or climax, explores one of the potential solutions, which in this case is none other than looking at what our colleagues in the Global South are doing. In this sense, this talk defends that by learning and adopting their epistemologies, we can hope to contribute towards the creation of new ontologies in the Global North. And the task of imagining new ontologies for the Global North is absolutely necessary not only if we aim to make archaeology relevant for society, but to avoid the doom that neoliberal logic has brought upon us and the planet. The third act, or conclusion, dares to imagine how tomorrow's archaeology could look like, and its role in the Anthropocene.

2. Towards an 'archaeoecology' of landscape

Introduction: towards an 'archaeoecology' of landscape

Jonathan Last (Historic England)

Adaptations to a changing climate require, above all, transdisciplinary solutions. One of the key concepts in this respect is landscape. Archaeologists have tended to adopt the term as simply connoting a scale of fieldwork or analysis above that of the individual site but the wider literature, including the European Landscape Convention, makes it clear that landscape represents the entanglement of culture and nature at a variety of scales. So how could we help develop and contribute to a more inclusive landscape discipline that brings nature into archaeological work and provides a historical dimension to ecological approaches? And how might an attention to landscape in four dimensions address our anxieties about environmental change and help generate more sustainable places for people and other species? My contribution will outline some of the thinking that prompted the idea of the session.

Organiser: Jonathan Last (Historic England)

The chalk influence: ecocultural confluence and creation in the Wessex Basin

Colin Weighell (University of Southampton),

Although rivers are understood to have played a key role in the cocreation of postglacial environments and landscapes by plant, animal and human communities, the full significance of this remains somewhat underdiscussed. Approaches which recognise rivers as creative and connective ecocultural systems can offer glimpses into the dynamics of interaction which constituted postglacial landscapes across extensive timespans, meaning they have the potential to give novel insights into past ecological and sociocultural systems as they responded and adapted to significant climatic and cultural change.

Rivers, being unique expressions of their catchments, display biophysical properties related to their local geologies. These properties shape their histories of interaction, influencing not

only large-scale patterns of behaviour and spatiality, but also the experiences and perceptions of individuals. The unusual geological origin of Chalk rivers gives them highly distinctive physical, ecological and aesthetic qualities. This paper explores the idea that these qualities facilitated and influenced occupation and interaction in the Wessex Basin during the Pleistocene-Holocene transition, as well as implications regarding how this landscape was inhabited and perceived well into the Holocene. It proposes that appreciations of early prehistoric relations with the Wessex Basin chalk rivers emphasise not only their permeation throughout the rich history of this region, but also their great potential as powerful participants in the landscape, capable of supporting resilient systems as we move into another period of transition and change.

Labourscapes and the conviviality of action

Ana González San Martín (Brown University)

In *The Human Condition*, Hannah Arendt mentions that “things and men form the environment for each of men’s activities, which would be pointless without such location, yet this environment, the world into which we are born, would not exist without the human activity that produced it” (Arendt, 1958).

While the explicit anthropocentrism of Arendt’s early formulation of action and the agent’s involvement with the creative work of worldliness may drive us away from issues of conviviality and ecological relationality, the idea that action and world-making are inextricably related in an affective and physical sense is worth exploring and valuable to integrate archaeological evidence with efforts into diversifying agency and expanding the definition of communities of practice (Wenger, 2007).

For decades, landscape archaeology has interrogated and proposed new interdisciplinary approaches to studying human-environmental relationships. While specific contributions looking into cooperation and the role of non-human actors in populating ancient archaeological landscapes have become increasingly common, a seemingly impermeable division between the specific types of action (Ingold, 1993) carried out by agents and the spatial conditions on which they take place remains strong. The overemphasis on the specific types of action “taking place” on archaeological landscapes obscures the blatant under-conceptualisation of labour and action as their own analytical category.

In Mediterranean prehistory, the lack of theoretical engagement with the concept of action is especially evident in how scholars have addressed labour. Usually framed as intrinsically extractive, exploitative, commodifying, and production-based, labour is an ever-growing elephant in the room. When addressed, it is often mentioned as an epiphenomenon of human activity and cultural choices, more akin to a modality of production than to a driving force for relationality, cooperation, and world-making.

In my research, I take Bronze Age Cyprus as a case study to examine how human and non-human communities of practice simultaneously engage in a mutually constitutive process with their landscape. By defining a multi-proxy analytical framework and drawing parallels from ethnographic work, I seek to highlight the role of conviviality and transhuman co-

laboration (Flexner, 2020; Given, 2013, 2018) as the precondition for social, cultural, and physical change of ancient ecological communities, reframing ideas of social complexity and economic organisation.

Selected references:

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Given, M. (2013). Commotion, Collaboration, Conviviality: Mediterranean Survey and the Interpretation of Landscape. *Journal of Mediterranean Archaeology*, 26(1), 3–26.

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Along the way and on the edge: the case for a holistic approach to research and conservation of the Ickniel Belt landscape

Stewart Bryant

The Ickniel Belt is 75km long and 10-15km wide, is divided between four counties, contains a population of c300,000 and straddles the ancient Ickniel Way route between Dunstable, Beds. and Newmarket, Cambs. Topographically, it is also the interfluvium between the Thames and Great Ouse river catchments.

The ecological significance of the Ickniel Belt derives from its surviving open chalk grasslands and the complex hydrology of chalk streams and springs, many of which are of national or international significance. Its historic environment comprises some of the most important landscapes and monuments in the south of England and an unprecedentedly diverse range of nationally significant votive and burial complexes, and linear boundaries. The landscape of the Ickniel Belt can also be regarded as liminal zone between major river systems, within which land-use continuity and conspicuous display have been notable themes from early prehistory.

This talk will consider the regional significance of the Ickniel Belt landscape including the close and mutually dependant relationships that have developed between the natural and historic environments. It will also look at the threats from development, population pressure and climate change, and will make the case for a holistic approach to their conservation and future research.

In the midst of rich meadows / it was perfectly clear / I walked with company: creative archaeology of landscapes, in and for the Anthropocene (a film and paper)

Lara Band (independent researcher)

It's 9.30am: dopey from a night interrupted by barking foxes and the August heat, I'm cycling along the Greenway, a cycleway and nature corridor formalised in the 1990s. On cold days steam wraiths rise from vents along the way: the Greenway tops Balzalgette's Northern

Outfall Sewer, built in the 1860s to manage London's wastewater following the cholera outbreak of 1853-4. I'm just crossing over the Channelsea River when a rat rockets out of undergrowth. I swerve, heart racing at the sudden movement. Tiny paws scrabbling on flagstones, the rat scuds 360 and hurtles back into the buddleia and brambles. Righting myself I reflect on the appropriateness of our encounter on my first day of fieldwork and cycle thoughtfully onwards.

In the midst of rich meadows [...] is a short film: the main output of two days fieldwork carried out upstream at Middlesex Filterbeds Nature Reserve, originally constructed in the mid-19th century to provide clean water to east London. Adding to research advocating more ecological approaches to archaeology and heritage and drawing also on ecological posthumanism and creative practice as research I turned to time-based media to respond to these calls for new ways of paying attention to vibrant human and fellow being entanglements. For this paper I will show my film, then contextualise it within this transdisciplinary framework. Through this I will explore just one way of working collaboratively *with* landscapes and all that inhabit them for a deeper appreciation of our messy, interconnected and changing worlds.

3. Increasing impacts of Climate Change on Cultural Heritage and Human Migrations

Session abstract

The effect of climate change and the changing perspectives on heritage have had major influences on the use and practice of heritage in many areas around the world. There have been instances of mass movements of people leaving their ancestral homes for more friendly locations. Others have abandoned certain lifestyles or cultural practices, such as culinary ways, in the face of boisterous climate crises. How is climate change perceived among the indigenous groups? What is the degree of impacts of climate change on primordial cultural practices, and how can its impacts be measured? What can indigenous epistemologies contribute to abating the impact of climate change on cultural heritage?

This session critically seeks to critically engage these questions with the aim to formulating theoretical and practical approaches to mitigating the effects of climate change on both tangible and intangible cultural heritage. It focusses on a multidisciplinary approach in the discussion on issues relating to how communities adapted or have been adapting and the regional and local circumstances that negatively affect heritage practices across the globe from theoretical perspectives. This session therefore welcomes research papers from scholars in Archaeology, Anthropology, Geography, Palynology and other disciplines to discuss local, regional or continental cases. We especially encourage climate change experts, environmentalists to be part of the session.

Organisers: Kolawole Adekola and Macham Mangut (University of Jos)

Climate Change and Migration: Chadic Migrations and the Transformation of Ethnic Identities on the Jos Plateau, Nigeria

Macham Mangut, Department of Archaeology and Heritage Studies University of Jos, Nigeria

The West African sub-region has witnessed many episodes of migrations over the past four millennia. Many of these migrations were triggered by extremely dry climate, leading to dwindling aquatic resources, food shortages, and lesser grazing fields. To ensure their survival, people had to move to newer places. These have led to huge demographic changes and cultural transformations in different locales. One of such large-scale population movements is the Chadic migrations, which involved the southward movement of people from the Lake Chad region of present-day Nigeria to as far as the Jos Plateau in Central Nigeria. On arrival, they fused with earlier settlers that they met to form the numerous ethnic nationalities found today on the Plateau. In addition to understanding better the long-term settlement history, sociopolitical organization, and economy of the Ron on the Jos Plateau. There is also interest in the role climatic fluctuations played in the migrations. The paper involves a multifaceted approach of utilizing palaeoclimatic data, historical and archaeological data to shed more light on the processes of ethnic formations on the Jos Plateau.

Climate change and its effects on coastal historic communities: case study of Badagry in Southwestern Nigeria

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Zachariah H. Mshelia, Disaster Management Training and Education Centre for Africa, Faculty of Natural and Agricultural Sciences, University of the Free State, Bloemfontein, South Africa.

The Badagry area is an historical settlement in Lagos, southwestern Nigeria. The area is famous for being among the first places to have contact with the Europeans. Several groups of settlers with different traditions of origin have been occupying the Badagry area since "ancient times". In the last twenty years however, one of the effects of Climate Change is visible in coastline change from natural and human-induced factors. As a result of this, cultural sites and settlements along the coast are being threatened. In this paper, we explored the impact of coastline change on seventeen coastal communities which have been identified from surveys in the Badagry area. We employ the use of Geographic Information System to examine the environmental effects of shoreline changes on historic communities in Badagry. We consider the impacts of short-term events such as storms, regular wave action, tides and winds and long-term events such as glaciation or orogenic cycles that may significantly alter sea levels rise/fall and tectonic activities that cause coastal land subsidence or emergence. In addition to this, we examine the effects of uncontrolled development-led activities as well as mitigation plans that are in place to mitigate the risks to these coastal communities.

Key words: Climate Change, Geographic Information System, historical communities, shoreline changes

Historical Archaeology of Climate-Induced Human Migration in the Adjourning Lowlands of the Jos Plateau

Patience Nanep Ladan. Department of History and International Studies, Plateau State University, Bokkos, Nigeria.

This paper delves into the complex interplay between climate change, human migration, and cultural heritage. It highlights the significant threats posed by climate change to cultural heritage sites in Central Nigeria, with a particular focus on the vulnerability of adjoining lowlands of the Jos Plateau to erosion, flooding, and the deterioration of archaeological features. The paper also emphasizes the impact of climate-induced human migration on the loss of cultural traditions and practices, leading to the breakdown of communities. Drawing on case studies from the region, the study explores the interdependent relationship between environmental shifts, the safeguarding or decline of cultural heritage, and population movements. The research identifies the obstacles affected communities face and proposes viable strategies for protecting and preserving cultural heritage amidst the challenges posed by climate change. This paper contributes to a deeper understanding of the intricate effects of climate change on human migration and cultural heritage, ultimately aiming to inform the development of effective mitigation and adaptation strategies.

The Impact of Climate Change on Ancient Settlements: A study of Larteh Amanfu (Amanfro), a 17th Century Urban Centre in Akuapem, Eastern Region of Ghana

Albert Larbi Appiah, Department of Archaeology and Heritage Studies, University of Ghana

Historical settlements and other facets of human civilization are significantly impacted by climate change. This paper examines the relationship between climate change and ancient civilizations, focusing on Larteh Amanfu (Amanfro), an ancient settlement of the present-day Larteh people with profound archaeological significance. Exegetical analysis of oral traditions, together with examination of archaeological findings, and historical records reveal the changing climatic patterns on this ancient settlement. The analysis reveals how climatic condition, specifically perennial water shortage over centuries had significant influence on the lifeways of the people of Larteh Amanfu and their subsequent migration to the present-day Larteh town. The study also explores the adaptive strategies employed by the people who inhabited Larteh Amanfu, revealing their resilience and ingenuity in the face of difficult environmental conditions. In short, this research unravels the ways in which climate change acted as a catalyst for societal change. This paper argues that apart from the 'fear of enemies', climate change contributed to the abandonment of Larteh Amanfu. This paper's findings thus contribute to our understanding of the historical context of Larteh Amanfu and also provide valuable insights into the broader discourse on the impact of climate change on human societies.

Effects of Climatic Changes on Kofyar Cultural Practices

Na'ankwat Kwapnoe-Dakup, Sainsbury Research Unit for Arts of Africa, Oceania and the Americas, University of East Anglia

Several migrations into the Jos Plateau region of central Nigeria which contributed to the ethnic diversity that characterises the region today has been partly attributed to climatic changes in the Lake Chad region. Many of these groups have long adapted to the different landscape that is their home today with distinct cultural practices. The focus of this paper is to highlight the various changes and adaptations associated with environmental changes by one of such groups, the Kofyar, located in the south-eastern corner of the region. It seeks to detail how indigenous knowledge and the interconnection between human and environmental relationship are utilised in adapting to these changes. Using ethnoarchaeological data derived from my doctoral research, it will also discuss further migrations within the Jos Plateau associated with climatic changes which could not support former ways of livelihood and heritage practices have also been impacted.

Death, Destruction and Migration: Ghana's Varnishing Past

Adum Edward Nyarko, University of Ghana

Discussions on climate change and its repercussions have been ongoing for over a decade now in Ghana. This paper uses ethnography and photographs to assess the impact of climate change and its implication on forced migration, cultural loss, death, and destruction of the people of Ada Totope, a community on a peninsula sandwiched between the sea and the Songhor Lagoon in the Ada East District Assembly of Greater Accra Region of Ghana. The paper examines how the impact of climate change has contributed to the rising volumes of the sea water culminating into death, destruction of lives, loss of cultural resources and properties of the inhabitants, migratory and coping strategies.

A Pilgrim's Solemn Rite: Theoretical Discussions on Indigeneity, Environment, and Pilgrimage within The Moroccan Jewish Diaspora

Hamza Woodson, University of Oxford

The concept of indigeneity defines a group's interdependent relationship between their culture and physical environment. Ways of life that are native to an environment will reflect the native region's landscape and number of extractable resources at one's disposal, subsequently making the predominant factor of a culture the literal space that a group exists in. However, how is the conceptualization of indigeneity impacted when a group operates as removed from both a space and connection to history? Indigeneity, as constructed by Moroccan Jews, is often thought of as such, with the ethno-religious community claiming to an extent "native" connection to both North Africa and Israel. This operative constitutes a clear dilemma, in which popular conceptualizations of what is "diasporic" and "indigenous" often require a singular cultural point of origination in nation-states. This paper examines theories of collective memory, relational identity making, and processes of pilgrimage among diaspora Moroccan Jews to explore how indigeneity is constructed and operates

within a population often construed as innately diasporic. Specific focus on how diasporic Jewish populations occupy and define spaces as cultural heritage sites within Morocco will also be incorporated. Ethnographies are sourced from between 1940 A.D, during the initial removal of Jews from the Moroccan state, to modern day. I argue that the concept of indigeneity is both relationally defined and self-ascribed, and that ties to land are subject to that group's modern identity construction.

The environmental impacts of slavery in two different regions of the Atlantic world: Cacheu (Guinea-Bissau, West Africa) and Sado (Portugal, Southwestern Europe)

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With the outbreak of the Transatlantic slave trade and the implementation of colonial regimes, the Atlantic world saw one of the largest forced displacements of human history, with millions of persons being enslaved and forced to leave their homelands in Africa and sent to Europe and the Americas. Cacheu was a major port in the slave trade, whereas the Sado region became one of the final destinations of enslaved workers in Europe. Landscapes changed significantly due to the displacement of people and the development of new agricultural frontiers based on extractivism. The history of these places of large-scale exploitation, both of labor and natural resources, is deeply intertwined with the rise of modernity and the capitalist worldsystem, processes that are crucial to understand the unprecedented environmental challenges that we are facing today. In the interdisciplinary project "Ecologies of Freedom: Materialities of Slavery and Postemancipation in the Atlantic World", we have been researching the environmental and social impacts of slavery and the transatlantic slave trade, forced migrations whose legacies continue to shape social life and the ways in which people relate to the land and other forms of life. The project mobilizes methodologies and datasets from multiple disciplinary fields to tackle this theme, including

historical archaeology and environmental history, archaeobotany, palynology, archaeozoology, and geoarchaeology.

4. “The archaeology made all the difference.”: A Speculative Design Workshop for Sectorial Response to Climate Change.

Session abstract

“2022 was yet another year of climate extremes across Europe and globally.

These events highlight that we are already experiencing the devastating consequences of our warming world.”

(European 3C Service Deputy Director, Samantha Burgess).

As individuals and professionals, we must accept that we are no longer planning for climate change but consciously or unconsciously responding to it. Despite significant work having been and continuing to be done across the cultural heritage sector it still lacks focus and cohesion and therefore any sense of the effectiveness of this work. If archaeology IS to be the difference, then a critical assessment of current practice is required. Are we asking the right questions? Working with the right people? Using the right approaches? Do we have the data, tools, funding, roles and structures we need?

This half-day, inter-disciplinary workshop aims to bring together a broad, representative group of archaeologists and heritage practitioners and will follow the ‘Futurescaping’ speculative design protocol (CoHERE, 2019) developed specifically for innovation and change in the Cultural Heritage Sector by Areti Galani and Gabriella Arrigoni (Newcastle University) and their partners at the Copenhagen School of Design and Technology.

Grounded in critical theory, speculative design, while future-oriented, is not about predicting the future. Leveraging collective intelligence its purpose is to suspend present-day constraints in order to ask questions about the politics and values in the sociotechnical systems that we currently experience (or might want to experience in the future) by creating an imagined world configured differently from our own. It is speculative in that it re-imagines the world to be organized into different social, political, economic, and technological configurations, or what Auger (2013: 12) terms “alternative presents”.

However, speculation alone is insufficient. The final action in this workshop will evaluate what is needed to deliver the desired future outcomes, against current capabilities and capacities to provide a starting point for a strategic sectorial response to climate change.

Organisers: Lorna Jane Richardson (UEA) and Claire Boardman (University of York)

5. The multiscale archaeology of big and small events

Session abstract

“The archaeological record is not composed of the residues of structures, practices or processes but the residues of events” (Lucas, 2008). But what is an event? Some debates have already been made and aim to define an event as relating to something that happened in a certain space and in a certain time, even though the concepts of space and time are in themselves under discussion. Events in archaeology can have different approaches, their duration or length for example, but they always leave tangible and intangible evidence, which inevitably becomes the archaeological working material. In this session, we aim to discuss the impact that large- and small-scale events, (leaving the consideration of what is large-scale or small-scale to the presenters) have on the existence of different people, animals, things, buildings, or landscapes. Responding to the topic of TAG2023 we welcome papers that consider the impact of these events based on different scalar readings of pollution, environment, climate change, economics, social acceleration, cultural changes, religious confrontations, and entertainment, among others.

Organisers: Tânia Casimiro (University of Lisbon) and Joel Santos (University of Leicester)

The multi-scalar Anthropocene Event and its archaeological signature

Matt Edgeworth, University of Leicester

The Anthropocene was originally proposed as a new geological epoch, but the concept is evolving. Some Earth scientists now see it more as an emergent, unfolding, intensifying event, which has left and is still leaving a very substantial signature in archaeological stratigraphy. As the Anthropocene Event continues to unfold, so accumulations of humanly-modified ground continue to build up. This paper explores how the idea of the multi-scalar Anthropocene Event corresponds to traces and residues of past events of different scales that, as Gavin Lucas points out, make up the material archaeological record.

Anthropocene and Climate Change: Evidence of Hyperobjects in the Archaeological Record of Coastal Contexts in the Littoral of Tierra Bomba Island, Cartagena de Indias (Colombia)

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The archaeological discipline has timidly approached the material culture of recent times even though, in the last centuries, humanity has undergone substantial changes in its social and environmental dynamics. Such social behaviours and their relationship with the environment deserve to be studied through the associated material culture. From contemporary archaeology, threats such as climate change and pollution are considered as hyperobjects associated with the Anthropocene and described as real objects that are massively distributed in time and space, which are difficult to see or frame. Hyperobjects, then, could be studied through an analysis of archaeological stratigraphy and their behaviour

in the archaeological record. The study of the Anthropocene record, therefore, would focus on understanding the more recent Era characterized by a successive series of hyperconsumption and global integration events of the human appropriation of resources. In this order of ideas, this paper's goal is to present a methodological proposal structured and implemented in two coastal archaeological contexts in Tierra Bomba Island (Cartagena de Indias, Colombia). Thus, it is oriented to identify, classify, and characterize the material culture and evidence of climate change and pollution present in the archaeosphere; which allows a better understanding of the particular and controversial Anthropocene Era.

Consideration on the Creation and Development of Spaces with a Focus on Ano-greenhouse
Hyunjung Park, Hokkaido University / Artist

The pedestrian bridge - Ano-hashii, means "that bridge" - that was originally constructed to connect the divided campus due to the road passing through Hokkaido University's campus for the 1972 Sapporo Winter Olympics was removed in 2021, six months after the 2020 Tokyo Olympics. In the process of dismantling, 320 trees were cut down. To make effective use of these trees, a smoked coffee called "Anotoki - means "that time" - was developed in collaboration with local coffee shops. This initiative is part of the "Ano Onshitsu - that greenhouse" art project, which is advancing an old greenhouse located where the pedestrian bridge once stood. It serves as a practical research project in science and technology communication. In this presentation, we want to reflect on the relationship between Hokkaido University and the city, Sapporo, sharing the history of the city that was developed. We'll also consider how to maintain a connection with nature within this context, what role art can play in interdisciplinary research, and how an anthropological approach can interpret this.

Digging a simulacrum: fake temporality in the abandoned film set of Golden City (Madrid)
Jesus Martin Alonso, University of Amsterdam. Amsterdam Centre for Ancient Studies and Archaeology (ACASA)

A simulated place like an abandoned movie set possesses a temporality beyond chronologies. It exists in a dimension where time is neither linear nor circular nor folded because it simply never existed, yet it coexists with our perception of the past. This place exhibits two distinct chronologies: one considered "true" and another characterized by its reverse, fluid, or anarchic nature. In other words, a simulacrum has, at the same time, at least three temporalities: the present, the past (real), and the past in fiction (an invented past that never existed). Why an excavation in Golden City? The excavation is a totemic and central methodology in archaeology within and beyond the discipline (Thomas, 2004, p.170). I believe it is the most illustrative way to approach time in archaeology, as the very methodology of archaeological excavation, following Harris's proposal of layers or strata that reflect an antero-posterior

sequence, deals with time. In a simulated place, such as Golden City, repeatedly used as a filming location for movies set in different historical periods, it may very well happen that the oldest layer in the "real" time dimension is the most recent in the fictional dimension. Therefore, the objective was to uncover this "stratigraphic inversion." If time is a sum of points and lines (changes and continuities, Series A and B) (McTaggart, 1908; Husserl et al., 2002), I defend that simulated time adds a new dimension that I have called "dissonance." The aim of this talk is to answer (if possible) these questions: Is simulated time a new "timeline" parallel to the "real timeline," or is it instead a "non-echo," a "dissonance"? In other words, is simulated time a separate dimension from real-time, or is it a new dimension within real time?

Pulp Fiction, or How did we get where we are?

Paul Graves Brown, University of York

Like many people, I suppose, I frequently ask myself how we came to the verge of a climate catastrophe. In this paper I want to examine just one thread, suggested by the work of the Canadian economist, Harold Innis. Among other things, Innis argued that the rise of popular mass circulation newspapers could be an event attributable to the availability of cheap and plentiful wood pulp paper from North American forests. Mass circulation papers, such as The Daily Mail and Express, which emerged in the 1890s were the first true mass medium, to be joined by film and radio 30-40 years later and later still by TV and the Internet. Not only did papers exert considerable political influence (in World War 1, for example) but they also became the medium for the expansion and refinement of advertising. In turn, advertising and marketing have been one of the principal drivers in the growth of a profligate consumer society.... And it all began with wood pulp!

Flourishing along the Himalayas: Urban process in Nepal's Western Terai, 1-1000 CE

Jiajing (Iris) Mo, Durham University

Bordering the foothills of the Himalayas, the Terai region was historically known for its malaria

infested jungles as well as the agricultural potential. Crosscut by a series of rivers flowing down

southwards, it had immediate access to both the hills and the heartland of Gangetic plain.

The

unique geolocation renders it a sort of sensitivity to multi-variate webs of influences and a strategically important role in mediating the reaches of centralised powers from both directions.

Instead of seeing it with such dynamics and particularity, the archaeology of the Terai region has often been treated as marginal and subordinated to the archaeology of the heartland of the Gangetic plain. This study focuses on the change of settlement patterns in the western part of the Terai region during the first millennium CE, spanning from the late Early Historical to the Early Medieval periods, a time of critical historic transition. Many of the sites in

Nepal's Western Terai today were discovered in the search for the homeland of the historical Buddha during the nineteenth century. In particular, the fortified site of Tilaurakot, with its settlement traced back to the early first millennium BCE, has been related to other Early Historic cities across northern India. In South Asian Archaeology the development of Early Historic cities has traditionally been associated with large-scale political and social processes centered around the upper and middle Gangetic plain. However, by reexamining the archaeological data from previous and more recent investigations, the study will demonstrate a trajectory of settlement change which is more complex than given by the general interpretations. The reevaluated sequences of the city, the surrounding habitations and the ritual sites display differentiated and even incongruous patterns of development, reflecting successive interaction of local and regional forces intermixed in this particular geolocation, with varied scales of influence that intertwined but not completely overlapped with each other.

You just lost your thing there... or is it everywhere?

Tânia Casimiro (NOVA University of Lisbon) Joel Santos (Leicester University)

The acquisition of something, independently from when, what for, and by whom is often seen as a personal action. Even when the purpose is to share it with other people, we rarely consider these events as actions with a large-scale widespread impact, especially because no one or no group considers that other people are developing similar behaviours. Events, either large or small tend to be seen as isolated, something that we, as archaeologists, when considering our contexts as unique, static, and closed, tend to promote. The reality is that when we enlarge our perception of the different scales of events and how holistic contexts can be no event happens without relation to another event. The purpose of this paper is to discuss how small objects are just a small part of major events that exist in a general, permanently becoming unique context.

6. Mountains have souls and some statues are gods: Living *artefacts*, climate justice, and new animism in archaeology

Session abstract

In this session we wish to discuss the ways in which artefacts, art, and the landscape have the capacity of being alive. The session invites speakers who engage with ideas inspired by the ontological turn, environmental personhood, indigenous theories, new animism or in any way looking at personhood of objects in the past or present.

We broadly want to discuss animacy on the basis of a shared concern with the potential for the personhood of nonhumans. This means how living art and objects manifested themselves in past societies, as we know there was much ontological fluidity, in which some objects were alive and could speak (Mol 2023). However, we also want to think about how we as archaeologists, theorists, museum, and heritage professionals can engage with that

sense of 'alterity' in the present world. For example, New Animism as a movement seeks to secure personhood rights for nonhuman beings through legal means (environmental personhood), successfully establishing these rights in countries such as Ecuador, Bolivia, India, or New Zealand. For the Māori Whanganui tribes some rivers or mountains are ancestors (*tupuna*), and this has been influential in granting legal personhood to New Zealand's Whanganui River. Although we should be very critical in all these examples about the ways this serves indigenous communities and about where responsibilities are situated (Tănăsescu 2020), adopting animism could potentially be a further aid towards climate justice.

There are many ways to think about past, present, and potential animacy and we encourage creative approaches. The session will take place at the Sainsbury Centre, a museum that understands **artefacts** as being alive (Cooper et al. 2023). When you arrive at the front desk of the museum you will be told that the collection is considered to be living entities. The Centre likes visitors to meet them much like they might another human being rather than an inanimate object and tries to establish to build these different relationships through a series of experimental and practical ways. The session invites people to share their thoughts and ideas either through regular papers or as we walk through the gallery and meet the artefacts currently within the *Living Area*. People can browse the collection beforehand to pick a particular work to engage with that might be on display. Papers and contributions can be anywhere between 5-20mins.

References:

Cooper, J. et al. 2023, Sainsbury Centre announces ground-breaking new museum concept to mark its 50th Anniversary

Harvey, G., 2017. If not all stones are alive: radical relationality in animism studies. *Journal for the Study of Religion, Nature and Culture* 11, 481–97

Mol, E. (2023). New Materialism and Posthumanism in Roman Archaeology: When Objects Speak for Others. *Cambridge Archaeological Journal*, 1-15

Tănăsescu, M. (2020). Rights of Nature, Legal Personality, and Indigenous Philosophies. *Transnational Environmental Law*, 9(3), 429-453

Wilkinson, D., 2017. Is there such a thing as animism? *Journal of the American Academy of Religion* 85, 289–311.

Organisers: Eva Mol (University of York) and Jago Cooper (Sainsbury Centre, UEA)

Introduction- Living Art in the Museum.

Jago Cooper (Sainsbury Centre):

This introduction to the session will explain a new concept of Living Art in the Sainsbury Centre, and consider how we can meet and experience objects differently: both in their contexts of use and as the conceptual basis of what a museum is for.

Introduction- 'There's a spirit within': how are the past and the future aided by animism?

Eva Mol (University of York):

This second short introduction on the session will briefly discuss how accepting ontological fluidity in the past can help us toward a better understanding of objects and their values in society. What role does (archaeological) theory play? Can a more spirited world save the planet?

'Ensouled Statues: A Reflection' inspired by the 'Female Shinto Deity' (accession no. 1146) in the Living Area.

Chris Wood (Independent Scholar and Curator of the Ickeney Collection):

Female Shinto Deity is a Japanese Shintō statue of a goddess or kami, and the shrine object in which a kami is resident for varying lengths of time. Carved out of a single block of sacred camphor wood, She dates to the Kamakura period (1185-1333 CE) and is the epitome of Shintō-Buddhist syncretism.

Traditionally,shintai are carefully and reverently wrapped, not exposed to public gaze.

Being wrapped in certain ways is a means of making a figure alive in a sacred sense, honoured, but also safe. Such wrapping is seen in widely diverse cultures, from Polynesia to ancient Egypt. And, from ancient Egypt to Kamakura-era Japan to modern India, statues and other images have been made as temporary or permanent dwellings for deities or spirits. A divine image can be understood as the deity seen in a symbolic mirror, which is therefore a place to meet deities. In Shintō, a mirror is a key element of the domestic shrine. In it, the devotee sees themselves in the place of the gods, making a powerful inter-connection: we and They are not separate, but reflected together.

This also presents an interesting angle on the display of ensouled images behind glass in museums. The transfer of sacred or magical power from the sacred image is diminished, but the barrier does have the advantage of acting as a partial mirror, allowing the viewer's image to be superimposed on that of the deity and a deeper connection to be realised, if approached with respect and devotion.

If Neolithic figurines could speak to us in the present, who would they ask to speak to?

Shanshan (Lisa) Li (University of York):

The figurine identified as Number 575c in the Sainsbury Centre belongs to Thessaly, Greece.

I have observed a high degree of similarity between this figurine and one from the Niheliang site in Northeast China. Both figurines date back to the Neolithic period and are crafted from stone with remarkably similar incised lines on their bellies, legs, and feet.

Furthermore, they share common features such as perforated heads and flat backs.

In light of these intriguing parallels, I propose a cross-regional and cross-cultural comparative approach to examine the techniques and design concepts of these figurines.

This study aims to uncover the functions and ideologies of the people who created them during that era. By using these two figurines as case studies, it becomes evident that they were crafted from materials with similar characteristics, likely found in the same context as

tomb, which means they both use as burial objects and reflect highly analogous production design concepts. Analyzing different types of figurines from various regions during the same period provides valuable insights, as Neolithic people, utilizing comparable resources and production techniques, offer diverse possibilities in the interpretation of functions and production concepts of these artefacts.

Objects but not just objects. How the ontological turn allows us to manage the 'ontological excess' of things with personhood.

Guillermo Díaz de Liaño, (Mola)

In this 10 minute talk, I will explore one of the ways in which the ontological turn can help us, archaeologists situated in the Western world, to think about the personhood of non-human things, particularly objects. Using examples from my ethnographic fieldwork in the Amazon, and from my research about personhood in the Bronze Age, I will illustrate the potential that the notion of 'ontological excess', from the decolonial thinker Arturo Escobar, holds. I will argue that this concept, used together with indigenous and non-western ontologies, can help us not only to bypass the limitations of modern ontologies (à la Latour), but also to embrace the radical uncertainty that comes with the acknowledgement of our own ontological limitations.

Archaeological Sites or Living Entities? Kofyar Notion of "Archaeology"

Na'ankwat Kwapnoe-Dakup (Sainsbury Research Unit for Arts of Africa, Oceania and the Americas, University of East Anglia)

Africa is dominated by many areas of archaeological and anthropological interests some of which have been extensively studied and interpreted based on scientific theories. However, many of these archaeological spaces of interest are located within local territories inhabited by local people who may perceive them differently. My ongoing doctoral research seeks to ask some neglected questions about what archaeology means to local people and this paper is derived from this ongoing research. It will attempt to discuss questions relating to scientific versus local perception of "archaeology" on Kofyar landscape in central Nigeria. Some of these are related to life and divinity of objects, spaces and landscapes. Without making strong conclusions, it will explore the various connotations of local theories on different natural and past or seemingly abandoned spaces on this cultural landscape and place them within the broader debate about the interpretation and understanding of archaeological sites.

New Animism: A 21st-Century Promethean Fallacy'? Male figure (Fisherman's god)", accession number 189.

Farès K Moussa (University of Southampton)

The sentiment of new animism, in principle, cannot be faulted. Indeed, the need to overcome colonising, occi-centric, androcentric perspectives which have dominated the humanities, and in their own ways helped to sustain consumerist, commodifying

environmentally unsustainable practices, has become urgent. However, does New Animism in-fact obfuscate any progress towards behavioural and societal change? This paper argues that the philosophical basis of models such as Actor Network Theory and Object Oriented Ontology are internally inconsistent and do not offer a holistic real-world solution beyond their otherwise superficially persuasive rhetoric.

The Greek Myth of Prometheus stealing fire from Zeus to give to humans, is often metaphorically read today as the gift of creativity bestowed upon humans. However, an equally essential component of the story is, perhaps conveniently, too often excluded: Prometheus also deceives Zeus in making worthless sacrificial offerings of disguised bones while keeping all the fatty spoils of the carcass for humans. Prometheus' punishment is not only for stealing fire from the gods for humans, but also for not respecting the sources of the wealth of humans and paying necessary tribute to those sources. At the heart of the New Animist agenda is the attribution of an agential life-like quality to things, but without any commitment to meaningful exchange with them. Such a process of the historicization of the non-human world (through the animation of things) from an ultimately secularising stance, which does not necessarily recognise the value of the gift and of reciprocity, reveals itself as a yet further anthropomorphising, colonising and commodifying behaviour. In short, New Animism presents itself as a champion of environmental and indigenous values while offering no significant systemic change in individual or institutional behaviours.

This paper suggests that New Animism bestows humans with yet more unchecked powers of giving life to things, with potentially dangerous consequences. A Philosophical Anthropological approach instead would assert that all beings have distinctive qualities - none more superior to the other - which should each be recognised and valued for their unique differences, but in which humans have no control in determining. We may believe things to be alive or to have agency, but this does not make their experience or intentions knowable to us. We should learn to live in our environment and alongside our non-human co-habitants of this planet, not by presuming to know their needs or intentions (through our own anthropomorphising projections), but humbly: through respectful observation, negotiation, care and reciprocity.

The personhood and liveliness of non-human persons as participants in Minoan peak sanctuary practices: a neuro-archaeological, cognitive, and phenomenological approach.

Anastasia Chrysanthi Solomou (Independent Researcher)

Around the Middle Minoan (MM) I period (approximately 2000BC), peak sanctuaries came into use all around Crete. The practices taking place on these sites have been suggested to include feasting and drinking, however Peatfield and Morris (2012) have also explored the performative nature of these practices, as illustrated by the clay anthropomorphic figurines, which are omnipresent on peak sanctuaries. This paper aims to challenge the preconceived notion of Minoan personhood by re-defining the participants of these performances through the exploration of the animacy and personhood of the figurines, as well as the landscape. This is done by first examining the phenomenological, cognitive, and neurological

sequelae of the engagement of the human participants with the non-human, highlighting the active cognitive and perceptual role of non-human persons during the practices. Through this approach it is suggested that these non-human participants would play distinct roles through which they would cognitively prepare the other human –and non– participants for the performance, as well as enhance it, and ensure its reproduction. Through this framework, the discussion is then taken a step further to explore the personhood of the figurines and the mountainous landscape of Crete, which are viewed as key active, dynamic, and animate constituents of the peak sanctuary practices.

Listening to the Huaco: The Animated Landscapes of the Moche Valley as told by Huaco 40089 (Wellcome)

Patrick Mullins, (Visiting Fellow, Sainsbury Research Unit, Visiting Assistant Professor, Washington College)

When mountains have souls and objects are alive, it is crucial to create spaces in which they can tell us the many stories they hold. In this paper, I endeavour to create such a space for the huaco – a local term for an ancient and sacred object – that is currently living in the Sainsbury Centre with the name of 40089 (Wellcome). Focusing on features like their fanged incisors and the hummingbird and catfish they clutch in their hands, I explore how the huaco tell stories about the living landscapes and monuments of their homeland in the Moche Valley of Peru. These stories will be further animated using representations of the many sacred places that still reside in the Moche Valley landscape and have been recorded in the settlement pattern and aerial drone mapping data built into the Moche Valley Settlement Database (MVSD). Taking inspiration from the current display built by Peruvian artist Claudia Martinez Garay, I hope that seeing – and being seen by – these representations of home serve to further comfort the re-interred huaco and give us the space to appreciate and listen to the stories that 40089 (Wellcome) can continue to tell.

Visions of Ancient Egypt

Sara Sallam (multidisciplinary artist)

Egyptian artist Sara Sallam reflects on her experience of encountering ancient Egyptian objects in the Sainsbury Centre through the site-specific artwork she created in 2022. What happens when these objects are understood as living entities, what are their wishes, their needs, and their role in the present. Working with photography, film, and writing, often re-appropriating archival material and re-interpreting ancient texts Sara thinks through the communication between worlds. Through her work, she reflects on growing up in Egypt, criticising the colonial attitudes embedded in tourism, archaeology, museum practices, and photographic archives that prevent Egyptians from relating to their past and provides new ways forward through her installation inside the Sainsbury Centre.

7. Risk, resilience and response: societal responses to past and future rapid climate change

Session abstract:

Archaeological and palaeoenvironmental records are replete with evidence of societal changes during episodes of rapid climate change (RCC). However, archaeologists have been wary about linking societal changes with changes in climate and environment and have lacked the language and frameworks to do so in a nuanced fashion. Where social and environmental changes have been linked, this generally has been in the form of narratives of 'collapse', which have often drawn criticism for being overly simplistic. Contemporary risk frameworks and ideas of socio-ecological resilience, developed in the fields of ecology, climate change adaptation, and disaster risk reduction, offer ways of interrogating past human responses to RCC that avoid the pitfalls of environmental determinism and simplistic models of climate-driven collapse (IPCC 2023, Simpson et al. 2023). The application of risk and resilience frameworks to past episodes of RCC might help us develop models of climate-environment-human interaction that could be applied in the context of today's climate crisis. In addition, broad lessons from past episodes of societal disruption and reconfiguration during episodes of RCC can help us anticipate some of the consequences of climate change in the twenty first century and beyond, addressing the failure of imagination that contributes to our inability to envisage and prepare for some of the more profound impacts of anthropogenic climate change.

This session will introduce contemporary risk and resilience frameworks and apply them to episodes of past RCC, using case studies of societal change during these episodes from a range of locations and periods. It will identify some general lessons relating to societal responses to RCC and ask how the testing of risk and resilience models using archaeological case studies can be used to develop models of human-environment interaction during episodes of RCC that are relevant today.

The session will consist of short (15-20 minute) papers (three of which are already confirmed), followed by a structured but open discussion, based on a set of questions that will be finalised with participants following the presentations. Key questions might include:

- *To what extent do participants feel that risk and resilience frameworks would be useful in their own work? (Participants are encouraged to talk about their own case studies.)*
- *How can we test risk and resilience models against past human-RCC interactions to develop models that are relevant today in the context of the climate crisis?*
- *Can the use of risk and resilience frameworks enable archaeologists to communicate better with social scientists and policy makers working on climate change adaptation?*
- *What are the barriers to engage these actors with the 'archaeology of adaptation', and how might these be overcome?*

Organisers:

- Joanne Clarke, UEA and Nick Brooks, UEA and Garama 3C Ltd.

Archaeology and the climate crisis. How can archaeology help us think about and respond to climate disruption in the 21st century?

Nick Brooks

Due to persistent policy failures, climate change impacts are intensifying rapidly, and the world is set to breach the 1.5°C limit placed on global warming by the Paris Agreement within the next decade. Current policy trajectories are likely to result in global heating of 2.6°-2.9°C within the lifetimes of many alive today. This unprecedented rapid warming will result in a reconfiguration of the global climate that will radically alter the distribution and availability of resources and pose existential threats to ecosystems, food production systems, economic activities, settlements, and populations. Contemporary experience and the historical record are inadequate guides to how complex, networked societies might respond to such changes, while current, incremental approaches to adaptation will be insufficient to sustain human societies in the face of accelerating climate change impacts.

The archaeological record provides us with numerous examples of transformational adaptation by human societies during past episodes of rapid climate change (RCC), some of whose impacts are qualitatively similar to unfolding or anticipated climate change impacts today. First, the study of such examples can inform contemporary responses to climate change in multiple ways. High-level lessons about the common but diverse and context-specific ways human societies have responded to RCC impacts in the past can help frame our thinking about what climate change may mean for settlement, migration, livelihoods, trade, and social relations throughout the twenty first century. Second, we can test risk and resilience frameworks at the scale of whole societies by applying them to past episodes of rapid climatic, environmental and social change, and use this as a starting point for developing models of how contemporary societies might respond to RCC impacts. Third, we can use past coupled climate-society transitions to illuminate processes of change and address failures of imagination that prevent us envisaging radically different futures on the one hand, and result in simplistic dualistic narratives of continuity versus collapse on the other.

This paper will explore these themes and attempt to establish some starting points for learning from past climate-society transitions to inform contemporary responses to the climate crisis and advocate for more radical, transformative approaches to climate change adaptation.

Archaeology, Climate Change and the IPCC's Concept of Risk.

Joanne Clarke

The concept of risk is central to all three AR6 Working Groups of the IPCC. Risk provides a framework for understanding the increasingly severe interconnected and often irreversible impacts of climate change on ecosystems, biodiversity and human systems. In the most recent report of the IPCC Working Group II on Impactions Adaptation and Vulnerability, there are two chapters concerned with Risk – Chapter 16 on Key Risks across Sectors and Regions and Chapter 17 Decision Making Options for Managing Risk.

In the context of climate change, risk can arise from the dynamic interaction of hazards, 2) exposure, 3) vulnerability and 4) response capability. A recent literature survey of adaptation literature between 2013 and 2019 to better understand adaptation responses affect risk. Results showed that maladaptive characteristics contributed to 41% of the outcomes, showing that Risk was exacerbated by response capability.

This has important implications for our understanding of adaptation to past climate change events. Currently, within archaeological climate change discourse the focus is on the drivers and impacts of climate change rather than the societal responses and how those responses may have exacerbated positive or negative outcomes, including economic changes, societal changes, migrations and abandonments.

This paper will apply the IPCC's concept of Risk to three case studies from the Middle East to demonstrate that human responses to climate change impacts in the past led to both adaptive and maladaptive outcomes.

The North Sea giveth, and she taketh away: Exploring the risks of inundating landscapes on hunter-gatherers in Northwest Europe and its meaning

Pir Hoebe

The Late Glacial and Early Holocene saw the disappearance of *Doggerland* beneath the North Sea, as well as considerable fluctuations in climate conditions. Models of paleoclimate and environment potentially give insight into the spatiotemporal distribution of compounding hazards in the past. Contemporary climate risk frameworks show how such conditions lead to increased vulnerability and exposure in a wide range of contexts. In this paper, a new inundation model for Doggerland is explored that indicates that between 10000-9000 cal. BP, up to 20000 km² was lost to the sea each century. This unprecedented rate of sea-level rise correlates with significantly increased activity in the surrounding inland regions (England, Belgium and the Netherlands), as seen through the summed calibrated probability of archaeological radiocarbon dates.

The model output is interpreted within the framework of climate risk and resilience, to identify hazards and potential exposure. Where and when were northwest European hunter-gatherers exposed to climate- and environmental hazards and what were their vulnerabilities? Possible areas of vulnerability/resilience and responses are discussed for nomadic hunter-gatherers facing these challenges. What strategies and behaviours might have been employed in the face of a new constant of ongoing inundation and the compounding hazards that accompany this? Finally, what impact would this have had on the perception of cultural landscapes, inhabited by plants, animals, people and spirits, now threatened by a sea that started to take more than it gave?

From this theoretical basis we can move on to conceptualise in what ways the interplay between hazards and human response might be represented in our (archaeological) data. What is visible and invisible? What is accessible and inaccessible? What is knowable and unknowable?

Researching during the Covid-19 Pandemic in Ilorin Nigeria: some experiences and lessons in the field.

Bolaji Owoseni, University of Cambridge,

In 2020, I carried out archaeological fieldwork in Ilorin, Nigeria, with a pre-determined timeline of six months for completion. Unforeseen to me, akin to numerous other researchers, the Covid-19 pandemic unexpectedly exerted an influence on my fieldwork plan. The occurrence above led to the extension of my fieldwork duration to nine months. Additionally, upon my return to the United Kingdom, I encountered further disruptions stemming from worldwide limitations on mobility and travel, necessitating quarantine measures and the implementation of protocols such as physical and social distancing. In the context of my fieldwork extension, these impacts led to rethinking other ways of doing research and looking at the world around us even in the face of a pandemic and environmental or climatic changes as an archaeologist. Therefore, this paper discusses some thoughts on my experiences and lessons learnt during the research in the face of the Covid-19 pandemic, as well as in the context of environmental or climatic change.

8. Place, Climate and Health: archaeology, therapy and well-being

Session abstract

The practice of undertaking archaeological work and stimulating the imagining of different pasts can be therapeutic, leading to measurable improvements in self-assessment of well-being and mental health. Programmes providing experiential encounters with archaeological objects, sites and landscapes can provide a sense of value and help to establish notions and feelings of stewardship towards both human and non-human aspects of place. Theoretically one reason for this may be the dissolving or converging of the Cartesian dichotomy **culture / nature** and much unnecessary transactional and hierarchical baggage attendant in that structure.

There appears to be a unique role for the therapeutic benefits of archaeology with applicability for resilience in the face of climate shifts, in dealing with loss of landscapes and the resultant sorrow and anxiety. Tiering of such experiences is likely key, so that the practices and imaginings are relatable and pragmatic to different people depending on their previous experiences. Ritual and reciprocity can be incorporated into the practice with an emphasis on non-transactional, non-directive ontological mindsets. Imagining different social realities and exploring individual's different ways of relating to the inherited world can then be factored into the practice of community archaeology, particularly through creative responses.

This session is interested in drawing out the value of different responses to the past and examining models for how this can be facilitated. Evaluation and assessment of benefits are necessary to better encode successful practices in future work and to unlock support. The session is also interested in exploring the relationship between educational and therapeutic

practices and the merging of the two. More work and further case-studies on facilitating community project co-creation is also a key interest.

Organisers: Harriet Sams (Bournemouth University), Chris Elmer (University of Southampton) and Andy Hutcheson (Centre for Archaeology and Heritage, Sainsbury Institute for the Study of Japanese Arts and Culture, UEA)

New perspectives on the relationship between heritage & wellbeing.

Carenza Lewis, School of Humanities and Heritage, University of Lincoln

In recent years, many studies have shown associations between heritage engagement and mental wellbeing. However, our understanding of the processes involved has remained more limited. This paper considers the impact of recently published research, using quantitative and qualitative methods to offer new insights into these processes, on the capacity of heritage participation to benefit more people and places more widely in the future.

Studies presented include a highly innovative quasi-experimental study into the impact of test pit excavation by participants in their home communities using validated measures from social psychology before and after participation from participants and non-participating controls showed a causal link between participation and effect in conditions including community identification, social support, life satisfaction, positive emotion and self-efficacy. A very different qualitative study, using a grounded theory approach to analyse the impact of participation on volunteers on sites designated as 'Heritage at Risk' showed key themes associating participation with wellbeing to be purpose, being/belonging/identity, capacity building and learning, sharing, self-nurture and self-fulfilment. The study also elicited the heritage 'USP' to be the offer of temporality, discovery, authenticity, continuity, rescuing, shared nostalgia, transformation and legacy. These nuanced insights have resonance for conditions such as climate anxiety, as well as for other aspects of wellbeing.

This new evidence showing *how* and *why* heritage participation improves wellbeing, generated through highly interdisciplinary research bridging heritage, health and psychology, strengthens arguments for making more opportunities available for people to engage with heritage. Because poor mental health is a widespread and growing problem, heritage is ubiquitous, and thousands of heritage, history and archaeology organisations could offer purposeful activities, the potential benefits of this could be immense.

Scaling-up Human Henge: Ancient landscapes and mental health well-being.

Timothy Darvill, Bournemouth University

Human Henge projects have been undertaken to explore how archaeological sites could be used to help people with their mental health well-being. It was built from two key ideas. First, that Stonehenge, and many other prehistoric and later sites like it, were originally places of healing. And second, that ancient sites can and should have a wide range of societally relevant uses in the modern world. Both ideas are briefly explored here in order to highlight key themes that were woven together in the development of a cultural heritage therapy programme. This used the iconic sites of Stonehenge and Avebury and their surrounding landscapes as arenas within which participants could be creative while safely exploring places in unfamiliar ways. Through programmes of participant-led activities, local

people living with mental health problems came together for fun and therapeutic adventures, assisted by experts, carers, support workers, and contributors from a range of different cultures. By journeying through the World Heritage Site, spending time at a selection of the monuments, thinking, talking, singing, dancing, and making music, it became possible for them to connect with the landscape, the skyscape, the archaeology, and, most importantly, to re-connect with themselves and with other participants.

The Wellbeing and Heritage Working Group: Creating a Community of Practice

Neil Redfern, Council for British Archaeology

The Wellbeing & Heritage Working Group was set up to create an opportunity to share knowledge and experience from across the heritage and archaeology sector and other related sectors.

Wellbeing and public health are clear priorities for government and society alike. In addition to the need for all public bodies to prove their value and demonstrate how we improve people's lives, there is a general consensus that the ultimate goal of all our work is to contribute to individual and societal wellbeing in its wider sense. The policy shift towards putting wellbeing and public value at the centre of what we do as cultural and heritage organisations is already happening and puts an additional stress on the need and the benefit of working collaboratively. The Wellbeing and Heritage Working Group established by Historic England and the CBA believes that the sector would benefit from having a better overview of wellbeing work being undertaken across our sector. It is establishing an efficient network of connections between the colleagues that are leading on this work in their organisations and creating a supportive community of practice. Since its inception the working group shared practices and approaches in embedding wellbeing in heritage programmes and projects, to exploring evaluation methods, techniques and guidance suitable for our sector. We have to discuss strategies' approaches, research gaps and how we might better collaborate across the sector and how we might partner up with external leaders – such as the National Academy for Social Prescribing (NASP), mental health organisations, the National Health Service (NHS) wider public health organisations?

Playing by the Book: The Book of Deer and questions of repatriation

Alice Jaspers, University of Southampton

At times of uncertainty brought about by climate change we seek security through an understanding of Place and Identity. The Book of Deer, popularly known as Scotland's oldest manuscript, is currently stored in England in Cambridge University Library's archive, though its acquisition pattern remains unclear. In this session, I will discuss the recent excavation work surrounding the text, namely the ongoing search for the lost Monastery of Deer where it is believed the Gaelic addenda were written, and the storm damage to the archaeological site. In line with this, I will consider the impact of the 2022 project on participants sense of identity and place, centring on the tripartite excavation, cultural programme and temporary return of the Book. With the recent carbon dates from the BBC Alba documentary, I will conclude this discussion with a look to concepts of repatriation within the same country and ideas of home in line with this. This discussion comes at a particularly pertinent time politically, with increasing instability on a local, national and global scale, from the ongoing calls for a second Scottish referendum, to the worsening climate crisis. Through centring the debate in this wider context, it will be possible to better evaluate the importance of heritage at times of uncertainty.

Maritime Cultural Heritage and Climate change

Helen Farr, University of Southampton

Helen will be looking at how an understanding of our maritime past can aid us address critical questions about climate change and its impacts on maritime communities and heritage.

“Maritime cultural heritage is important, not only because it works to preserve and document the past, including past environmental changes across a variety of scales, but because it can help in improving the future of an ever-changing and at-risk, ocean and coastal landscape.

With our oceans at such a critical point environmentally, it is key we look to the past to answer questions about what to do in the future. We can start by understanding the value of our coastal and maritime heritage, its importance to current communities, the value of traditional knowledge, and how these landscapes and seascapes have been changing through human history. Through this, we can better understand the societal effects of climate change, sea-level rise and flash floods, offshore development, policy and planning. Through increasing ocean literacy, community engagement and interdisciplinary projects, we can work to protect this heritage.” (Farr. H. ‘Underwater culture’: *Re:action*. University of Southampton online newsletter. Spring 2023)

Climate, archaeology, health and wellbeing

Andy Hutcheson, UEA

Heritage is important to health and well-being and a more thorough acknowledgement of that might help in dealing with the politics of climate loss. Norfolk, as an example, has a long archaeological prehistory, indeed longer than most other parts of north-western Europe, dating back nearly 1 million years. Although in many cases its landscapes have a rich assemblage of sites and monuments, many of the later prehistoric monuments now only exist as cropmarks. The destruction of much of this legacy as earthworks took place in the past. So that now visiting many monuments, for instance, a henge, is largely an imaginative exercise. A focus on the past as a means of establishing identities in the present is an old phenomenon. We can see examples of this in archaeological contexts, where materials much older than the contemporary deposition have been found. There is, it would seem, an urge to engage not only with the recent past or the past of memories but also with an older past. This paper suggests that one of the problems of the present is a lack of engagement with pasts and with landscapes generally. This forms a division in the minds of people who do not engage and perhaps leads to a lack of empathy with heritage and the environment. This is a poor basis for dealing with an uncertain and a dynamically changeable future. Archaeology needs to engage with a wider range of people and seek to foster more engagement with stewardship.

CraftWell: Investigating Connections Between Heritage Crafting, the Outdoors, and Wellbeing

Stephanie Piper¹, Aimée Little¹, Andy Needham¹, Gareth Perry¹, Emily Shoemith², Trish Darcy², Peter Coventry², Piran White³

¹Department of Archaeology, University of York, ²Department of Health Sciences, University of York, ³Department of Environment and Geography, University of York

The benefits of outdoor, nature-based, and craft-based interventions in mental health care are well documented (Coventry et al 2021). Likewise, engaging in archaeology has also been shown to have positive effects on people's wellbeing (Darvill et al 2019; Reilly et al 2018). This paper presents preliminary results from the *Craftwell* project, an interdisciplinary feasibility study into the connection between outdoor heritage crafting activities and university student responses across a number of wellbeing measures. In this project, students were invited to the York Experimental Archaeology Research (YEAR) Centre - a quiet area of woodland next to the lake on the University campus - to take part in one of two workshops: recreating stone beads found at the Mesolithic site of Star Carr, North Yorkshire, or making pots based on Anglo-Saxon types from eastern England.

The results of the pre-and post workshop questionnaire and interviews have identified positive links between being outside in nature and focussing on crafts with tangible links to the past. Our future aim is that the outcomes can be used in social prescribing - an approach which connects people with activities and groups in their community to support the practical, social and emotional needs affecting their health and wellbeing, and encourage more investment in similar archaeology-oriented schemes in the future.

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A hot topic: disruption and dilemma during a climate crisis

Chris Elmer, University of Southampton

This brief paper will focus on the disruptions caused to a community excavation near Andover in Hampshire by heatwave and heavy rain. Questions around rescheduling school sessions, volunteer health and safety and management of a site which itself forms a place of contested heritage will be used to prompt further debate about our response to the climate crisis. The paper will attempt to offer a framework for managing a more cohesive approach to providing meaningful community engagement with a material cultural heritage under stress.

9. Temporalities, ontologies and teaching and learning: archaeology to address global challenges

Session abstract

In this session, we explore how archaeological theory can be used in our teaching and learning to address global challenges. For instance, how do we go about addressing climate change in our teaching? Can lessons be learnt from past behaviour? Does studying migration and movement in the past offer insights into population shift today? Is there a role for the past in understanding and addressing inequalities? This session seeks to draw on examples

of using teaching and learning to inspire positive contributions to some of today's global issues.

But this is TAG! So we invite papers which do not just 'show and tell', but which engage with the value of broader theoretical debates to inform their teaching and learning. For instance, can we frame Pétursdóttir's (2017, 2020) drift archaeology of the Anthropocene in our classrooms and our labs? Can we learn from Mol's (2021) approach to embed slow archaeologies of looking in our learning? Can indigenous archaeologies re-shape how we teach and learn field practice, as we see in Cipolla, Quin and Levy (2019)? Does a new materialist approach inspire new ways of seeing the world today and reframing assemblages of teaching and learning (Cobb and Croucher 2020)? Do posthumanist feminist approaches provide space for disrupting the human at the heart of our teaching and learning (e.g. Cobb and Crellin 2022)? These are just a few "starters for ten", and we invite speakers to look to approaches from across the many theoretical traditions to inform their papers.

Because this session is about teaching and learning we warmly welcome papers from people at all stages of their archaeological career – if you are a student, come and tell us how it is, and how it should be! If you are a new Teaching Assistant come and share your innovations and work through your challenges. If you are an experienced lecturer, what do you think is working well and what is there still to learn? This will be a non-judgemental, safe space to discuss the role of theory in our teaching and learning of archaeologies of climate change and beyond. It will complement the session on archaeology and contemporary value. Papers will be invited to contribute to a forthcoming edited volume.

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Organisers: Hannah Cobb (University of Manchester) and Karina Croucher (University of Bradford)

Teaching Archaeology and the Climate Crisis: examining the limits and promise of archaeological thinking

Katherine Patton (University of Toronto) and Steph Piper (University of York)

In this paper, we examine what we can (and cannot) learn about the current climate crisis from past human behaviours. This may seem like a simple question, but it is difficult to answer and perhaps unsettling to consider because at some level it brushes up against the question of disciplinary relevance. The issue is particularly challenging when we consider how to incorporate discussion of the current climate crisis into pedagogy in undergraduate education in archaeology. Where is the fit? Human actions now affect the environment at temporal and spatial scales that archaeological methods and constructs may fail to easily define (*sensu* Pétersdóttir 2017). Drawing on Leichenko & O'Brien (2020), we explore how we can address the climate crisis in our classes in ways that foster action and hope, not pessimism and paralysis. Here, we draw on recent published literature, our own experiences, and the results of a recent EAA session to address these questions.

Challenges and opportunities of offshore development projects and upskilling First Peoples and archaeologists

Hanna Steyne (University of Manchester/Wessex Archaeology) and Emma Rae (First People's State Relations, Victoria)

The recent release of Australian seabed by the Commonwealth Government, without consultation with First Peoples, for the construction of Offshore Windfarms has posed challenges for archaeologists, heritage managers, and the Traditional Owners of Land and Sea Country across Australia.

Proponents seek to consult and work with First Peoples to identify places of cultural value that may be impacted by proposed developments. A number of Traditional Owners have stories that describe the post-glacial inundation of Country, whilst many coastal communities have ancestral places at sea, or songlines which extend offshore. At present just a handful of archaeologists have the skills to carry out this work but there is exponentially increasing demand as part of Offshore Wind and other offshore development projects.

This paper explores issues around teaching and learning as they relate specifically to blending western scientific methodologies with First Peoples ontologies. We will discuss the challenge of providing appropriate and relevant training to archaeologists, heritage managers, and First Peoples in the investigation of submerged ancestral palaeolandscapes and interpretive approaches that combine western scientific approaches yet centre First Peoples knowledge and voices.

Ground rules, conventions and rituals: understanding the concept and language of 'Community' in the classroom

Katherine Fennelly (University of Sheffield)

In outlining the duties of a community organiser, sociologist Richard Sennet states that participation requires the organiser to establish "tacit ground rules, the conventions and rituals for exchange (2013)." Sennet was talking about engaging multinational neighbourhoods in cooperation, and in doing so he describes the challenges of an international classroom as a venue of linguistic exchange, engagement, and sometimes struggle. My experience of teaching archaeological theory and critical heritage concepts in classrooms of primarily-international postgraduate students is that English can be ambiguous, problematic, and sometimes unclear when it comes to concepts like

'community,' which have a charged meaning even in English. This paper will focus on the word Community as jargon in archaeology, and in heritage practice and research. As Sennet proposed, I will establish the ground rules of this word as it is used in UK archaeology, and work through how the conventions and rituals of 'Community' can be translated, towards creating a more inclusive, engaged, international field of study going forward.

Learning archaeology and global challenges: a student perspective

Mia Coe and Krupa Sayania (University of Bradford)

How much of what archaeology students learn in their degree is relevant outside of university? How equipped are students in progressing their careers within the archaeology and heritage sector when they graduate? It is important to reflect how we teach archaeology but also imperative that such reflection is informed by the lived experiences of today's students. In this paper, we provide this by exploring the experiences of teaching and learning archaeology from the perspective of students at different points in their academic journeys. We will elaborate on our experiences, triumphs, and challenges so far both in archaeological theory and beyond and how we feel we can improve communication between teachers and learners.

'Do Different': Interdisciplinarity at a Time of Crisis

Lorna Richardson (UEA)

This paper aims to discuss how UEA staff have navigated the unique challenges of teaching archaeology and heritage in a resource-deprived environment during an extended period of uncertainty, redundancy and restructuring. It will provide insights for humanities colleagues facing similar circumstances and advocate for increased recognition of the value of an archaeology education as part of UEA's 'Do Different' interdisciplinary focus. The paper will underscore the need to build a resilient academic teaching community such as that led by the session leaders, despite the financial and resource constraints. Strategies for establishing connections with other disciplines, fostering digital initiatives, and leveraging community partnerships will be discussed as means of creating a supportive network within and beyond the university.

Modular degrees, modular thinking? How the structure of undergraduate degrees limits our ability to think critically and address global challenges.

Anna Fisher (University of Leicester)

Modules are often created as period or skill-based pockets of learning and assessed in terms of Learning Outcomes. The reality, however, is far more complex, especially where archaeological theory intersects time and skills. A Roman module might be assessed through critiqued examples of violence. But does it question the definition of violence? How do we determine this? How can we define violence without defining what constitutes a body or person? Traditionally, we are expected to analyse conquests, slavery and gladiators as areas of violence to showcase our learning and secure the grade. But what if there are other possible ontologies? How would these affect our relationship with learning and the discipline as a whole?

Theory and practice are indivisible. As an undergraduate student, discovering archaeological theory is an epiphany that illuminates every corner of life, like evidence of misogyny and the patriarchy permeating every facet of society. Archaeological theory intersects every concept and all time periods. Yet this realisation does not necessarily change the way the

architecture of our courses, even the modules themselves, cut off the study of a singular period from a broader critique that might undermine the aims of a module. How far do modules impose knowledge practices that constrain our ability to critique? In this paper I will explore how the structure of my undergraduate degree is built in a manner which prevents exploration of alternative temporalities and ontologies and through that limits our ability to think and learn about global challenges.

Posthuman Pedagogies and Affirmative Action: An association for teaching and learning in archaeology.

Laura Hampden (Historic England), Hannah Cobb (University of Manchester) and Karina Croucher (University of Bradford)

We anticipate that hearing about how we address global challenges in our teaching and learning in this session is going to be tough; Climate crisis rages, advanced capitalism frames students as consumers and lecturers as providing a service, whilst financial pressures modularise and strip our courses and departments, which are also under pressure as culture wars dismantle and disenfranchise the Humanities. Within all of this, colonial models of practice are woven through our subject and the academy more broadly, and inequalities are rife and often reproduced within our classrooms. There's a lot to feel overwhelmed and ground down by. But don't despair! In this paper, we examine the value of affirmative action that is at the heart of Rosi Braidotti's posthumanist feminism. Braidotti draws upon this approach to address the broader crises being faced by the Humanities across Higher Education, and we follow her lead to consider, what can we do? What positive, affirmative action is possible for how we teach and learn in archaeology? One answer, we will argue, is to mobilise and create an Association for Learning and Teaching in Archaeology! Our proposal is also informed by critical pedagogies, and particularly bell hooks *Teaching to Transgress*. In this paper we set out how these affirmative, emancipatory, posthumanist approaches can be woven through the creation of a new organisation which will support teachers and learners of archaeology globally in the face of the many challenges that our subject faces.

The great how-we-teach-global-challenges challenge! Workshop, roundtable, discussion!

Facilitators: Hannah Cobb (University of Manchester) and Karina Croucher (University of Bradford), Discussant: Eva Mol (University of York)

In the first few hours of this session participants will have heard about the various, theoretically informed ways that colleagues across the UK and beyond are addressing global challenges in their teaching and learning. But, as the papers will outline, these are not challenges that we can sit back and passively ruminate upon. If we want to change our practice, we need to act! As a result this part of the session takes the format of an interactive workshop in which everyone is invited to join. Taking the papers in the session as a starting point participants will engage in a series of small group exercises to explore how we can all take action and teach and learn archaeology through a range of theoretical lenses.

10. Elsewhere: Rethinking Settlements through Non-places, Edges, and Forgetfulness

Session abstract

As Latour (Guinard, Lin & Latour 2020) reminds us, built space has its 'ghost acres' elsewhere. Every town and dwelling is entangled with a flurry of near and distant places through vital movements of extraction, dispersal, and dislocation. Yet settlement archaeology has traditionally focused on built space; durable accumulations of things and memories; on the archaeological site as a defined unit. Narratives built in this way may revolve around centres or essences—'what was this place like?'—reinforcing the tacit notion that settlements are integral places with entrenched histories and character. Questions of movement may remain secondary, or unasked: 'what was coming in; going out; fast forgotten; living on the edge?'

This session asks what settlement archaeology might look like if we characterised settlements through their unravelling edges. Such 'elsewheres' are often transient, un-home-like or unwanted: in Auge's (1992) words, 'non-places'. Non-places are defined by how we move through them, and how they resist 'settling in'. Though crucial to any settlement, their histories form through decidedly different dynamics of remembering, forgetting, accumulation and erasure.

We invite papers that reimagine settlements' histories with non-places as defining features.

This may include:

- The literal edges and boundaries of settlements, their hinterlands, and how movement through these spaces textured settled life
- Spaces entangled with settlements at a distance, e.g. through extractive activities
- 'Edges within' settlements: non-places that disrupt our sense of settlements as integral or monolithic, such as tips, infrastructure hubs, homeless encampments

Organisers: Kevin Kay (University of Leicester) and Laurence Ferland (Université Laval)

Ruin and Non-places in the Neoliberal Suburb

Juan Palá Gutiérrez, University College London

The shape of recent urban interventions in Spain has often been determined by practices, networks and processes best described as neo-liberal: deregulated development fostered by deficit-averse local governments and a general move towards financialisation, both at the domestic and institutional level. At the same time, the urban built environment has been designed to satisfy some governmental constraints, including the management of dangerous or uncontrollable groups, ease of policing, and so on. Both these trends are materialised in the design and development of Plans for Urbanistic Action (PAU, in Spanish), areas of closed residential developments characterised by their homogeneity, lack of street activity, and car-centric layout. Yet in the implementation of these interventions, material and social 'elsewheres' are created. By taking a housing-bubble-era (1995-2007) PAU in Madrid as a

case study, this contribution will examine Marc Auge's notion of the non-place and its affordances for archaeology and material culture studies. I will make a distinction between built-in non-places, often a material enactment of social distinction; and those voids arising from ruination and abandonment, and which are quickly reinterpreted and inscribed with novel meanings. I will highlight the roles of phenomenological plurality and ephemerality in constituting non-places in the neoliberal suburb, to then draw some implications about the analytical potential of this framework for archaeology.

Taking Urbanity Elsewhere: Extending Perceptions of Medieval Urbanism

Ben Jervis, University of Leicester

Archaeologists and historians have long thought about towns and their hinterlands; typically, geographically contiguous regions from which resources (primarily food) were sourced. Building on Lefebvre's concept of the urban fabric, recent thinking in urban studies has explored the concept of 'extended urbanisation', the stretching of the urban fabric beyond towns and cities, identifying processes of urban exploitation far beyond familiar reference points. The concept is controversial; the metaphor of the urban fabric being framed, on the one hand, as a narrative of colonisation and erasure and on the other as a means of de-stabilising a dichotomous relationship between urban and rural.

Extended urbanisation (much like the non-place) is a concept grounded in capitalist modernity, but with resonances with our understanding of the medieval past. Focussing on places of extraction in medieval England, this contribution draws upon posthuman and feminist perspectives to explore these resonances in processes of urban becoming.

Critically, these places remain unknown in the urban imagination, being non-places beyond the familiar spatial realm, yet are shaped by urban growth and demand, whilst also being vibrant communities beyond the urban. The paper will assess the potential of an extended urbanisation perspective for engaging with these tensions and understanding the wider extent of medieval urbanisation.

Water & Waste – Dissonance and Disconnection in colonial Québec City

Laurence Ferland, Université Laval

When liquid, water swirls, gushes, engulfs, springs, goes, runs, and flows. When liquid, water moves and becomes a vector of movement, displacement, and erasure. Or so it seems. At the Québec City docks, during the 18th and 19th century, the colonial relationship with water and more precisely the St-Lawrence River is as ubiquitous as the aspects of that relationship are disconnected from each other.

Large waterbodies such as the St-Lawrence River serve as drinking water source as well as dumps; they are used as ways of communication and transportation as well as boundaries. Waterbodies are utilized and lived by though never truly settled. From there stems the dissonance: the river is not a place but there were and still are attempts at accumulation and occupation of the St-Lawrence, attempts at making a place out the river. As the usage and

interactions with the St-Lawrence are many, they are wrought with dissonant actions brought by the disconnection with the non-place nature of the river.

The Union Bank site illustrates the ongoing fluctuating and clashing relationships with the St-Lawrence River at many scales. A semi-subterranean cistern turned trash pit embeds traces of transatlantic commerce, the infilling of large wharves, urban water infrastructure, and personal hygiene and consumption activities.

Ghost acres and zombie plots: Neolithic settlement as metabolic movement

Kevin Kay, University of Leicester

The production of settlements of substantial, long-lived architecture is the most central trait used to distinguish 'Neolithic' from 'Epipalaeolithic/Mesolithic' lifeways in southwest Asia. This definition elevates *settlement* to a role of paramount importance in archaeological grand narratives—while putting the focus squarely on a fiction of settlement as bounded, sturdy and static. This paper is an experiment in seeing settlements otherwise: as a way of moving rather than a way of being still, and as a way of moving the world through lives, rather than lives moving through the world. Drawing on Mol's (2021) concept of *metabolic relations* and environmental history's *ghost acres* (e.g. Castonguay 2023), I explore the edges of Neolithic tells in southwest Asia as vectors for movement, and that movement as a steady process of transforming larger landscapes. The result points to settlement as a process of unbounding and transformation and helps to make fuller sense of a Neolithic world that was more mobile on many scales than it is often presented.

Lithics scatters, Ecology and Non-places

Dr. Clive Jonathon Bond, University of Winchester and King's Lynn Archaeological Society
Prehistory is often characterised as places with built forms; henges, barrows, hillforts, or with stuff deposited across them. The vestiges of past human/animal/plant interaction are today places for us to visit and imagine or reconnect to a peopled land of millennia ago. Yet, the most common archaeology covering the longest time frame of human settlement are less intentionally 'built,' or modified places, but more ecology in nature now and were always so: lithic scatters. These places are more non-places (Auge 1995), than distinct 'sites,' with or without high concentration of artefacts. This paper will look at the examples from East Anglia and the South-West, where cycles of settlement, abandonment and revisiting represent the relics of a socially constructed prehistoric landscape. Perceptions of the micro-ecology, time and movement across, and within, a lithic-land-scape come to the fore, rather than bounded 'sites' or 'off-site' zones of activity. As archaeologists we must learn to meditate more on an essence of being part of that world. Not just the extent of human activity, but more an edge-less dwelling (Rajala and Mills 2017), or perception of settling, rather than striving to just map a settlement pattern. Lithic scatters are an under-theorised archaeology of non-place accessible by many, in our Anthropocene landscape and often overlooked museum collections.

Wild South-West: Land use and community-building in arid Northern Cape hinterland, South Africa

Kiah Johnson, University of Cambridge

The south-west coast of southern Africa has been arid and inhospitable for at least ten thousand years, which has resulted in historical low population density and strategies of seasonal transhumance and adaptive land use. The Bushmanland and Namaqualand regions of Northern Cape South Africa officially came under Cape Colonial control in 1847, when the national border was extended to the Orange River. However, the distance of hundreds of kilometers from the colony combined with the extreme environment and low resources made space for an independent hinterland, a frontier space where pastoralists, refugees, stock thieves and runaway slaves, Oorlams, Nama, foraging Bushmen and Damara built a dynamic new community. Mission settlements and title deeds for farms became established in the late 1800s, and resulting fences and property notions prompted a shift from nomadic transhumance to more settled forms of subsistence, and a decline in overall livelihoods, especially within communities of colour, which persists today. This paper describes the limited, ephemeral and regionally diverse archaeology of the region between the west coast of South Africa, across three distinct landscapes along the Orange River and into the arid interior Bushmanland, where settlements are dictated primarily by access to water. I will explore the concept and physical manifestation of borders and property, from farm fences to national borders; how these are conceived and reconfigured by the communities who have lived and continue to survive here, and the traces that people leave on the landscape when permanent structures are regionally novel and less practical than older, mobile shelter techniques. Last, I will talk about community-building across the Northern Cape and south-west Namibia, and how the landscape shapes human movement as well as cooperative survival strategies into the present.

“There’s no place on earth like home”: engaging with decolonial epistemologies through community-based archaeology

Héloïg Barbel, Université Laval, CEN.

Claims for Indigenous rights, frequently tightly entangled with land claims, remind the power relationships underlying the capability of proclaiming a place being “home”. Cultural genocide has engaged with dispossessing people from their home through colonizing concomitantly bodies, lands, and identities. By contributing to building collective representations through the elaboration and dissemination of narratives about peoples and their lands, archaeology has historically been a strong tool of such assimilationist politics. Through the meeting of inherited interiorised racist stereotypes and exoticism with the capabilities conferred by power relationships, archaeologists still perpetuate, consciously or unconsciously, practices that re-actualize these inherited systems of domination. This presentation discusses an incorporated approach of philosophy as a powerful tool for researchers to engage with decolonial epistemologies. The elaboration of a socially embedded conceptual framework, anchored on the land, was a condition for the existence

of a community-based archaeological project in Nain, Nunatsiavut (NL, Canada). This theoretical and reflexive work allowed the emergence of meaningfulness and accountability, which appeared as fundamental conditions of the collaborative work.

“Hold her down with soggy clothes and breezeblocks: unsettled materialities as (other) foundations of settlements

Brodhie Molloy, University of Leicester

Posthuman feminist Rosi Braidotti notes that both death and sexual difference are ineluctable frames of reference of the human being (Braidotti 2013) – that is they are inescapable parameters of being (particularly in the western Anglophone world). Throughout my research I argue that ‘home’ is another one of these frames, with the challenge for archaeologists coming from its defining. Seemingly, archaeologists lean into this similar connotation that inhabitation is a referral point of human ‘being’ in the archaeological record through the study of settlements. However, current trends in (settlement) archaeology seek to galvanise a fixed understanding of a thing and thus typify what a settlement should be.

Acting as a discipline-imposed ineluctable frames, settlements are generally understood as a fixed area of inhabitation that comprises specific structures and features (Darvill 2008). This elicits an assumption that people must be settled – static – in order to be recognised in the archaeological record. Ultimately feeding from the notion of ‘pots = people’, this exacerbates a dualism of ‘settled’ and ‘unsettled’ materialities of which we work with to demark the boundaries of a given built environment. Such rhetoric informs a process of alienation within the record, and society more broadly, by not recognising the very real ‘unsettled’ materialities of nomadic, transient, and particularly homeless communities. Returning to the idea of ‘home’ - something which is an historically emergent and constituted subject, in different forms and different capacities across times and places - helps us reimagine the relations people have had with places in the past. Through the lens of those experiencing homelessness, this paper will explore how such considerations over specifically-defined spaces can afford new allowances for what a settlement can be, and whether we need a ‘settlement’ to understand people.

11. How did we get here? Exploding the day-to-day to explore climate relations.

Session Abstract

This session will address the climate and ecological emergencies by exploring relationships between humans, non-humans, things and the planet. Through archaeological and art practices, it will investigate issues including (but not limited to) consumption, interconnectedness, conservation, extractive colonialism, mutual reliance and Anthropocene assemblages.

Culminating in an artist-facilitated workshop during the conference, participants will collaborate to re-present research as an artwork. Inspired by Cassie Newland's work (2022) that explodes the telegraph into a rhizomatic network of global relations, in advance of the conference each participant will research the multiple narratives and landscapes of something essential to their journey to, or reason for attending, TAG2023 – such as a car key, breakfast cereal, ranging rod, railway track steel, pollen sample, aircraft wing, laboratory pipette, walking boot sole... We will follow things where they take us, seeking to hear their stories about the world and its condition.

With 20 workshop places available, the process will also include up to three preparatory meetings online in the run-up to TAG2023 to meet collaborators, share choices, brainstorm and develop ideas together.

No prior experience in the arts is required. The session is intended for anyone who

- seeks practical experience of combining archaeological understanding with the arts to stir human responses to climate change
- is interested in archaeological/art methodologies and collaborative social practice
- appreciates a friendly, supportive environment to try something new, experimental and collaborative.

Dixon, J. (2018) 'Archaeology and Art.' C. Smith (ed) *Encyclopedia of Global Archaeology*, 1-7

Donald, A. and Gorman, A. (2016) From Aerospace to Everyday Life: the Trajectory of Cable Ties [online] <http://zoharesque.blogspot.com/2016/08/from-aerospace-to-everyday-life.html> (viewed 21 May 2023)

Newland, C. (2022) 'The Tools of Empire?' *Industrial Archaeology Review* 44(2), 80-95

Note The artwork created at the conference is open: it could be one collective piece, individual pieces, or indeed a whole that is brought together made from individual items.

The process is as, if not more important, than the result. We make no clear distinction between artist and archaeologist. Participants will be welcome to bring media with them to the workshop.

Participants:

Claire Boardman, University of York

Tânia Manuel Casimiro, FCSH NOVA University of Lisbon

João Sequeira, University of Minho

Alice Clough, University of Bournemouth/Museum of London Archaeology

Catriona Cooper, Canterbury Christ Church University

Helen Garbett, University of the Highlands and Islands, Centre for Island Creativity, Shetland

Rob Hedge, University of Leicester

The KOKRA FAMILY, line kramer and marjolijn kok

Joel Santos, University of Leicester

Sara Simões, University of Lisbon

Isabel Sturges, University of Oxford

Melissa Thomas, University of York

Organisers:

Lara Band (Independent researcher/University of the Highlands and Islands)
Harriet Crisp (Independent researcher)
Helen Garbett (Social Artist Researcher/University of the Highlands and Islands)
Hilary Orange (Swansea University)
Janet Tryner (Contemporary Artist. MA Art & Archaeology, University of the Highlands and Islands)
Katherine Watson (Swansea University)
Katy Whitaker (Historic England)

12.States of Being(s): The Politics of Bodies in Archaeology

Session abstract

In the last two decades, the human body has emerged as a rich field of theorisation and scholarly exploration in archaeology. Turns to multispecies archaeologies, material feminism, and post-anthropocentrism have provided powerful new tools that cast many of our assumptions about the world – and our place in it – in a new light. The climate crisis highlights the significant vulnerability of our bodies, the inextricable interdependencies between bodies and landscapes, compost and critters (to speak with Donna Haraway) and our unequal culpability for the current state of the world.

With a focus on bodies in the broadest sense, this session invites papers that explore the multiplicity of bodies from manifold perspectives – be that the physical, literary, or iconographical body: from the entanglements of physical bodies and material processes to multispecies bodies; marginalised bodies, including other-abled, subaltern, and queer states of being; body ontologies; and politics of the lifecourse.

In this session we want to encourage new and creative thinking on the politics of the body in archaeology, including but not limited to ideas of gender, personhood, and power as they intersect with the bodies of the past, the politics of the excavation and curation of bodily remains in the present, and the vulnerability of bodies. Ultimately the session asks: which bodies come to matter – and why.

Organisers: Emma Tollefsen (University of Leicester), Kate Olley (University of Nottingham), Melanie Giles (University of Manchester)

The Oak and the Acorn: Cyclical Bodies and Temporalities of Social Memory

Madeleine Fyles (University of Toronto)

Archaeologists often dismiss trees as natural or non-social aspects of the archaeological landscape, and they tend to relegate trees to fuel, resources for architectural constructions, or markers of landscape. However, the posthumanist turn has invited scholars to incorporate multispecies bodies as subjects of investigation and to approach them as agents and persons in past cultures. For the Moche people (AD 100- 850) of modern-day Peru, landscapes in the form of non-human beings were engaged as ancestors including mountain beings and bodies of water. In later cultures, curated mummies were called ‘mallqui’- a Quechua word with multiple meanings including ‘mummy’, ‘ancestor’, and ‘young sapling’. The etiology of mallqui points to a distinct ontological continuum linking family, lineage, and the

environment, especially trees. Archaeological evidence indicates that the revered algarrobo tree (*Prosopis pallida*) was worshiped by the Moche as a non-human ancestor. Through an analysis of the archaeological and iconographic record of the Andean North Coast, this paper will explore mallqui as both ancestral bodies and sylvan guardians of social memory, where encounters with the environment constituted dedicated interactions with the familial past. By examining the algarrobo tree as a living person, this paper will address Andean conceptions of bodies that were defined by both their endurance and cyclical transformation. Just as the oak tree grows from the acorn, so too are ancestor mummies desiccated and interred as the seeds of family lineages.

Multispecies Vikings – Disrupting the Human/Non-Human Binary in Archaeology

Renate Larssen and Marianne Hem Eriksen (University of Leicester)

Human bodies are not the only bodies preserved in the archaeological record. The past was decidedly more-than-human, with animals living alongside people, sharing the same spaces and participating in the same practices. Conventionally, archaeology tended to reduce animal remains to proxies for human consumption patterns and ritual practices, valuable because of what they can tell us about human behaviour. Recently, however, archaeological and interdisciplinary research have disrupted the human/non-human binary and opening avenues for thinking about animal bodies in new ways. This presentation will argue for the need for a new approach to animal remains in archaeology, in the context of the Scandinavian Viking Age. We ask: what roles did animals play in Viking society? How were these roles decided – and by whom? In what ways did their roles in life correspond with their treatment in death? We will discuss ways through which we can access more complex animal-human relationships in the past and illustrate our approach with examples from the Scandinavian Viking Age; with a particular view to the politics of animal bodies.

The Archaeological Posthuman Child: Exploring a New Approach to Studies of Childhood in the Past

Brad Marshall, University of Leicester

Archaeology of children and childhood is a rapidly growing and diversifying sub-discipline. However, theoretical approaches to investigations and conceptions of children and childhood in the past remain fundamentally humanistic and continue to, often uncritically, position the child as a binary opposite to the ‘transcendental adult’ and understand childhood essentially as a social and cultural construct. Through this the child is implicitly or explicitly incomplete, immature, or un(der)-developed, disempowered, and individualised. Post-humanist, alongside cognate ontological and New Materialist turns within archaeological theory can provide a much needed counterposed approach apposite to the study of children who sit outside post-Enlightenment and Euro/Western-centric conceptions of the human and its place in the world.

This paper will draw on research in childhood philosophy, psychology, pedagogical and sociological theory, alongside wider philosophical and archaeological theory and methodologies, to suggest a new way to ontologically understand, conceptualise and explore children and childhood in the past. It will reframe the child as a posthuman ‘formation’ which exceeds a bounded body and is redefined by its being subjective and relational with human, non-human and more-than-human entities, objects and forces. This

approach will then be applied and explored through mortuary and bio-archaeology and a Viking Age case study.

Resurrecting Transhuman Ghosts

Jess Thompson (University of Cambridge)

This paper is situated firmly in the dislocated space between a theoretical archaeology which is striving for a trans- and post-human ontological approach to the past, and a rapidly dominating age of -omics in bioarchaeology. From this standpoint, I attempt to do two things. Firstly, to address ‘which bodies come to matter’ through an exploration of the filtering processes which extend taphonomic biases from the field to the lab and traverse not just the politics of who gets buried, but the politics of current research. Secondly, I argue that it is timely to reconsider how bodies come to matter. Current biomolecular techniques have resulted in the ‘body’ becoming siloed once again in archaeology. Too often, opposing philosophical traditions lead simultaneously to theoretical understandings of bodies and persons as complex, more-than-human assemblages and to bodies as essentially biological materials. There is little room for overlap in these divergent perspectives. Yet, the entanglements of researcher-philosophy-archaeological bodies and scientist-machine-archaeological bodies each produce transhuman bodies. While some theorists argue that bodies are always-already naturalcultural Cyborgs (to borrow from Haraway), despite the enmeshing of body-machine involved in biomolecular analyses, the output typically reduces past persons to the stuff of nature. I ask: how do we escape this loop, and resurrect transhuman ghosts which present alternative visions of the past?

Assembling Bodies: Affect, Gender and More-Than-Human Personhood

José Chessil Dohvehnain Martínez-Moreno (Universidad Nacional Autónoma de México)

By assembling diverse archaeological, ethnographic, ethnohistorical and documentary data, we can explore the virtual multiple composition of human and non-human bodies in the complex sedentary, nomadic and semi-nomadic societies of pre-Hispanic northern Mexico. These peoples may have shared conceptions of a multiple and relational bodily and personal composition, where the human and more-than-human was assembled through different practices and contexts, to become in ongoing change and movement throughout life, and even beyond death, thus actively contributing to the construction of individual and collective history, as well as to the affective movement of the cosmos. This paper will present reflections on the multiple composition of pre-Hispanic hunter-gatherer bodies, taking as a starting point recent archaeological reflections articulated from posthuman archaeology, the archaeology of personhood and the archaeology of the body.

The Cost of Gendered Death in Viking Age Denmark

Emma Louise Thompson (University of Leicester)

This paper examines who could access a “gendered” death in the Viking Age and the barriers restricting others from the same. The study conducted multivariate analyses of several mortuary characteristics – osteological data, burial forms, and associated finds – on 735 inhumation burials from 139 sites in Denmark. This highlighted potential gender or rank indicators and interrogated the intersections between these. This paper argues that these burials were largely non-gendered, with most graves conforming to similar patterns. Where gender indicators are visible, typically only inferable through variations in grave goods, these frequently interface with signs of high rank. This suggests gender is more explicit the greater

the status of the individual or respective mourners. These individuals would have been more able to afford the loss of high-value objects associated with specific genders (such as elaborate metalwork). Alternatively, this may reflect more rigid expectations of gender presentation amongst the elite. Subsequently, lower-ranking families could have also placed these symbols within the graves of the deceased to further their social capital when the political climate of Denmark was changing significantly. These findings provide exciting avenues for further research on how gender was constructed more broadly across different levels of Viking Age societies.

The Pregnant Body and Archaeologies of Absence

Katherine M. Olley* (University of Nottingham), Emma Tollesfsen*, Marianne Hem Eriksen and Brad Marshall (University of Leicester); * presenting authors

There is limited evidence pertaining to the pregnant body in the Viking Age. Representations of the pregnant body (both material and literary) are scarce, while historical pregnant bodies are difficult to identify in the bioarchaeological record. The pregnant body in the Viking Age, then, is largely an absent body – but this absence is not neutral. Rather, we contend that the absenting of the pregnant body from the grand narratives of history has been deeply political, helping to naturalise the ontological complexity of the pregnant body and render it unremarkable and trivial.

This paper confronts this absence, centering the pregnant body as a vital and legitimate subject of analysis in order to understand the ontological positionings of the pregnant body in Viking Scandinavia. The pregnant body is recovered via an array of interdisciplinary evidence, both material, literary and osteological; including the only known visual depiction of a pregnant body from the Viking Age (the Aska figurine), later saga literature, and a handful of possible mother-infant/adult-fetus cointerment grave contexts from across Denmark and Sweden. Such evidence suggests that there were multiple ways of conceptualising pregnancy in the Viking Age, which co-existed simultaneously, rather than a single dominant ontology for the pregnant body in the Viking Age.

Deep Cuts: Determining the Mark of the Sword on the Body in Later Prehistoric Britain

Catherine Jones (University of Manchester) and Matt Hitchcock (University of Leicester)

Drawing on a selection of case studies from Later Prehistoric Britain, this paper intertwines concepts of the body as both human and non-human, and takes an interdisciplinary approach to illustrate the violent capabilities of bladed weaponry in antiquity. Through osteological analysis of human remains, and microwear analysis of offensive and defensive weapons, it is possible to investigate marks from various kinds of blades; allowing for interpretations of combat styles throughout the disparate regions of Britain.

The funerary record for Later Prehistoric Britain reveals a vast array of burial practices for those who exhibit clear signs of sharp force trauma; from fearful, prone burials containing deliberately broken weaponry, to sumptuously adorned graves devoid of armament. The disparity in curation of certain bodies and apparent dismissal of others invites questions as to who and what was seen to matter within Later Prehistoric society and why. Here, we draw on post humanist and feminist approaches to reconsider the graves of those who experience violence, or were buried with violent objects. Did the violent traces on these human and non-human bodies mean that they came to be valued (or de-valued) differently than bodies without?

George: The Head from Holderness

Melanie Giles (University of Manchester)

This paper navigates the history of a decapitated Iron Age head found in East Yorkshire by a farmer over forty years ago. It discusses the body politics of these remains in relation to both the violence he suffered at the end of his life, and the mortuary context of the Arras burial rite from which he was excluded. The study will interrogate how landscape was used to negotiate violent death, and how specific body parts were used to shape discourses of power, place and identity. Yet it also follows his more recent history in the care of his finders: tracing how he has become kin in the present. It will discuss the politics of naming and curating the ancient dead, proposing that George is an unappreciated example of what folklorists often refer to as 'screaming skulls', arguing they could be more appropriately reconceptualised as 'charming heads'. Finally, it encourages us to think about the future of such fragments and who cares for them, in light of museological debates over the display of human remains.

Bodies in Death and Bodies in Art: Different Ways of Constituting Leaders and Ancestors

John Robb and Jess Thompson (University of Cambridge)

Before power can be exercised by individuals, it has to be constituted ontologically, and this is done in ways diffused throughout cultural systems. This paper brings together two sources of evidence normally considered separately, art and deathways, to understand the power of the body in prehistoric Europe. We compare three periods. In the Neolithic, bodies were constituted relationally as assemblages of citations and qualities. In iconography, this manifests as a melange of clearly human bodies, body fragments, and human attributes combined with other things, sometimes clearly gendered but often not, sometimes doing things, sometimes mixed with cosmology. Similarly, deathways slowly dissolved the body into villages and landscapes, with selected fragments often recontextualised for other uses. In the Copper Age, the stable individual body became more clearly defined, with standardised representations of essentialised personhood in both deathways and statuary. Iconography suggests that cosmological forces seem increasingly to have been channelled through these bodies. As this developed into the Bronze Age, the individual body lost its cosmological force; instead, it increasingly became a locus for performing social distinction. This reconstruction suggests that the ways potential leaders understood their own capabilities evolved continually, changing the nature of both ancestorhood and political leadership.

'Beyond the Binary': Funerary Archaeology, Gender Identity, and Its Impact on Mental Health and Wellbeing

Dulcie Newbury (University of Bradford)

Archaeology can be used to critically engage with the present, inform our views of gender identities, and challenge contemporary biases, as well as enhance our understanding of the past and improve contemporary mental health and wellbeing. Today, gender inequality and discrimination impact mental health and wellbeing, with individuals in the queer community showing higher rates of mental illness, often linked to issues faced as a result of their identity.

This research uses archaeological materials to challenge interpretations of gender by eliminating predetermined ideas of identity based on binary sex and gender, with the aim of utilizing archaeology in gender debates today. The binary idea of sex and gender is not representative of identities and limits our understanding of people and identity today, and in the past. To determine the influence archaeology has in contemporary society and on wellbeing, academic and public facing workshops were conducted in May-November 2022 in Bradford. The aim of these workshops was to determine the role archaeology can play in informing, accommodating, and enhancing contemporary discussions surrounding sex and gender identity, with the goal of using these discussions to enhance mental health and wellbeing. The workshops required participants to work in small groups to engage with archaeological and contemporary case studies focused on sex and gender. The materials used challenge the binary concepts of sex and gender. This can provide individuals with a sense of history and community, which is proven to improve mental health and wellbeing. The workshops showed that participants feel that the sessions and the use of archaeology can improve contemporary mental health and wellbeing by challenging cultural norms and highlighting diversity beyond the binary, both in the past and present.

Things in Jars: Museum Goers Attitudes Towards the Display of Fluid Preserved Medical Specimens, the Archaeological Skeleton and Mummified Remains

Aoife Sutton-Butler and Karina Croucher (University of Bradford);

Across Britain, many institutions hold collections of historical fluid preserved potted human remains, sometimes referred to as 'wet specimens.' This paper will present data collected at the Surgeons Hall Museum (Edinburgh) and the Old Operating Theatre Museum and Herb Garrett (London) on the display of these types of remains. This paper will compare this data with data collected at a museum exhibit which exclusively displayed archaeological skeletons and with a study which focused on public attitudes towards the ancient, mummified dead. Although potted specimen collections are still being used in teaching and research, some suggest they are now 'obsolete' (Lee and Strkalj 2017). These collections are unique resources as they have soft tissue attached, despite being a couple of hundred years old. They differ from archaeological remains on display in museums which are skeletonised or mummified in appearance.

The visitor surveys at the two medical museums revealed that the public finds these potted collections interesting, not upsetting to see on display, and that they often 'see themselves' in these collections through shared pathologies. Potted specimens of the past have the potential to open up conversations linked to themes such as death, ethics, organ donation, the body on display, the preserved body, and socioeconomic status (Richardson 2006).

Bodyscapes: A 3-Body-Solution for a Categorical Problem

Sabrina Authenrieth (Leiden University)

Archaeological objects are traditionally categorized as tools, weapons, or adornments. These classifications often ignite instant interpretations and assumptions about past beings. However, we can classify objects in a more neutral and non-functional approach by directly connecting them to the respective parts of the human body. This breakdown allows us to categorize objects into only three less interpretive categories.

By mapping objects to their relating Body-Zones, past activities, such as depositional practices, can be studied in a novel and more intuitive approach. This method and how it is

applied to metalwork depositions in the river landscapes of the Rhine during the Early Bronze Age will be discussed in this paper.

Voluptuous, Obese, Too Large? Fat Objects in the Archaeological Record

Theodore Muscillo (Independent Scholar)

Over the last couple of decades, Fat Studies has established itself in the humanities and social sciences. The journal *Fat Studies*, which was launched in 2012, has brought a critical approach to fatness in health, media and visual culture, queer and trans politics, sociology and other areas of contemporary society. In doing so, the field has drawn attention to the social factors shaping fat people's lives and deaths, questioning individualised, medicalised approaches. Despite this, discussion of fatness in archaeology has been very limited. This paper explores how fatness is, and could be, talked about through two case studies. First, it draws attention to some ways in which fatness has been passed over in the discussion and presentation of the Bronze Age 'East Cambridgeshire' torc (PAS CAM-E5D871). This is compared with archaeological discussion of Neolithic 'Venus' figurines. It then reappraises the torc through a fat lens. This lens is also applied to a set of medieval English face jugs, considering the possible implications of fatness in the homosocial drinking practices that these jugs are thought to be associated with. Thus, this paper demonstrates that an openness to fat narratives can expand interpretations, particularly when considered together with issues of status and gender. Finally, it proposes the term 'fat objects' as a starting point for building fatness back into interpretations of the archaeological record.

13. Past Responses to Climate and Environmental Change Through the Lens of Mythology

Session abstract

Archaeology can reveal much about human responses to environmental change, as can mythology. Whether long-term or rapid-onset, previous 'adaptation events' show the scale and violence of societal responses if impacts are managed badly.

Disentangling the environmental changes behind such narratives as the Biblical Exodus is enlightening about social and political change – and collapse. Climate justice is key: adaptations could disenfranchise vulnerable members of global society. The 17th-century witch hunts had a root in societal reactions to a cooler climate.

The disappearance of Doggerland involved both gradual and sudden habitat and lifestyle changes. What happened to people's deities? Could Nehalennia, known from Roman-era Dutch altars, have evolved from an ancient deer-goddess to offer safe sea-passage as the landscape changed? Could the Norse Gefjon, ploughing Sjælland from Sweden, or Welsh Ladies of the Lake, with underwater cattle, be memories of the arrival of farming as the land flooded?

Equally, anthropogenic environmental change is not new, just that the scale of today's climate change is unprecedented. The coming of agriculture was a massive upheaval, with habitat change, land-use conflicts, the emergence of city states and new 'gods of civilisation'. 'Old-fashioned' lifestyles were misrepresented, hence the legendary Amazons.

Tying mythological motifs to environmental changes does not devalue the mythology; it brings a richer understanding and allows us to chart the evolution of myths and fit orphan legends into wider narratives. Understanding past adaptations can warn of dangerous impacts of climate change today, from wars to ‘witch hunts’. It is a multi-disciplinary, imaginative endeavour.

Organiser: Chris Wood (Independent researcher and curator of the Ickney Collection)

Climate Change narratives and the long tradition of mythologising submerged landscapes: a story from, and of, Doggerland

Micheál Butler, University College Dublin, James Walker and Vince Gaffney, University of Bradford

Doggerland provides an evocative testimony to the changing world in which we live. Fictional and non-fictional accounts of life in now-submerged landscapes resonate powerfully in a world where climate change is recognised as a Grand Societal Challenge. Yet long before the science of climate change became established as a phenomenon of broader societal concern, clues from submerged places gave sense to the idea that the world we inhabit is not static. Stories of submerged forests (‘Noah’s wood’), great floods and Antediluvian man are just some of those recent enough not to have been lost to history; we may only imagine what earlier peoples may have understood. Today, the marriage of mythos with logos (i.e. scientific data) validates the resonance of these stories, but it is such stories themselves that predated and drove the scientific investigations that legitimised their salience. As disciplines concerned, by different turns, with narratology and historicism, it should be no surprise to either mythologists or archaeologists that blunt scientific validation is not the only epistemologically viable means of deriving truth-of-the-matter understandings about the world around us. After all, it is the “myths which are believed in [which] tend to become true”.

Through the Myths of Time

Martin Bates, Pleistocene Geoarchaeologist, University of Wales Trinity Saint David, University of Wales Trinity Saint David, Peter Stevenson, storyteller and Jake Whittaker
Folk tales and myths may carry memories of past events and of dreams and reality, fantasy and truths. Cataclysmic events like floods, storms, tsunamis and war may be remembered in stories alongside personal emotions. Often, these stories are transposed from one event to the next through time. A catastrophic flood may be remembered in a story until the next flood, when the older tale will be adapted to tell the newer one. It is difficult to date folk tales, as they are continuously adapting and changing to the world around them in the telling.

In Cardigan Bay, West Wales, the flood myth exists in the story of the lost hundred of Cantre’r Gwaelod. Other tales include the drunken mermaids at Tanybwlech, the Tylwyth Teg at Llanrhystud and many Dynes Hysbys in the Aeron Valley woods. Ceredigion’s rich cultural

heritage forms a body of information that sits alongside and potentially interweaves with our archaeological record.

The Portalis Project uses the tales to illuminate archaeological narratives of Mesolithic and Neolithic Ceredigion, linking sites to individual stories, as produced by local storyteller, Peter Stevenson. In *Y Dilyw (The Flood)*, a Mesolithic character encounters the old toad of Cors Fochno to explain the passage of time. *Plant Rhys Ddwfn* looks at people's endless dreams of a better world. *The Hen Wrach* reveals medical issues of the past. And the *Tylwyth Teg (Hidden People)*, living on the edge of mainstream culture, are a metaphor for Mesolithic people as Neolithic lifestyles appeared.

This presentation outlines our approach and includes video clips of Peter storytelling at an outreach event in the Aeron Valley in July 2023.

Taciturn Cave and the Hunting of the Quark: A Journey into the Void. A 20 minute multimedia presentation

Filippa Dobson, Independent scholar and artist

As a creative response to seas rising and the threat of extinction, *Taciturn Cave* remembers acts of violence so grave that silence has prevailed for millennia. Nothing exists except atoms and the void, neither subject nor object, past nor present when active worlds are in violent collision. Artists, archaeologists, and folklorists interpret collision differently. Each is interested in the spaces between people, places, and “things”. The experimental aim of this presentation is to visualise “thing-power” by examining the relationships between people and stones at two prehistoric archaeological sites, the Little Skirtful of Stones, Ilkley Moor and High Pasture Cave, Isle of Skye (UK). A giant’s wife drops stones from her apron whilst crossing the River Wharfe. Hundreds of miles away, across the Atlantic seaboard, a goddess quietly slumbers. Two thousand years later she awakens to the sounds of digging. How might the vulnerability of people to climate alteration impact cultural materiality? And how might the deposition of portable stones represent women as nomads and actants within the context of archaeological interpretation and mythological storytelling? My practice-led research emerges from a “bricolage” methodology, intertwining philosophical ideas from Jane Bennett, Karen Barad and Donna Haraway with the “sound” archaeologies of Timothy Darvill, Geoffrey Wainwright and Aaron Watson (and others). Ecocatastrophe can disrupt patterns of human and animal behaviours leading to competition for resources, violence and even “sacrifice”.

14. Grief for the past and for the future: heritage, climate, and decolonisation

Session abstract

This session will explore the emotional impact and resonance of grief, loss and mourning for archaeologists and other heritage workers engaging with extractive histories of racialisation, empire, neocolonialism, and/or the impact of climate change. We're particularly interested in the relationship between grieving and our labour.

We're seeking responses that explore personal experiences of environmental, material and postcolonial grief in museums and archives, at archaeological field sites, and other heritage spaces. Responses may explore themes described below, but are not limited to them.

- Feelings of anxiety or loss associated with damage to heritage sites or cultural materials resulting from climate change, particularly from those working with sites or collections affected by climate change, or environmental harm.
- Grief and resilience in relation to the labour of activism in an institutional context.
- Emotional responses from heritage workers who have faced denialism on racism and/or climate change from audiences.
- Grieving media misrepresentation of your work.
- Mourning cancelled or indefinitely delayed projects related to themes of social justice.
- Testimonials about changes in professional practice as a result of grief.
- Creative responses for complex emotions related to grief, mourning, loss or decay, including the roles of anger and hope.

Contributions from any discipline are welcomed, including those that might be artistic, cathartic, meditative, and/or geared towards community-building. Personal narratives and data-driven approaches are welcome, as well as work that combines them. The session will be hybrid, and proposals from heritage workers in the Global South are very welcome.

Organisers: Danika Parikh (University of Cambridge Museums) and Ayesha Fuentes (University of Cambridge Museums)

Grieving the Unknowable: Object Research as Mourning

Nathalie Cooper, University of Warwick, and Horniman Museum and Gardens

"The loss of stories sharpens the hunger for them. So it is tempting to fill in the gaps and to provide closure where there is none. To create a space for mourning where it is prohibited. To fabricate a witness to a death not much noticed."

(Saidiya Hartman, *Venus in Two Acts*, 2008, p.8)

This paper seeks to reframe object research of colonial-era museum collections as a labour of intimacy, capable of evoking feelings of grief, anger, loss and longing. With specific reference to a collection of objects from southern Africa compiled by Henry J. Hodgson in the late-nineteenth century and held at the Horniman Museum in London, I explore the ways in which researchers experience and navigate feelings of loss and distress when interacting with intimate objects for which there is little provenance data. In the case of the

so-called 'Hodgson collection', despite containing a number of deeply intimate and personal objects likely chosen for their easy portability, we know little about the collector and even less about the people from whom the objects were sourced. Yet, despite their century-long confinement in museum storage, these intimate objects nonetheless retain what Katherine McKittrick might term "psychic impressions of life and livingness" and it is precisely these impressions that cause us to grieve for lives we will never know. For example, a beaded child's charm typically worn to ensure strength and health forces us to question what became of the child without the charm for protection? Is it possible (or even appropriate) to mourn a child we will never meet?

This paper draws from Black feminist methodologies to question the role of grief and longing in object research. What role does emotion play in object research? To what extent can the intimate act of handling and researching objects provide alternative avenues of 'knowing', and is *feeling* the same as knowing? Finally, what are the pitfalls of inventing intimacy in the spaces left behind by archival omissions, and in which scenarios is it more appropriate to heed calls for what Saidiya Hartman terms "narrative restraint"?

In Search of the Vanishing Heritage: Combatting Loss of Urban Archaeological Heritage through Citizen Archaeology in Postcolonial India

Simran Kaur, Speaking Archaeologically

India, a palimpsest of various urban historic layers, has been experiencing a rapid loss of archaeological heritage in the context of increased development needs and climate change. Alongside the rampant urban concretization, the postcolonial bureaucratic archaeological practice in India is still haunted by the colonial monument-centric approach and a disjuncture between the fields of archaeology and heritage management. The paper seeks to look at the loss of heritage structures to climate and development changes in the context of an archaeology governed by the "ivory tower". For this purpose, the paper will be taking the case of the Badshahpur Fort and *Baoli* (stepwell), medieval period structures in the city of Gurgaon, Haryana. While only one bastion of the fort survives at present, the stepwell is under a critical threat from both environmental damages as well as modern construction in its vicinity. By looking at the loss of public empowerment and collaboration in archaeology, the paper aims to discuss the role of citizen archaeology as a response for the sustainable future of both the archaeological sites and the field of archaeology in India.

"The Once was a Mountain Valley....."

Martin Callanan and Einar Kristensen, Department of Historical and Classical Studies, Norwegian University of Science and Technology

In this paper, we will lay out recent examples of lost natural and cultural resources from the mountains of Central Norway and Sweden. The examples date from the 1950's until today and include the loss of mountain snow and ice due to unstable and warmer weather, the loss of whole landscapes due to hydroelectric lake development, and the more recent loss of reindeer pasture due to the construction of windfarms.

In each of these cases we shall look at the how the destruction has taken place. We shall also look at some of the narratives and expressions of grief from those affected by these events. The destructive events in these examples follow different pathways and timescales. How can we relate these expressions to relevant theories and ideas about grief. How do the difference temporal processes impact on the grieving process itself?

Museum death fetish: Lessons in entropy and the conservation of material heritage

Ayesha Fuentes, Museum of Archaeology and Anthropology, University of Cambridge

This presentation will consider the limitations and challenges of object integrity - the idea that a specific thing should be preserved unchanged as an investment or expression of its value - as a foundation for preservation ethics and museum practice. Based on professional experience as a researcher and conservator specialising in the care and study of archaeological and ethnographic collections, this paper will explore how the author engages with feelings of attachment, loss, damage, deterioration and disassociation when faces with materials which are uniquely vulnerable, many of which have been shaped by colonial knowledge production. This will include an idiosyncratic vocabulary for documenting material change which is heavily influenced by the author's work with Buddhist communities, and explorations of alternative paradigms for articulating the value of museum collections. Finally, this presentation will consider how it might be possible to care for material heritage given the increasingly precarious environmental, economic and social context of cultural institutions.

Grief and creativity workshop

Ayesha Fuentes, Museum of Archaeology and Anthropology, University of Cambridge

Danika Parikh, University of Cambridge Museums

As part of our session, we are facilitating a workshop to explore creative responses to grief. This will include collaging to share personal narratives as well as reflections on the papers in the session. Our hope is that this collaborative and creative approach will allow for meditative, spontaneous, and cathartic explorations of grief in our labour as heritage workers. We'll use this time to collectively express our grief and other emotions, with the aim of building community together.

15.[Re:]Assembling Artefacts for the Anthropocene

Geologists attempting to frame the impacts of human activity in terms of the Anthropocene have essentially rediscovered human-made artefacts as ‘technofossils’ (Zalasiewicz et. al. 2014; 2022) – re-engaging frameworks familiar from the origins of Archaeology. This session asks how we might engage more recent conceptual developments to reframe our engagements with, and understandings of, artefacts in response to the challenges of the Anthropocene.

Over recent years, an escalating series of conceptual developments including various aspects of post-humanism and the new materialisms, assemblage theory, the ‘ontological turn’ and considerations of the animacy and vibrancy of material things have suggested a move beyond object biographies and artefact agency towards perspectives on the lives and powers of things less embedded in contemporary western metaphysics.

In this session, we will include studies of artefacts and assemblages from diverse geographical and temporal contexts that seek to employ novel theoretical approaches in order to present fresh perspectives on manufactured material things, whether complex valuables or mundane everyday items.

Achille Mbembe (2021, 88-89) recently combined a call for a return to “big questions” and “deep history” with an appeal to consider the continuous topological *folds of the whole*.

What better starting point than the intersection of archaeology and geology to attempt to grapple with this topological challenge?

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Organisers: Abigail Moffett, Chris Wingfield (both University of East Anglia) and Julian Thomas (University of Manchester)

Systems, cumulativity and the emergent power of material things

John Robb, University of Cambridge

Most material culture theory has worked outwards from single objects. This works well with its traditional philosophical focus, exploring human-thing relationships and how they influence human subjectivity. However, important conceptual and methodological gaps remain. Conceptually, we have thought about material culture as a total system only in the most abstract sense. This is partly motivated by a methodological gap. For example, it is widely recognised that material culture forms a system whose ability to structure human life

does not emanate from any particular object but from the relations between them all and people, but beyond drawing impressionistic diagrams of relational networks, we lack methods for investigating how this works. This in turn limits our ability to understand the emergent qualities of material culture as a system (for instance, where its inertia or momentum lies, how it constrains some directions of change and promotes others, and whether a system with 100,000 objects structures human lives differently than one with 1000 objects. This paper explores the problem of cumulativeness and how we can investigate it. I present the problem, discuss some potential directions for solutions, and present a brief real-world example based on ethnographic data of what analysis of a complete material system might look like.

Making and assembling beads: reflections from beaded materials in the Anthropocene

Abigail Moffett, Sainsbury Research Unit, University of East Anglia / University of Cambridge

This paper builds on some exploratory thoughts drawn from the assemblage of beaded materials in the Anthropocene. Beads have a long antiquity of use in the archaeological record, with the perforation of *Nassarius kraussianus* shells representing some of the earliest evidence of 'symbolic behaviour' associated with behavioural modernity. Often durable and widely used, the study of beads has been an important avenue for exploring questions of personal and group identity across a range of geographical and temporal periods. Beads continue to proliferate in the material record of the Anthropocene, with certain types (shell, clay, glass and stone) combined or substituted with newer materials, such as plastic, or objects of similar appearance, such as buttons. While often found and studied as a singular object type by archaeologists, the study of the making of composite beaded objects and the substitution of certain bead types with newer ones, reveals the entanglement of bead value within a broader context. By addressing the value of beads within the process of composition and assemblage, I explore the potential of bead studies to complicate a range of 'big questions' asked of beads in the archaeological record.

A Silent Witness? Examining modern engagements as future heritage at Billinge Beacon, Merseyside

Lewis Jones, University of Manchester

This paper explores the perceived divides between historic and modern engagement with local heritage through mark-making practices at Billinge Beacon, Merseyside, and how their appearance and erasure cause the tower's associated assemblage to be redefined over time. Billinge Beacon is an 18th century sandstone tower whose walls are host to a tradition of mark-making dating back to the tower's construction; from declarations of love to statements of anti-authority, the Beacon is an active participant in the creation of local heritage. However, there is a distinct divide in community responses to the historic engravings and the modern spray-painted 'graffiti', the presence of the latter causing the tower to be perceived as uncared for in the public eye, with the subsequent erasure of these marks by authorised bodies itself redefining the heritage of the site. The term 'graffiti'

however is misleading as both these historic and modern “calligraphs” (Daniell, 2009) are part of an unbroken sequence of mark-making enabled by different technologies. These perceived divides will be explored through a relational new materialist approach combined with theories on contemporary ritual behaviour to exemplify how the perception of this assemblage by the community changes over time. The visibility of modern engagements with heritage sites is receiving wider critical examination, and the long held preservationist ethics present at many British heritage sites are starting to be subverted by alternative engagements with such heritage, and this paper asks whether the erasure of modern engagements with heritage by human actants is beneficial to future generations.

Artefact or technofossil or both? Past and future aspects of archaeological objects from modern landfill

Matt Edgeworth, University of Leicester

The terms ‘artefact’ and ‘technofossil’ may refer to the same object, but help to focus attention on different aspects. When we call an archaeological object an ‘artefact’ we are thinking mainly of the events and processes in which it is inferred to have been made or used, and our basic orientation is towards its past. The timescale implicit in our thinking is relatively short (just a few decades in the case of objects from modern landfill).

When we call the same object a ‘technofossil’, on the other hand, we envisage its potential for survival as a human trace fossil in the physical stratigraphic record, and our basic orientation is towards its future. The timescale involved is relatively long and of an entirely different magnitude (up to millions of years, or even hundreds of millions of years).

The meanings of the two words overlap yet are neither entirely equivalent nor wholly incompatible with each other. One implies thinking on archaeological timescales and the other on geological timescales. For a rounded view of objects that combines inference about its past with speculation about its future, however, we need to consider both aspects.

Artefacts are not (always) ‘objects’ and (almost) never ‘technofossils’

Chris Wingfield, University of East Anglia

The term ‘technofossil’ has recently been used to imagine the persistence of human-made artefacts in the geological record as essentially equivalent to evidence of plant or animal forms from earlier geological strata. This geological reframing serves to shift our perspective on the everyday things of contemporary life to that of an object relation – imagining their surviving remains as literally ‘thrown before’ the minds of future geologists in the manner of ancient fossils emerging from the chalk cliffs of England’s Jurassic Coast. In many ways, this is little different from the conventional way in which archaeology regards (or makes) its objects.

While an object relation emerges as a natural attitude of study in relation to remains of the past when encountered in the present, it may also form a significant barrier to understanding the complex entangled processes from which artefactual forms take their shape. This contribution seeks to promote and revive ‘artefacts’ – literally things made by

skill – as a more fruitful framing for human-made things than either ‘objects’ or ‘technofossils’. It situates the work of archaeology itself (as well as other forms of science) as themselves examples of processes of skilful construction, in which things and knowledge are brought together to make sense of, but also at times to remake the world.

To paraphrase Bruno Latour on the construction of scientific knowledge, we can then start to ask important questions about not only whether things have been made by humans, but rather also how skilfully they have been made in order to develop forms of critique, but also science, that are adequate to the challenges of the Anthropocene.

Material Things in a More-Than-Human Anthropocene

Julian Thomas, University of Manchester

The Anthropocene, while a relatively new concept, is also a contested one. It may be seen as a chronostratigraphic unit, an unfolding and escalating process, or a contemporary ecological crisis. It may be understood in the terms of human mastery over nature, or a circumstance in which the separation of humanity from nature can no longer be sustained. Within this debate, the place of material things remains to be fully elaborated. The characterisation of artefacts as ‘technofossils’ has the utility of acknowledging their place in the formation and characterisation of recent strata, but it also potentially threatens to return us to conventional archaeological conceptions of material culture: as a passive outcome, product or reflection of human action. Matt Edgeworth has recently emphasised that the ‘archaeosphere’ may be an active and transformative ecological force, which forms contemporary environments. In this contribution, I hope to draw on recent arguments concerning the vibrancy and sociality of matter to address the place of things in a more-than-human Anthropocene.

16. Environments of Equity, Climates of Work

Session abstract

While many archaeology conferences are turning their attention to the climate, this session aims to keep equity, diversity and inclusivity on the agenda. It recognises the needs for those engaged in EDI to connect with each other and compare notes. The session thus seeks to address the current status of work on EDI across the sector, including commercial archaeology, universities, museums and national cultural institutions. The ultimate goal is to enable EDI leads to refine their work toward making meaningful changes that result in greater inclusivity and equity for disabled, underrepresented and marginalised people. It particularly encourages participation from those with lived experience of disability or minority representation in the fields.

Organiser: Catherine M. Draycott (University of Durham)

Enabling Archaeology for Everyone: A Call to Action from the Enabled Archaeology Foundation

Abigail Hunt, University of Lincoln, Emily Stammitti, Harlaxton College, Sarahjayne Clements, University of Hertfordshire, Alex Fitzpatrick, Science Museum

Although there has been progress in creating a more accessible and inclusive archaeology since Theresa O'Mahoney first established the *Enabled Archaeology Foundation (EAF)*, disabled archaeologists continue to face substantial barriers to being truly enabled to take part in the field. However, these barriers are not impenetrable, and there is much that can be done collectively by disabled and non-disabled archaeologists alike to ultimately dismantle them. This paper is a call to action by members of the EAF, in which we hope to inspire others to take proactive steps towards a more inclusive and accessible field by sharing updates on our current work and what we have learned thus far. We will focus on barriers to accessing archaeology that have been identified through our research and share the actions we have taken to reduce or remove these barriers. To conclude our paper, we will call for a more intersectional and collaborative approach across organisations within archaeology to make further progress on dismantling barriers to inclusion and truly enable anyone to become an archaeologist.

DWP Assistance for disability inclusiveness in archaeological employment.

Ms Kymberly Elizabeth Jones (formerly Mr Timothy Edward Jones), Cardiff University, Research Assistant Swansea University Egypt Centre, EAF committee member, independent scholar

In 2018 I gave a paper at TAGDeva on schemes available for unemployed people with disabilities to help them break through the barriers to their employment in archaeology. I wish to present an update of how these schemes have changed both in terms of how they are administered and what is available in terms of assistance. I also wish to outline what has changed in terms of employer engagement.

There have been considerable changes in part as a result of my interaction with various schemes administered through the DWP.

I will be discussing in outline:

- 1) how these schemes have now become more accepting of the needs of archaeologists in terms of recruitment into the profession
- 2) Exactly what these projects entail in terms of tackling recruitment into commercial archaeology
- 3) A discussion of why it's not working

The ClfA-HE Inequalities Report

Penelope Foreman, ClfA/Historic England

In 2022 ClfA received funding from Historic England to conduct qualitative research amongst the archaeological profession and student population studying archaeology. The research aimed to improve understanding of the issues affecting equality of access to careers within the archaeological sector. The results were a sobering reflection of the limitations of progress in the profession towards equitable access to archaeology as a career, and

challenges both ClfA and the wider profession to recognise the need for change. This paper will highlight elements of the report, and bring constructive recommendations to the profession to break the barriers identified, with the challenge - what will you do to make sure we're not in the same state 5, 10, 20 years down the line?

The ClfA EDI Survey: insights, answers and ambiguities

Cathie Draycott, Department of Archaeology, Durham University/current ClfA EDI Committee Chair

In late 2022 and early 2023, the ClfA EDI Committee ran an online survey questionnaire, which asked members multiple questions about their experiences of their workplaces, relating to issues of equality, diversity and inclusivity. The survey questionnaire was based on surveys developed for Athena SWAN activities in UK HE. Overall, 158 members responded. This presentation will outline the sets of questions asked, patterns in responses, how these relate to other project results, such as those of the ClfA Inequalities Project, and what this means for meaningful action in the sector.

Black Archaeo: Community engagement as a form of social and cultural justice

Mercedes Baptiste Halliday, Founder and Director of Black Archaeo / University of Cambridge

Black Archaeo is an organisation that seeks to increase the engagement of Black and Brown people in Archaeology, heritage, the arts and outdoor spaces. We have run workshops with the Museum of London and Maslaha, and recently ran a week-long summer school for 11 Black and Brown 16 -19 year olds in London, after receiving funding from the Climate, Health and Community fund.

In this paper, I would like to present the work of Black Archaeo, alongside my own experiences as a Black Woman in Archaeology. I intend to discuss the importance of diversity in archaeology, thinking about how engaging historically marginalised communities can be seen as a form of social justice.

Archaeological Horizons II: moving forward with participant research into the intersections of interest in archaeology and social groups

Anita Datta, Department of Anthropology, Durham University, Cathie Draycott, Department of Archaeology, Durham University

At TAG 2019, initial results from a pilot questionnaire survey carried out in Bermuda that year by Draycott were presented. The questionnaire was designed to supply missing empirical data pertinent to understanding reasons for the very low proportion of non-White-identifying people working in archaeology, both in academia and in professional archaeology in the Global North, in particular the UK and US. The pilot, which asked multiple questions about the exposure of participants to archaeology, their knowledge about it and their interest in it as a discipline and profession, was intended to test questionnaires as a method of gathering useful data. Findings showed that there was a great deal of individual variation in responses, but it was also clear that the sampling strategy, online survey with random convenience sampling, was problematic.

Phase II of Archaeological Horizons represents a post-pandemic re-invigoration of the project together with Datta, revisiting the survey and honing the sampling strategy to focus on secondary schools. This presentation will cover work in progress and plans toward this end, with a focus on the session's questions about methods of gathering data and resultant meaningful actions.

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The emotions of ethnic diversity in archaeology

Shantol Campbell, Engagement Project Manager, Museum of London Archaeology,

Marvin Demicoli, Archaeobotanist, Museum of London Archaeology

'Together we Flourish' is a pilot project that aims to promote a healthy engagement with themes related to ethnically-diverse archaeology, archaeologists, and immigration by exploring the role of Museum Of London Archaeology (MOLA), and archaeology as a whole, in fostering inclusion and connection. To this aim, we collaborated with Wild in The City (WiTC), a London-based non-profit community-interest-company focused on enhancing well-being and community cohesion among black and immigrant communities through nature engagement and provide support to organizations in engaging with EDI themes.

The initial phase of the project targeted MOLA staff through reflective workshops. A safe and inclusive environment was carefully curated for in-person workshops by applying an innovative approach based on in-nature workshops. Skilled WiTC psychotherapists facilitated these sessions with the aim of fostering a climate where staff members felt secure and free from judgment. This encouraged deep emotional reflection on topics of diversity, race, immigration, psychological-wellbeing, challenges, barriers, as well as the engagement and messaging strategies of the organization.

A Thames foreshore walk was organized for members of the public within the WiTC community, offering an opportunity to engage with the themes of ethnically diverse archaeology and provided a unique experience exploring a location tied to this theme.

Overall, this project aims to increase awareness of ethnic diversity in commercial archaeology, enhance community engagement, and inform in restoring ethnically-diverse cultural heritage and archaeologies. The project emphasized the well-being and safety of all participants and implemented safeguarding measures to protect confidentiality and the identities of the participants.

Socioeconomic diversity amongst Ancient Near Eastern archaeology student cohorts in UK higher education

Neil Erskine, University of Glasgow

Though many initiatives seeking to quantify, qualify, and improve equality, diversity, and inclusivity in archaeology courses have been undertaken or are ongoing in the UK, these have understandably prioritised protected characteristics, particularly gender and ethnicity. Little work has sought to assess or address the socioeconomic background of archaeology

students, and very little of either has been conducted with a view to identifying patterns in students of ANE archaeology specifically.

This paper will present the results of a pilot study collecting data concerning the socioeconomic backgrounds and course-choices of students studying ANE-specific archaeology degrees, students studying ANE-courses as part of general archaeology degrees, and students undertaking general archaeology degrees but who opt not to undertake any elective ANE courses.

Combining this data will identify relationships between the socioeconomic background of students and their degree programme decision-making, and provide the basis for a more comprehensive research project addressing ANE archaeology's socioeconomic diversity (or homogeneity), its pedagogical consequences, and potential solutions.

Changing Climates, Changing Classrooms, Changing Minds: Precarity and Higher Education

Stephanie Piper, University of York, Katherine Patton, University of Toronto, Katerina Velentza, University of Helsinki, Lindi Masur, McMaster University

This paper explores how “short-termism” in Higher Education (HE) curtails important changes that need to be taking place in undergraduate teaching and learning. We draw upon examples and observations from our recent EAA conference session on Archaeology and the Climate Crisis: Resilience, Activism and Pedagogy. Courses which require rethinking archaeological practice and/or community engagement are complex, long-term projects that often extend beyond the “tenure” of the contract faculty that develop them. For this reason, Lopes and Dewan (2015) argue that the “casualization” of academic faculty has negative impacts on student learning. This is perhaps particularly true for courses that might be considered “peripheral” to a core set of courses in undergraduate education in archaeology, such as those on climate change and social justice. Here we provide several examples of courses on archaeology and climate change that are developed by contract faculty and thus not sustained within the curriculum. In other words, Western neoliberal education structures preclude the establishment of long-term relationships that are vital as “a foundation for more inclusive, interconnected theories and methodologies that disrupt systemic inequalities” (San Pedro & Kinloch 2017:391-392).

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The BAJR Poverty Impact Report: the voices of the 755

Lu Stanton-Greenwood, Liz Tideswell, David Connolly, Gwilym Williams, BAJR

The British Archaeological Jobs and Resources (BAJR) Poverty Impact Report was released in September 2022, following a sector-wide survey on the financial, physical and emotional health of participants working in archaeology. 755 people responded to that survey, and the results were collated, analysed and published in the report, which remains open access. As the authors prepare to reprise the survey for 2023, this talk is a reminder of the human cost of poverty and barriers to sustainable careers in archaeology.

This paper has never before been presented in person, and so this is the first walkthrough of the headline numbers and the verbatim comments of archaeologists. The report outlines the average financial situation of archaeologists working in various corners of the industry, and goes on to explore the impact on their mental and physical health, their perceptions of their future in their chosen career and the outlook for the industry if the status quo is maintained. The data has been split by demographics, which enables us to take a real look at the need for greater EDI focus as we answer the call for change from the 755 people whose voices were entrusted to the report.

Change Makers. Historic England's Inclusion team projects and their potential for change in the sector

Penelope Foreman, ClfA/Historic England, penelopicon@gmail.com

Historic England's defined purpose is "To improve people's lives by championing and protecting the historic environment." However, we know that the people currently engaging with the historic environment aren't representative of the wider population - and that's across employment, home life, school and education, and leisure time. The Inclusion Team's strategy is an ambitious, sector-facing collection of projects that aims to tackle inequality of access to heritage, from guiding sector organisations to diversify their Board and governance, to facilitating Everyday Heritage grants to fund grassroots, community-driven projects, to building a one-stop Advice Hub for EDI in heritage - freely accessible for volunteer, community, non-profit, and commercial organisations across the sector. This paper will showcase our ambitions and plans, but also act as a listening point, inviting frank and open discussion on what the needs of the sector are, and how HE can build resources, partnerships, and relationships across the sector to make the future one more accessible, more equitable, and more inclusive.

17. Archaeology can save the future in Africa

Session abstract

Climate and climate change are among humanity's greatest challenges. The climate and human adaptation is major research topic in archaeological theory and practice. In Africa, it is sub-Saharan areas that sees increasing impact, in particular on vulnerable people. We hope to dedicate this session to introduce archaeology and its importance to addressing current world problems. How do archaeologists contribute to sustainable development goals (UNSDGs)? In general, we hope that this session will address some of the goals of sustainable development through archaeology. We want to show how we can benefit from past evidence to improve the present and prepare for the future. Examples of these issues are food security, climate, Resilient systems, adapting Africa's food system to climate change, women in agricultural practice, past and present, indigenous knowledge and technologies. We believe that archaeology provides examples of the past that can lead to increased yields production (lessons from the past). How to make some areas a hub for producing crops that

go beyond the political borders. Water problems for human use, and adaptation to difficult acute and severe situations (people adaptations to climate in their household organisation, recycling of agricultural residues, use of palm leaves for various purposes etc.). How has archaeology accurately told us about climate change? Our research can help in contextualising current and future climate change. The use of archaeological models to predict the impact of future climate change can help us to prepare for climate ahead, not just look back. We need also to look at the case of the impact of climate change on archaeological sites, on riverine desert and coastal areas. What archaeologists discovered about climate change in prehistoric and historic Sudan, for example. We are inviting our colleagues to address such issues, whether tackling large area e.g. Sahel, sub-Saharan Africa or specific areas.

Organiser: Intisar Soghayroun (University of Khartoum/ Freelance)

Reconsidering the place of archaeology: tangible climate narratives among Kenya's Ilchamus community

Nik Petek-Sargeant, University of Cambridge

Archaeologists have been studying human-environment interactions for decades with the intention to use insights from the past to apply to the present and address issues of sustainability and climate change. More recently, however, it has been pointed out that, aside from a few instances, archaeological insights into climate change and adaptation are not being taken up outside the discipline. This is prompting a discussion about the relevancy of archaeology, especially in Africa where it is expected to address and understand people's needs and concerns. In my position paper, I will argue that while investigation of past human-environment-climate relationships are worthwhile and necessary, archaeology also needs to reconsider its strength as a means to creating powerful narratives that engage communities, their histories, and landscapes. Archaeology is unique in that it makes the past tangible, decreasing the distance between past and the present, and potentially making conceptual challenges, like climate change, feel real. By embedding archaeology in oral histories and relating these to modern experiences of changing weather patterns, I will demonstrate how we are making tangible climate narratives among Kenya's Ilchamus community that address local values and concerns, leading to better understandings of new climate and weather regimes.

Preliminary Title: Bees for the Future: A Historical Ecology of Beekeeping on the Cherangani Hills, Elgeyo-Marakwet, Kenya

Benny Q. Shen University of Cambridge | Secretary (Executive) and Convenor of the [Indigenous Studies Discussion Group \(ISDG\)](#)

Despite of its high economic and cultural importance, pollination services to some of the most important cash crops, and broader ecosystem services that enhance forest biodiversity and soil stabilization, beekeeping and beekeeper communities in sub-Saharan Africa have often been overlooked in development and conservationist literature for their roles in shaping their inhabited landscapes and ecosystems over *longue durée*. Simultaneously, despite of its well-attested antiquity, apiculture has been generally overlooked in archaeology. Current methods that traced the origin of beekeeping to early agriculturalist

Near East, relying on either the remains of apicultural structures or lipid analysis of beeswax, become unfeasible when encountered with sub-Saharan African apiculture where hives and receptacles were mainly made from perishable materials and where beeswax was not widely collected until recently.

Following earlier proposition of the concept of 'beescape' to embrace the meshed processes of multispecies intra-actions/co-becomings that reified ecosystem, landscape, and material memories, this study uses historical ecology-minded, multidisciplinary approaches to investigate the living beescape of the Cherangani Hills in Elgeyo-Marakwet, Kenya, by coalescing oral historical, participatory mapped, GIS-based, and remote-sensed, and archaeological materials. The study revealed a complex history of shifting land and forest uses partly dictated by apicultural concerns that provided a preliminary scope into how long-term beekeeping had mediated the landscape modification in East Africa and pointed directions for further historical ecological studies of African beescapes. This study also examines how learning from the ecological and landscape past of beekeeping in Kenya may inspire future policy-making concerning food security, forest conservation, and climate change reactions in both the local and global scales.

Challenges in an arid environment: Some insights from Jebel Moya, Sudan

Ahmed Adam, University of Khartoum, Visiting fellow - USI - Switzerland

Located in Sennar province, the village of Jebel Moya has very limited water resources. The present inhabitants rely on seasonal rainfall to replenish hafirs and bring in water from other sources. The village relies on sorghum agriculture and herding for subsistence. Excavations in the mountain valley above the village have shown fairly rapid climate change, resulting in the need for societies to adapt. The domestication of sorghum (2500-2200 BC) enabled a relatively secure food source. In the present, as the climate becomes increasingly arid the community is facing a number of challenges. Archaeology can contribute in many ways. First, directly involving the community with the archaeological project provides an opportunity to learn about past climate change and adaptation. Second, by understanding the past it is possible to better manage the present, for example by adapting different subsistence strategies. Third, the project currently offers employment to a number of inhabitants. Before war disrupted our work, we set up an annual heritage festival. This enables the local community to actively share their heritage while attracting visitors (and income) from surrounding areas. Fourth, as increasing aridity affects the site, community engagement is vital in helping protect the site which, thanks to this project, is now seen as an asset.

Ancient Food Exploitation and Adjustment in Light of Climate Change: An Archeological Evidence from El Ga'ab Depression

Yahia Fadl Tahir, University of Khartoum

El Ga'ab Depression is located in the northern Sudan. A large number of archaeological sites were reported dating from Paleolithic to recent periods.

Paleolithic times are dominated by MSA projectile technology. The differences in size and shape of the spear and arrow head stone tools indicate developing over long multiple periods; this might be affected by the climate changes. The hunters groups occupied the wet area from late Acheulean to Upper Paleolithic.

During Mesolithic, aquatic economy dominated indicating a wet climate; people used water sources, which were fish, snails and aquatic animals. Fishing bone harpoons and tethering stones for hunting animals found in the Depression.

During the Neolithic the culture of food production appeared and humans became farmers and cattle herders. The most prominent archeological features are bones, polished axes, stone rubbers, and sickle tools which were used in farming.

During the Kushite period the area became dry and harsh and was abandoned; only few Kushite forts with limited archaeological material are known. Forts probably were for defence and/ or commerce.

In Christian and Islamic sites, many irrigation wells; water wheel pots and carbonized seeds and fruits were found indicating farm nourishing time. In addition to animal herding.

Nowadays pivot irrigation schemes and solar energy water pumping are common.

Underground storage methods among subsistence farmers: present and past.

Thembi Russell, University of the Witwatersrand

This paper presents research into the disappearing technology of underground storage methods for food crops as recorded among contemporary Swazi subsistence farmers in Eswatini. The practice of storing grain crops such as sorghum, millet and, later, maize underground, frequently in a central cattle kraal, is documented in the archaeology of approximately the last 1700 years in southern Africa and is linked to the spread of the first agro-pastoralist Bantu-language speaking farmers. It has proved its resilience as a practice. What were its advantages for early and recent farming communities? Why is the practice disappearing? Interviews suggest the fragility and resilience of farmers in the recent past to sudden climatic events.

While the direct impact of archaeology may not always be obvious, it plays a crucial role in achieving several SDGs, particularly those related to cultural and natural heritage management, environmental sustainability, economic development and social inclusivity. The research has the potential to contribute to the SDG 2 (Zero Hunger), SDG 4 (Quality Education), SDG 11 (Sustainable Cities and Communities) and SDG 13 (Climate Action).

Protect and Learn from the Past: Using Great Zimbabwe World Heritage Site as an innovation hub for the Development of Heritage-based Climate Change Solutions.

Mr. Tatenda Tavingeyi , Sapienza Universita di Roma

Based on the observations of the IPCC (2014), Southern Africa is projected to warm up faster than the rest of the world. Consequently, rainfall patterns in SADC are characterized by high and unpredictable variations over the course of seasons, years, and decades. The continent is one of the few regions in the world that will experience significantly drier conditions, more severe and unpredictable dry spells, and severe droughts. Against this background, this study intends to conduct a research project to examine how climate change may impact the fabric of Great Zimbabwe World Heritage site. A further aim of my work is to draw upon traditional heritage-based solutions that can be derived from Great Zimbabwe's rich history, diverse community, and archaeology to cope with climate change. It is expected that the solutions will help address the issue of malnutrition, hunger/food shortages, and water shortages as well as establish awareness, preservation, and conservation interests among stakeholders in the site's fabric and intangible aspects, thus contributing to climate culture. Hence building an understanding and highlighting to different stakeholders including policymakers the roles of World Heritage in achieving

targets 2.1, 2.4, 6. b, 11.4, and 13.1. Princess Dana's statement on ICOMOS JORDAN workshop 1 2023, reinforces this idea by noting that: climate resilience will not be achieved without cultural heritage.

18. Questioning Posthumanism: Archaeological Approaches to Climate Change

Session Abstract

Taking direct inspiration from last TAG's session on Climate Archaeology, we invite presentations that explore how our discipline can reveal insights into climate change. In particular, we will explore the potentialities and pitfalls of posthumanist approaches to climate change archaeology. For some, posthumanism introduces valuable ideas that can enhance our conceptualisation of climate, while for others, posthumanism might compromise proper climate research. Here, we aim to confront a multitude of visions to sketch an improved theoretical approach based on posthumanism that can be applied to archaeological research on climate. Therefore, we warmly invite posthumanist, anti-posthumanist, or posthumanist-ambivalent speakers that explore archaeological investigation into climate change.

Furthermore, we would like to interrogate how approaches based on Human Ecodynamics, Historical Ecology, and Political Ecology can complement or nuance postulates from flat or symmetrical ontologies. We are first and foremost interested in complex systems and human-environment or human-nonhuman entanglements. All of these approaches, moreover, point to large and multiple scales of temporality: temporalities that unite past and present. We invite serious archaeological investigation into the material remains of both our deep and contemporary pasts for insights into climate change. Therefore, we also seek proposals that use Archaeology either to understand the past to ameliorate climate change or that explore contemporary archaeological records that enhance our understanding of the dynamics contributing to global warming.

Organisers: Brandon Fathy (University of Reading) and Pablo Barruezo-Vaquero (University of Granada)

"Object-Oriented Ecology: Life (and Archaeology) in the Margin of Hyperobjects"

Dr Peter Campbell (Cranfield University)

The liminal existence caught between the ocean, atmosphere, and land allows tidal pools to be among the most biodiverse ecosystems on Earth. The ocean, atmosphere, and land are objects of vast temporal and geographical scale, or hyperobjects to use Timothy Morton's term, which interact with each other at the tide line. In the midst of the limitless forces of wind and waves caused by the interaction of these objects, the tide pool ecosystems – counterintuitively – thrive. Today, Earth's species are caught on the edge of another hyperobject: global warming.

Kyle Harper writes that the Romans, “had no idea of the contingent and perilous environmental foundations of what they had built”, which is an understanding that everyone living in this period of anthropogenic climate change is coming to grips with. This paper examines a flat ontological approach to climate change and archaeology, advocating that contemporary theory is needed for contemporary issues. Drawing on contemporary philosophy such as Object-Oriented Ontology and theories such as Symmetrical Archaeology, the author examines how humans have poorly defined vast ecological objects, whether the Romans or societies today, and asks “Can humans thrive along the tide line of the Anthropocene?”

“The Anthropocene as an Event: Posthumanism, Processes, and Politics”

Andrew Bauer, Stanford University

Recent proposals to define the Anthropocene as a geological Event (e.g., Gibbard et al. 2022), as opposed to an Epoch of geological time, have significant implications for the conceptualization of human-related climate change and archaeology’s contribution to its study. In this presentation I address some of these implications, and specifically how an event framework articulates with posthumanist paradigms, which in questioning human exceptionalism have also complicated concerns for political responsibility. In doing so, I also offer several suggestions for how archaeology might more productively contribute to the politics of contemporary climate change.

“Ritual and Social Adaptations to Climate Change in the Neoglacial of Southern African Mountains”

Sam Challis, University of the Witwatersrand and Brian Stewart, University of Michigan

Southern African San have a sophisticated and elastic belief system that allows for negotiation of, and with, their environment. Because environments and their resource availabilities change, foragers must continually broker relations with the non-human beings in their dynamic world. In this case, supernatural negotiations eased the ecological changes and logistical challenges faced by upland communities via the creation of new ontological associations from a pre-existing ‘grammar’. The outcomes of these adaptations are both material and intangible, infusing key aspects of ethnographically attested Mountain San ideology and its expression through a spectacular new mode of painting – the famous ‘shaded polychrome’ images of eland antelope, as well as depictions of the ‘taming’ of game animals, fish and the supernatural entities to whom they belong. New radiometric dates tie these images to the Neoglacial, when resources were in flux and the environmental ontology in which they were encapsulated had to change course.

“A Response in Responsibility: Archaeology in Relation to Climate Change”

Marcy Rockman, University of Maryland, College Park and Lifting Rocks

At the opening of the U.S. Holocaust Museum in Washington, DC, Elie Wiesel said "this museum is not an answer, it is a question mark. If there is a response, it is a response in

responsibility." Archaeology has long understood itself to study the sweep of time from evolution of humankind through historical colonial expansions and development of industrialization. But archaeology is also shaped and externally understood by policies and legislation that have been enacted around it for more than a century. As the challenges and disruptions of contemporary climate change take ever clearer shape, it is the responsibility of archaeology to see these histories and the questions their actions and interactions pose. This paper explores these histories and shares landscape learning as an approach to building new knowledge and care for a changing world.

Is this the Road to Hell? Money and its implications in the mid 1st millennium BCE

Andy Hutcheson,

Sainsbury Institute for the Study of Japanese Arts and Culture, UEA

The advent of cash money in the middle of the 1st millennium BCE marks a change in the way that exchange was conducted. It is argued in this paper that this change went beyond just a new means for facilitating economic transactions. In addition, it changed the way that values were applied to the world more generally. It also altered relationships both between people and their environment, leading ultimately to the climate crisis that we now find ourselves in.

Karl Jaspers proposed the idea of the Axial Age in *Vom Ursprung und Ziel der Geschichte (The origin and goal of history)* published in 1948 and translated into English in 1953. His concerns revolved around the human mind and concepts of transcendence. His argument is that the period between 800–300 BCE saw a florescence in philosophy and religion in India, China, the Achaemenid Empire and Greece, with the Upanishads, Buddha, Confucius, Zarathustra and Aristotle to name a few texts and thinkers. Critics have pointed out the weaknesses, Jaspers seems to suggest that these changes took place simultaneously in several diverse locations. Now, archaeologically, we can start to see a potential back-story to these changes.

The nature of mind and material meld in the later conceptualisation of the Axial Age by David Graeber in *Debt: the first 5,000 years*. These changes across Afro-Eurasia were linked by Graeber to new innovations in the way that money was used, with the advent, particularly, of coinage. Money also seems to have strengthened ideas regarding the self, perhaps breaking down the previous views of personhood and affecting the way that kinship networks operated. It is notable therefore that Buddhism reacted against this and teaches the practice of attempting to think beyond the self and to see it as an illusion—the doctrine of non-self. Money, arguably, was at the heart of these religious and philosophical changes. The values associated with cash money put a price on everything leading 2,500 years later to a climate crisis and a biodiversity crash.

"2027: Waking the Aku"

Candace Gossen, Ronin Institute

Until recently, the majority of archaeology has been object centred, defining human interactions and using the environment as a proxy. Climate Archaeology puts humans in the nature picture rather than nature in the human picture. Some events merge together to form cosmic relationships where great civilization collapse is ushered in by a supernova and stamped onto a rock with a handprint. Scientific data cored from the depths of the crater

lake Rano Kao, Rapa Nui, where a living quagmire of slowly decomposing plants and fossil pollen have revealed a 15,000 year climate history telling of repeating cycles of extreme cold and hot events occurring every 637 and 719 years respectively. One event, the last extreme cold period peaking in 1456 AD, is foretelling of another event coming in 2027. With the lens of Environmental Archaeology, the idea of awakening the Aku relates to an awakening of events, direct or indirect, that can change nature and humans within it. On Rapa Nui, Akus have many meanings including being lesser gods and spirits both of human form and of nature. Simultaneously in the appearance of Akus are also Tapu/Taboo which seek to find resiliency within the changing landscape. Many have used the story of Easter Island as a model of Collapse Theory, but with new evidence and technology, the details have unfolded with a different story about what really happened to the giant palms and diversity of flora and fauna on the island.

19 What Belongs in a Museum Belongs to Archaeology: The Perils and Benefits of Studying Museum Collections in Archaeology and Archaeological Sciences

Session abstract

The intention of this session is to examine the role that museum collections have in current archaeological research and how they can contribute to archaeological knowledge. We invite speakers to present instructive case studies that can shed light on the potentials as well as problematics that characterize collection-based research, welcoming critical and theoretical considerations that aim to situate their significance and limits for the discipline. Recently, museum collections have witnessed a renewed attention in archaeology (e.g., Finlay 2016). For a long time, museums and their collections had fallen out of mainstream archaeology, which had instead become primarily conceived as a field-science, focused on excavation as the field-practice par excellence. However, museums were the birthplace of archaeological studies, as they were home to the first classificatory attempts at artifacts' assemblages, as exemplified by Christian Jürgensen Thomsen's 'three- age system', the first prehistoric cultural chronology based on his seminal classification of artifact assemblages at the Royal Museum of Nordic Antiquities in the early 19th century. Moreover, colonial-era collections were acquired as part of major expeditions that included excavation projects which served an overarching collecting purpose. Professional archaeologists numbered among the members of these expeditions, and they were tasked with gaining hold of antiquities for the benefit of European and North American institutions. Archaeological practice has deeply changed over intervening years and so have the objectives and methods guiding museum practices. Archaeologists are now finding novel ways to investigate historical collections, which span a wide array of research approaches, from revealing silenced indigenous voices to implementing scientific analyses that allow for new questions and the re-conceptualization of previous classifications and interpretations. Thus, how can historical museum collections be repurposed to meet the requirements of current archaeological research? And what archaeological practices can be implemented in a museum setting?

Speakers are invited to critically engage with these questions drawing from their personal research as archaeologists and/or museum curators. Whether theoretically conceived as a kind of field site (Harrison 2011), as “archaeological archives” (Baird and McFadyen 2014), or as assemblages that can be creatively and constantly re-assembled (Wingfield 2017), museums and their collections can be and are the object of productive studies. Speakers are also invited to consider issues inherent to this type of research, which range from artifact contamination due to conservation practices, the impact of time and climate on materials, the lack of information about the history of collections, to their lingering colonial legacy. Contributors would ideally present creative and theoretically relevant ways to fruitfully think about and deal with these aspects.

Organisers: Samuele Tacconi, Anne Haour (UEA) and Helen Anderson (British Museum)

How to move a museum, archaeological archives and research at the British Museum.

Dr Beccy Scott, Dr Sally Fletcher (Collection Projects and Resources, The British Museum)

The removal of objects from Blythe House and the rehousing of much of this collection has been the most complex research and moves project undertaken by the British Museum since the wholesale evacuation of objects from Bloomsbury in the Second World War. Since 2017 the project has researched, rationalised, documented, and moved around 1 million objects comprising archaeological and ethnographic collection, casts, replicas, and models. These activities have taken place within the national debate concerning the lack of resource for the storage of archaeological archives (defined as both paper records and objects from excavation) and ethical dilemmas concerning the collecting and curatorial practices of the past. This paper will consider the theoretical frameworks within which the large archaeological assemblages were excavated, how these determined their subsequent storage needs and affected their accessibility. It will also discuss the intellectual and ethical challenges in working with large assemblages, avoiding data loss and the utility of applying modern data deposition standards to historical archaeological archives. Finally, we will reflect on new research and museum practice that has emerged because of the project.

Museum Collections in a time of conflict: Some challenges from Sudan

Ahmed Adam, University of Khartoum - Department of Archaeology, and Visiting fellow- USI – Switzerland

Before the Sudanese Civil War, museum collections across Sudan suffered from uneven cataloguing and curation, largely as a result of limited finance. The recent and ongoing war has compounded the situation. This paper will outline the situation in museums before the war; difficult as it was, valuable work was undertaken in archaeological and regional museum archives, and I will provide some examples from my research. These include the National Museum, Khalifa House Museum, and natural history museum. To highlight the current situation, I will discuss the wilful destruction of collections by armed militias, for example, the attack on National Corporation for Antiquities and Museums (NCAM) offices, on the Khalifa House Museum, and the destruction of historic libraries in Omdurman, and the Ministry of Higher Education in Khartoum, and outline the implications for Sudan’s

patrimony. The paper considers a future free of conflict and proposes a way forward. This includes a nationwide assessment and recording of patrimony that will involve training a new generation of people to safeguard Sudanese heritage. This paper is also an appeal for help from the wider museum community to help rebuild a nation in distress.

Forming a Cohesive Understanding of the Rise and Fall of a Classic Maya Polity Through Museum-based Research and Archaeological Fieldwork

John P. Walden (Postdoctoral Scholar, Department of Anthropology, Harvard University), Saige Kelmelis, April Martinez, Frank Tzib, Julie A. Hoggarth, and Christina Warinner.

The Late Classic (AD 600-900) Maya political center of Lower Dover sits on the southern bank of the Belize River in Cayo District, Belize. While the civic-ceremonial center and southern hinterlands remain relatively unscathed from contemporary agriculture and development, the northern hinterland of Barton Ramie is now all but destroyed by contemporary bulldozing and agriculture. Fortunately, Barton Ramie was intensively investigated in the 1950's by Gordon Willey and colleagues as part of the Harvard Peabody Project. Barton Ramie was the venue for Willey's pioneering establishment of settlement archaeology in the Maya lowlands. The significant scale of these excavations and the sizeable museum collections they generated offer a valuable opportunity to form a holistic archaeological understanding of the rise and fall of Lower Dover and the role of the Barton Ramie commoners and elites in regional politics. Despite the significant research opportunities afforded by these collections, the study of materials excavated using older recording systems and exported under colonialism requires some considerations. We present on our ongoing analysis of these materials which were fortunately curated by the Harvard Peabody Museum of Archaeology and Ethnology. We document how we overcame sampling issues by integrating historically excavated materials into modern datasets, conducted archival work to remedy cataloguing discrepancies, and sought to counter ethical issues through collaboration with indigenous Maya and Belizean scholars. Our experiences may prove useful to others seeking to integrate data from valuable museum-based collections into broader archaeological research.

Until the Cows Come Home: The problems and possibilities of using archived faunal remains from Anglo-Saxon Jarrow

Megan Leake, University of Newcastle

During the Covid-19 pandemic, 44 boxes of animal bones from the Anglo-Saxon monastic site of Jarrow were found in an English Heritage store in Berwick and subsequently returned to the museum responsible for their curation. Not available during the site's publication, and never studied using modern scientific techniques, a new project was developed to study these bones and readdress the question of the site's abandonment. This research exposed the potential of archived bulk finds when new testing is developed, but also the problems associated with multi-year excavations and changing archival practices. This paper will highlight both the potential and problems encountered during this project.

The original stratigraphy at Jarrow was complex and hindered interpretations (Cramp 2005). However, with the returned bones, a detailed sequence of radiocarbon dates was planned for the workshop area. This has the potential to narrow the date of activity at the site, addressing the question of Jarrow's abandonment due to raiding. Similarly, isotopic analysis was designed to reconstruct animal grazing locations and husbandry patterns. Unfortunately, gaps in the archival material have widened the scope of this research and highlighted broader problems with using this type of material.

Digging through Museum collections and archives: Reflections and Lessons from Begho, Ghana

Daniel KUMAH, Department of Archaeology and Heritage Studies, University of Ghana, Legon.

Begho, an ancient market town in Ghana, had trade links with Jenne in the Niger Bend during the Trans Saharan trade. Its importance is recorded in some Arabic manuscripts and narrated through oral accounts of the Bono people at Hani.

In the 1970s, archaeological digs were conducted in Begho. The study uncovered several cultural materials that related to the technological, political, economic, and sociocultural activities at Begho. These objects stored in museum storages have not been investigated significantly since the last excavation in 1979. It is in this context that after 40 years, I visited the three Museum collections at the Department of Archaeology and Heritage Studies, University of Ghana.

A varied approach involving the examination of archives such as field notes, illustrations and photographs from the 1970s was undertaken. Based on the archival data source, a thorough search and analysis of the Begho artefacts in museums were conducted. Furthermore, photogrammetry was used to produce 3D images of particular objects.

This study sheds light on how a site can be re-constructed using archaeological archives and museum collections. This study derives its significance from the fact that it contributes to the creation of an archaeological repository in Ghana and West Africa.

Continuous archaeological context: collapsing distinctions between fieldwork and museum work in archaeology.

Alice Stevenson, UCL Institute of Archaeology, Professor of Museum Archaeology
Developments in the history of science have collapsed distinctions between laboratories, field sites, and museums, underscoring for archaeologists how archaeological data evolves in its surrounds and is never fixed. Archaeological context here is an ongoing process that involves a critical awareness of the histories and agencies that form assemblages, and a reflexive practice for ongoing archaeological documentation and analysis. In this paper I argue that understanding the site formation processes of museums – numbering, cataloguing, conserving, displaying – is not just a historical framing exercise or a means of identifying data but also a central part of constructing contemporary archaeological interpretation by challenging the assumptions that are baked into that data and the very

tools we use to interpret it, including archaeological theory. Using case studies of museum collections of Egyptian archaeology, I will demonstrate how understanding the political subtext of collections' arrangement can contribute to big archaeological questions such the nature of theories of state formation and archaeologies of time, and how the minutiae of object marking can have larger historical implications.

Beyond record keeping: khipus as assemblages of knowledge.

Lucrezia Milillo, PhD Candidate, University of St Andrews.

Khipu scholars call “khipu archive” a group of khipus archaeologically excavated in situ. Khipu archives are crucial to better understand the social role and functioning of this object (Urton and Chu 2015). Often, khipus help archaeologists understand and categorize an archaeological sector, defined “storehouses”, or working places adjacent to them (Eeckhout 2012). However, the vast majority of khipus known to date (around 1200) lack precise provenance. Once extracted from their archaeological context, khipus begin a new journey as exchange goods, trophies and relics of the past (Gänger 2014). During this journey, manipulation, an aerobic environment and the light start affecting their integrity, while the separation from their fellow traveling objects once arrived in a museum setting (and more often before then) inevitably affect our capacity of understanding them (Milillo 2020, Milillo, Hacke, Norrehed, Degano, Gherardi and Gunnarsson 2023). What can be done when no context is left for khipus in ethnologic and archaeological collections today, in order to value their presence in these collections? How can we make up for the gaps excavated by former extraction practices?

By looking at individual khipus not only as record keepers, but as “assemblages” (Wingfield 2017) of knowledge, this work aims to present the possibility of producing and revealing new knowledge about uncontextualized khipus as a museum archaeology practice drawing from my research on khipus in European collections, their associated archival documents, morphological study and scientific analysis.

Museum collections are synonymous with archaeological artefacts: An examination of Dr. Stanger's Niger Expedition collections from the Wisbech and Fenland Museum, East Anglia, United Kingdom.

Abdulmalik Abdulmalik, PhD student, University of East Anglia.

In a similar way to archaeological work, that engages with artefacts to gain insights into past events, whether they occurred recently or many centuries ago, museum collections can effectively disseminate information pertaining to historical events. They shed light on the societies from which the objects were acquired and provide valuable insights into the underlying motivations for collecting and the enduring significance of these collections for future endeavours. One such example of an archaeological collection is that made along the Niger River by the geologist Dr. William Stanger, who was part of the expedition mounted by British missionary and activist groups in 1841–1842. These collections can be considered archaeological data due to their antiquity, and they hold the potential for reconstructing

past events that occurred between European and West African communities. This paper investigates the significance of Dr. Stanger's collection, which is currently housed at the Wisbech and Fenland Museum, in shedding light on the interactions between West African communities and Europeans. It sets this within the wider framework of the underlying motivations of Europeans in their efforts to explore the Niger River.

Neil Gordon Munro: The Role and Responsibility of Museums in the Care of Indigenous Ancestral Remains, a case study

Nathaniel Thomas Sydenham (University of Edinburgh)

If nothing else, the role and responsibility of the (ethnographic) museum is to safeguard and disseminate archaeological knowledge, but can the same be said of their human remains collections? Particularly the ancestral remains of Indigenous communities, which, on the one hand, have divided agency between museum professionals involved with the exhumation, storing, and sometimes displaying of these remains, and, on the other hand, the innate stories often contained within this postmortem material relating it to violent and traumatic histories.

Unlike the dominant Anglo-American traditions, Japanese archaeology and anthropological practice entwined themselves with foreign influence, profoundly shaping Indigenous knowledge and persistence within the region. By presenting a case study of northern Japan's Ainu inhabitants, this paper introduces the work of Neil Gordon Munro (1863-1942), an Edinburgh-trained physician whose keen interest in archaeology and anthropology led to him living in Japan for many years. During that time, Dr Munro became an assiduous scholar of Ainu culture and collected their artefacts, many of which are in the National Museum of Scotland (NMS) collection.

Early in his career and due to developing an interest in prehistoric archaeology, Munro excavated many artefacts, including human remains at the Mitsusawa shell mound site just outside of Yokohama. Fast forward to the present day, and the Mitsusawa remains, now in the care of the NMS, index a manifestation of disputed intellectual history and territory between the Japanese nation-state, which all too often adopted a silencing agenda born of its settler colonialist ambition with that of the imperialistic British academy who aspired to dominate archaeological knowledge production.

The NMS's Munro collection attests to the emotive materiality of human remains and the disruptive social construction of past lives that supports a (re)articulation of how Ainu identities are understood, experienced, represented and remembered. This paper shall argue that in attempting to understand the affective and symbolic presence these human remains have bestowed upon the development of museology and the emergence of archaeology and anthropology of both countries, we should strive not to invent reductionist narratives but to embrace the critical ethical and epistemological questions relating to their provenance by taking note of previous attempts to study Indigeneity.

Legacy collections: A vital ingredient in studying sub-Saharan African foodways.

Steven Matthews, German Archaeological Institute, Berlin

The Connecting Foodways project begun in 2019, investigating technological transmission in early Iron Age food traditions across sub-Saharan Northern Africa, with an emphasis on the analysis of handmade cooking pots. With depressing inevitability, we focussed on the collecting samples from new excavations. However, an unprecedented series of events – revolution, coups, and internecine wars – erupted across the region, combining with the COVID-19 pandemic to render us a fieldwork project with nowhere to go, and no ability to travel.

Legacy collections became essential. Various distributed across European academic institutions and other locations, and often informally stored, they provided a vital resource... if we could find them: the unloved and neglected remnants of old projects, the salvaged collections of deceased colleagues, or of long-finished doctorates.

This presentation will critically review some of the pitfalls of pots from such collections but also of successes achieved, of ethics, and future conundrums, in the hope of contributing to a much-needed transformation – a greater appreciation of our own old things – vast stores not only of old pots but enormous research potential.

Whose nature are we conserving anyway?: Archaeological objectivity, the construction of the idea of nature in museums and the perpetuation of climate injustice

Charlotte Woods, University of Cambridge

The discipline of archaeology has historically relied on the notion of objectivity to legitimise its claims to authority and shape expert opinions on what 'nature' is, often disregarding the political and social dynamics in which nature is constructed. By comparing how 'nature' is constructed in museums in the UK and Tanzania, this paper argues that archaeology contributes to the expulsion of Indigenous peoples from national parks and promotes the narrative of Africa as a wilderness devoid of people. The methods include Critical Discourse Analysis of museum labels and exhibitions, and 14 ethnographic interviews conducted at three museums: the Natural History Museum in London the Powell-Cotton Museum in Kent and the National Natural History Museum in Arusha, Tanzania. Analysis of how the construction of nature varies according to the political and social contexts of each museum reveals how archaeological frameworks authorise hierarchies of access to national parks and privilege a singular European Enlightenment framework for understanding nature, such as the binary between experts and poachers. For archaeology to overcome its colonial origins and advocate for climate justice, the classificatory systems of archaeology and its theoretical frameworks must be recognised as a form of cultural meaning-making formed in a set of social and political relations, in this case, Tanzania and Kenya's Maasai community.

20. From Bogs to Beaches: Navigating Water(scapes) in the Past and Present

Session abstract

Waterscapes are environments which are natural, and constructed; they can divide, as well as bridge communities; and they can be destructive, yet vulnerable. These liminal and fluid spaces are the battlelines of a rapidly changing climate and can offer insight into how past human interaction has understood and responded to these changes, as well as contemporary perceptions of them. These environments can transcend everyday life and can be deeply imbued with ritual and symbolic meaning. How do we navigate these complex waters within contemporary practice? And what are the challenges and opportunities by doing so?

This session will investigate how various waterscapes can inform thinking about climate in archaeology, as well as people's engagement with their past and present environment. How do current populations interact with these watery spaces? How has the relationship between people and these various waterscapes changed over time? How can past evidence of interactions with waterscapes change our current relationship with these liminal spaces?

Organisers: Alison Norton (Canterbury Christ Church University), Grace Conium-Parsonage, (Canterbury Christ Church University, Museum of London Archaeology), Angie Majnic-Lane, (Canterbury Christ Church University), Lara Band Affiliation (Independent Researcher)

Through the eyes of a boatbuilder: Uncovering local knowledge of the Aegean Sea environment through maritime cultural heritage

Katerina Velentza, University of Helsinki, Department of Cultures

Wooden shipbuilding has been practised on the island of Samos, in the eastern Aegean Sea, Greece, for at least two thousand years. The mountainous nature of the island, the availability of timber, and the key location of Samos as a passage for various sailing routes in the eastern Mediterranean, encouraged the development of shipbuilding over the centuries. This activity along with the maritime heritage assets produced are expressions of local knowledge, namely a system of deep knowledge, understandings and skills developed by individuals and populations specific to the place they live (IPCC 2022, Annex II). Currently, despite the rapid reduction of traditional wooden boats observed in Greece year by year, the island of Samos preserves some of the last few shipyards where traditional wooden boats are still constructed. However, due to policy negligence, governmental pressures to turn island economies solely to tourism, and new challenges brought up by the climate emergency and environmental breakdown, the traditional craft of wooden shipbuilding struggles to survive.

This paper presents preliminary results of the project 'Re-imagining the use of traditional watercraft in the Aegean Sea for a sustainable environment and economy'. Through an assessment of the surviving tangible and intangible data related to the shipbuilding traditions, the significant links between traditional boats and local knowledge of the

maritime communities of the Aegean is explained. The analysis closes with future consideration regarding the preservation of maritime heritage and traditions to transition towards sustainable and climate resilient ways of living in the waterscape of the Aegean.

Timescapes and Waterscapes of the North Kent Coast

Mark Harrison, Historic England and University of Kent

The archaeological landscapes and waterscapes of the North Kent coast form a rich and varied tapestry of time. The archaeological record will show that our ancestors have been present in this area of Britain for over 30,000 years.

This paper will highlight recent research that illustrates how the population were able to exploit the natural and physical environment in order to survive and latterly to thrive with the development of new and innovative technologies and industrial processes that would facilitate the growth of settlement along the coastline and marshlands of the North Kent coast; a growth set within the context of the ever-present threats of conflict, rising sea levels and a chaotic and ever-changing climate. Examples will include the development of:

- Inshore fishing
- Salt production
- Water transport in particular the discovery of two intertidal wrecks at Seasalter and Tankerton
- Manufacture of green vitriol
- Defence works and fortification to counter the threat of amphibious invasion.

Calcareous Kent: rediscovering importance of our sacred chalk waters

Jay Ingate, Canterbury Christ Church University

The Downland of Southern Britain represents a unique landscape that has shaped life from deep prehistory. The porous nature of its underlying chalk geology creates a dynamic topography and waterscapes with distinctive attributes. Over 90% of the world's chalk rivers are in Britain and these water courses have historically been focal points of intense biodiversity and human occupation. Due to their origin in the chalk, these rivers emerge at consistent temperatures, leading to increased numbers of invertebrates, with the knock-on effect of more fish, more predators, and subsequently greater potential food sources for humans. It is therefore unsurprising that such features became focal points for worship in the ancient world - the Roman site shrine site of Vagniacis in Kent is the most obvious example of this, but the origin of the city of Canterbury may well also be deeply connected to its calcareous water.

Kent is predicted to suffer some of the most severe effects of climate change in the UK, due to its geographical location and high population density. A pivot between dramatic floods and increasingly severe droughts is already necessitating changes in habits and greater investment in water infrastructure. However, for several reasons, the public appetite for

such investment is not high. This paper will explore how archaeological evidence from the Roman period can help communities in Kent identify with their unique water and feel a greater sense of local ownership. In turn, it can start a conversation about how archaeological understanding of landscapes can play an active role in addressing the biodiversity and climate crises.

Lessons from Contested Seascapes: Fishing, Sewage Disposal and Seaside Tourism in South Wales

Katherine Watson, Swansea University.

Honing in on the upsurge in environmental regulations from the 1980s, this paper explores the triadic relationship between fishing, coastal tourism, and sewage disposal in South Wales. Unlike the correlation and tension between the popularity of the British seaside and the proliferation of effluent discharge, the impact of pumping raw sewage on fisheries has received limited official and public scrutiny. The management of South Wales' inshore waters reveal the prioritisation of human users and uses. This prompts reflections on the ways in which the sea, fish, shellfish and other marine life have been perceived and constructed by and in relation to humans. Following decades of concealment, environmental lobbying, and ultimately unacceptable levels of pollution for British holidaymakers, the past 30 years have seen the UK government take systematic action to return inshore waters to pre-industrial purity. However, I question whether these perceptions of transformation hold true to marine ecosystem health. This paper offers tentative suggestions on what this sequence of events indicates about the values that underpin our consumption of food and culture in the Anthropocene, or Capitalocene.

Shifting sands: Kentish coastal communities in transition

Grace Conium, Canterbury Christ Church University (CCCU) in collaboration with Museum of London Archaeology (MOLA)

“Coasts are dynamic, but historic assets are fixed” (Murphy, Thackray and Wilson 2009:9). The vulnerability of the coast to damage through coastal erosion is being seen at an increased rate because of climate change (Caffrey and Beavers 2008; Murphy, Thackray and Wilson 2009; Daly 2011). Because of the deterioration of these coastal heritage sites, organisations and national projects have arisen to tackle this problem, including at East Kent. Community archaeology and citizen science projects have arisen to try and record historical information before it is lost in these landscapes. This paper explores the impacts and outcomes of the work that is being carried out in these coastal settings, and how people respond to the recognised threat of coastal landscapes. Two case studies, East Wear Bay at Folkestone and a CITIZAN event at Sandwich Bay will discuss how volunteers respond to these changing coastlines and will explore some of the opportunities that these projects offer those involved. This paper examines the efforts to mitigate the vulnerability of coastal heritage sites in the face of increasing coastal erosion due to climate change, focusing on the

community archaeology and citizen science projects in East Kent and their impact on preserving historical information and engaging volunteers.

21. Archaeological Theory in Dialect: rethinking narratives in archaeology through accents, language, and communication

Session abstract

English is the *lingua franca*, not only for academia but also for almost all international infrastructures and global communications. It comes as no surprise then that the dominant and assumed normative voice in archaeology is standard British English (SBE) for narratives of various times and places. This language is 'majoritarian'- by this we don't mean that it is spoken by most of humanity but that it is the imposed "ideal" others are measured against and that is an issue.

Categories, terms, and ways of interpretation are all done from a privileged majoritarian position. These do not translate and are certainly not applicable in all the different places where archaeology takes place. But unfortunately, this is mostly the case for archaeologists from Asia, Africa, and Latin America who are forced to use these narratives to make their research 'valuable' or to translate their own theories to be able to have a voice in the academic world. This majoritarian notion is further echoed when considering the inherent disproportionate impacts communities in these areas face due to climate change.

In this session, we want to explore the different ways we can harness regional dialects, language, and forms of communication to undermine and disrupt the majoritarian status of SBE as the normative voice of archaeological narratives. We welcome papers that experiment with these concepts and look to forge new narratives in archaeology.

As Adkins (2015, 17) highlights, 'Everyday usage, borrowings from other languages, literature, and slang continually disturb the stability of a major language'.

Organisers: Brodhie Molloy, Judith López Aceves, and Jonny Graham (all University of Leicester)

Ey, Ay? What are the implications of AI technology for research/ knowledge production and consumption?

Judith López Aceves and Brodhie Molloy, University of Leicester

Academic production in archaeology, like in other fields of knowledge, is predominantly conducted in English. However, there are scholars who write and share their findings in their native languages, which hinders these from being accessible to the wider academic community. At times, there is a perception of research gaps from an Anglophone perspective, which have actually been investigated previously in other linguistic spheres where English is not the dominant language.

Translation has served as a solution to bridge the gap between knowledge produced in languages other than English. Nevertheless, it's worth noting that many concepts or perspectives referred to may not be easily "translatable" into English and vice versa. This problem becomes evident with the use of artificial intelligences, such as ChatGPT or Snapchat's AI. ChatGPT is an artificial intelligence that is trained on texts and information

from Wikipedia, books, news, and articles from academic journals (e.g., Wikipedia, books, news articles, scientific journals)." (Where does ChatGPT get its information from?, 2023). If, as we have noted, the information is more extensive in English than in other languages, how will the artificial intelligence's responses vary? If the topic has been researched more in another language than in English, will the responses be contradictory between these languages? What are the implications of having different responses and sources of information for both the audiences and those producing research itself?

Can equivocations be controlled in archaeology?

Aldo Accinelli, University of Amsterdam

The Brazilian anthropologist Eduardo Viveiros de Castro, with the aim of addressing the communication gap that exists between interlocutors, namely social scientists and the people under investigation, introduced the concept of controlled equivocation. Equivocation, in this context, refers to the notion that interlocutors may employ the same vocabulary, yet their referents diverge, often without them knowing. Exercising control over equivocation means refraining from transforming or translating a given concept into something dissimilar. This acknowledges that words are not mere concepts but can constitute different worlds. Such worlds are constructed through the interplay of concepts, grammatical structures, and practices, constituting the equivocation in which interlocutors are situated and through which they communicate. How can such a method be used in archaeology? To answer this question, examples of how equivocation exists between archaeologists of different areas of the world are put forward. This is not only related to the concepts used for theorizing archaeology but also to what constitutes *being* an archaeologist. Therefore, it is crucial to scrutinize the process by which we select the concepts we use to think other concepts. Ideally, this method can allow us not only a better understanding between archaeologists but also a better understanding of the past.

Archaeological theory in translation: some reflections

Matthew Johnson, Northwestern University (Evanston, IL)

The first edition of "Archaeological Theory: An Introduction" was published in 1999. Since then, there have been second and third revised editions, and the book has been translated from English into Spanish, Chinese, Serbian, Polish, Estonian, Greek, Korean, and Persian. The reception of the book by different communities, and its multiple translations, have had consequences both intended and unintended. This paper is intended as a critical reflection by the author on relationships observed and noted between Anglophone and non-Anglophone theoretical and cultural discourse. I will comment on the following themes, among others. First, the structure and organization of the publishing business in relation to Anglophone dominance. Second, specific issues that arose during the translation process and what these specific issues may suggest about general tensions in archaeological thought, for example around "empiricism". Third, how translations intersect with generational debates and tensions in academies and within national

traditions.

"I thought British policy was make the world England? Sir." - British Industrial Archaeology concepts in Portugal.

João Sequeira, Universidade do Minho, Tânia Casimiro, University of Lisbon

It is known that the very first time that the concept of Industrial Archaeology (Archéologie industrielle) was published, was by Marie Pierre Le Pelletier, a French scholar, back in 1842. This very known fact is however very unknown to the generality of researchers since Industrial Archaeology is still today methodologically and theoretically framed by British scholars, the so-called founders of Industrial Archaeology and sons of the Industrial Revolution, who use English as their language. The problem, nevertheless, is not the use of English as a form of communication, but how those concepts and ideas – which were created by British scholars, researchers, or simply enthusiasts, concerning British territories – had no consideration for other than British cultural, social, ideological, and technical developments. To make things even more tricky most scholars from non-English speaking territories use these concepts almost as methodological concepts without questioning how these must be considered with the climate, environmental, social, political, economic, (de)colonial challenges, just to mention a few. Having all these disputes in mind the purpose of this paper is to debate, using Portugal as a case study, how the use of English concepts is sometimes not only lost in translation but also lost in application.

Gannin' hyem: Geordie dialect, the virtual, and Neolithic South Shields [Pre-recorded paper]

Jonny Graham (University of Leicester)

Standard British English is the voice through which narratives of the Neolithic are primarily written. Yet within English itself are a multiplicity of different regional dialects which, when spoken broadly enough, can sound almost like a language in their own right and go unheard in archaeological narratives. One such dialect is Geordie, from the Tyneside area of north-east England. Nevertheless, like Brummie and Scouse dialects, Geordie is often portrayed as a comical dialect that is a lesser form of English because of how it sounds and its difference from SBE.

Taking inspiration from Harry Josephine Giles' *Deep Wheel Orcadia* (a sci-fi novel written in Orcadian dialect), I differentiate a short speculative narrative from a Neolithic site in South Shields (my home town) using Deleuze's concept of the virtual diagram as my structure and the Geordie dialect as my voice. In doing this, I hope to help disrupt the stability of English and work towards opening lines of flight for different Anglophone voices in the past.

Found in translation: towards a richer archaeological language

Marianne Hem Eriksen, University of Leicester, Eva Mol, University of York, Þóra Pétursdóttir, University of Oslo

English is the academic *lingua franca* which allows us to share ideas across linguistic borders, enabling transnational discourse and communication. However, the significant disadvantages and challenges this brings to non-native English speakers is largely ignored or even acknowledged in our Anglophone dominated field. Many non-native speakers feel like they can never express themselves fully, can never be as eloquent or nuanced or precise as in their own languages: we can never say *quite* what we want to say. It is evident that much invisible labour (in terms of time, energy, and extra financial costs) goes into teaching, publishing, and expressing oneself in a second or third or fourth language, while native English speakers occasionally correct, make jokes of pronunciation, or else enact language policing and control in different ways.

In this paper, we urge for more awareness of these issues across the board and argue that rather than policing the boundaries, archaeology can harvest creativity and richness by allowing expressions, idiosyncrasies, and turns of phrase from non-English languages seep into 'accepted' archaeological writing. This can only be a positive we believe: not only would this lower the bar for non-native English speakers, most of all it will enrich the archaeological language with concepts, tools, words, and phrases that allow diversity in analytic perspectives

22. Repetition, repetition, repetition: archaeological applications of repetition beyond the normative

Session abstract

At the last TAG conference, we held a session examining archaeological approaches to difference. This time around, we aim to consider applications of a related concept: repetition.

In *Difference and Repetition*, Deleuze radically rethought both concepts. Difference was no longer a measure of lack between terms but became an affirmative and productive force. Similarly, repetition is now productive. A repetition isn't a copy that could be swapped for another – a production of the same – but more a 'reflection', 'echo', 'double', or 'soul' (Deleuze 1994, 1). Your reflection cannot replace you, and in the very ways that it is *not* you it emphasises your uniqueness, your singular existence (Hagen 2013). Creativity and transformation results from the repeated production of difference in this way; in other words: 'To repeat is to begin again; to affirm the power of the new and the unforeseeable' (Parr 2010, 225).

We see huge potential for archaeological engagements with repetition in this sense. Two closely related handaxes can resemble one another, but they are not copies, they have unique lives. Constructing a house at Çatalhöyük where one previously stood is not the

production of the same house, but a repetition, with its own immanent properties and relations. Similarly, 'climate change' is not an event that comes from nowhere but is only observable because of many repetitions of difference.

In this session, we welcome papers that explore repetition beyond its conventional understanding as repetition of the same.

Organisers: Jonny Graham and Andy Rogers (both University of Leicester)

Repetition-for-itself in the indigenous Caribbean

Andy Rogers, University of Leicester

The same Wold story? Communities of difference at Rudston Wold

Jonny Graham, University of Leicester

In *Difference and Repetition*, Gilles Deleuze's (1994) reconceptualisation of repetition sees it as the return of difference rather than the same. Given this understanding, how do things ever persist or remain relatively stable over long periods of time? This is something Rachel Crellin (2020, 1) addresses at the opening of *Change and Archaeology*: 'Why do some communities appear to carry out the same practices over thousands of years? These things are hard to explain because our worlds are constantly changing and so we have to explore how some things do manage to remain relatively similar'.

To explore the persistence of practices across centuries rather than millennia, I want to consider the difference and repetition of Neolithic pit digging at Rudston Wold in East Yorkshire. Rethinking the groups of humans and nonhumans who lived, feasted, and dug pits in this landscape as 'communities of difference', I want to show how repeated acts of difference making can lead to the long-term persistence of not only practices but also of the communities that were engaged in them.

Repetition, Persistence and Generality: Problematizing the endurance of medieval urbanity

Ben Jervis, University of Leicester

Deleuze's *Difference and Repetition* begins with the statement that 'repetition is not generality'. Throughout this book relationships are questioned; between representation and repetition, between the general and singular and between intensive and extensive, for example. Archaeological thought and practice often suffer from a desire to generalise from specifics, to pick out points of similarity and resemblance rather than difference, to flatten intensive repetition into extensive representation. This is particularly true of urban archaeology, where the long shadow of debates about definition, or generalisation, hangs over our practice and perception. To take our lead from Deleuze, definition has been cast as a problem requiring a solution, but which can only be solved in relations to the terms that it is framed.

Debates over the 'decline' of towns in later medieval England can be understood as a problem of generalisation; of places which no longer meet the definition. Yet, these are

places which persist, which remain as apparently stable extensive phenomena (streets, buildings, institutions). Here we see a tension; persistence implies repetition yet decline implies discontinuity and difference; a breaking away of places from the perceived representation of urbanity. In this paper I propose that a Deleuzian approach to difference through repetition provides a solution to this paradox; that it is through mapping intensive processes of repetition that we can perceive of urbanity as the ongoing production and re-definition of the specificities of urban space and time which call into question the prevailing rationale of generalisation and representation.

Revivals: Going Back to the Way Things Used to Be in Neolithic Turkey

Kevin Kay, University of Leicester

Neolithic Turkey was a key venue for the development of practice theory in archaeology. Sites like Çatalhöyük and Aşıklı Höyük comprise centuries-long stacks of buildings built and rebuilt, in the same place, with the same layout, supporting practice theory's vision of an endlessly recursive cycle of habitus structuring and taking structure from the material world. Yet more recent excavations trouble this picture, showing that sequences of identical buildings were often in fact punctuated by periods of abandonment. Rather than steady repetition, we're invited to envision a world where living arrangements changed, new status quos settled in—and then were disrupted again to put things back as they had been before. This paper puts its spotlight on the act of *revival*, not as a habitual repetition but a deliberate production of difference. It thus seeks to situate practice and habitus more firmly in the politics of change.

Live, Die, Repeat: Archaeology for Today and Tomorrow

Craig N. Cipolla, Tufts University, Rachel J. Crellin and Oliver J.T. Harris, University of Leicester

What should we learn from the past to deal with present and future crises? Should we learn how to live? That is, does the past provide us with models of how to adapt to climate change, or to eat more healthily, or to build new societies? Or should we learn how to not to die? That is, can the past teach us how to avoid repeating the “collapse”, say, of the Roman or Mayan worlds? Examples of these sorts of claims pepper the archaeological literature, either lauding or decrying the possibilities of repetition.

Yet repetition in both these cases is what the philosopher Gilles Deleuze would call ‘bare repetition’. That is, it is superficial and representational, and reduces the power of the past to allegory, fable and mirror to the present.

In contrast to this, we draw on our new book (*Archaeology for Today and Tomorrow*) to suggest that another way of engaging with archaeology and the past emerges when we embrace the transformative power of difference. Rather than repetition merely providing superficial parables from the past, instead we can embrace the productive power that the repetition of difference brings. With this archaeology offers not lessons, but tools for creation. It offers not stories of what might happen again, but opportunities to create new

worlds. Thus, by rooting our understanding of the past in difference AND repetition, we can create an archaeology that helps to transform today and tomorrow.

CTRL+C and CTRL+V? Thinking about hillforts as a repeated phenomenon.

Kelly Davies, Cardiff University

Hilltop enclosures, often referred to as 'hillforts', have been built by different societies around the world for millennia. They are often a dominant feature within their landscapes, archaeological interpretations, and public perceptions of heritage. There are up to 30,000 later prehistoric hillforts across Europe, as well as numerous prehistoric and historic examples in Asia, Africa, Oceania, and North and South America.

No two hillforts are alike – far from it – yet the act of enclosing space upon prominent landscape positions is a much-repeated phenomenon. This ongoing research project aims to consider the significance of this repeated act. Why have so many different and unconnected societies chosen to undertake this act? What difference(s) and repetition(s) can be seen between these societies and their hillforts? And moreover, by studying this repetition, what insights might we gain for understanding and interpreting British later prehistoric hillforts?

Utilising diverse range of archaeological, historical, and ethnographic case studies from New Zealand, USA, and Japan, analysed using an assemblage theory approach, this research is aiming to address understandings of the roles of hillforts across these cultures. By analysing hillfort repetition from an assemblage perspective, this research aims to examine what we can learn about life, violence, and ritual practices within these sites and the societies that built them.

Repeat after me? Exploring similarity and variation in Late Neolithic funerary architecture

Kirsty Lilley and Lusia Zaleskaya, University of Edinburgh

The apparent ubiquity of monumental architecture in Late Neolithic Europe has long fascinated archaeologists. Countless theoretical and methodological approaches have been employed to understand the emergence and spread of monumentality, and scholars have widely explored the relationship between architectural form and social, ritual, and cosmological significance. In central-western Europe, distinct funerary monuments have come to typify social groups, with their classification into discrete 'cultures' a primary method of dating sites, particularly where funerary deposits and other associated materials are scarce. Such approaches often stem from prioritising similarity, thus overlooking the potential to discuss diversity within these traditions, and implying that their designs are little more than cycles of repetition. But are they really 'repetitive'?

Drawing on two very different case study areas, the authors propose a critical re-evaluation of similarity and difference in the architectural design of Late Neolithic monuments. From engaging with repetition through the lenses of aesthetics and communities of practice, to using statistical similarity to explore patterns of difference, we aim to demonstrate that funerary monuments of prehistoric Europe are not simply imitations or reproductions. Supposedly straightforward typologies are more complex than they seem; the repetition – or

lack thereof – propelling the development of architectural design, traditions, and variations within, and between, societies in this period. Travelling between the cairns of north-eastern Scotland and the rock-cut tombs of Sardinia, this study highlights the benefits of nuanced explorations of difference amongst apparently ‘repeating’ designs, and proposes diverse theoretical and methodological approaches with which to do so.

The power of repetition and rock art [Virtual presentation]

José Chessil Dohvehnain Martínez-Moreno, Universidad Nacional Autónoma de México

Repetition is also the creation of difference. Repetition is creative, because although it may not seem so, it is never the same. Human and non-human assemblages, which in archaeology we also usually call material culture, express themselves suitable to be approached from repetition, because repetition is also one of their main material qualities. The de/re/territorialization of lithic artifacts or rock art can be cases of reflection on such repetitive and differential qualities, which stratify traditions, regions, styles, sites, sets, groups, types, and singularities; scales of analysis with their own vitalities, codifications, and differential affective expressions of power and desire. To guide such reflections, as well as to value their relevance in contemporary interdisciplinary archaeological practice, two case studies will be addressed: rock art and lithic technology. Both phenomena widely and materially recognized among nomadic and semi-nomadic hunter-gatherer societies that occupied the fertile deserts and semi-deserts of northern Mexico, lands beyond the northern border of Mesoamerica.

23. How can archaeologists take climate action?

Session abstract

Discussions surrounding the impact of climate change on archaeology and heritage have largely focussed on preservation and adaptation of monuments and collections, with policies being developed to address these issues at both national and international levels. We now recognise archaeology’s contribution to the Anthropocene. Museums and other cultural institutions are moving towards net zero and some have divested from fossil fuel sponsorship.

How can we, as individuals, within our institutions, and collectively as representatives of the discipline, take climate action? Can we take an ethical stance on the work we do? How can we create a just transition away from the destructive commercial sector which enables increased fossil fuel usage and degradation of the natural environment? How can museums and heritage professionals teach sustainable development through their collections and subjects? How and when do archaeologists become activists?

Further than this, concepts of going beyond sustainability and developing regenerative archaeologies are beginning to emerge as a topic of debate. Can we create a genuinely restorative practice which re-engages people with the landscape, the past and each other?

Organisers: Natasha Harlow (University of Nottingham), Daniël van Helden (University of Leicester), Sarah Scoppie (State Office for Cultural Heritage - Regional Council Stuttgart)

Archaeological Climate Action? Navel-gazing a way forward

Daniël van Helden, University of Leicester

Archaeologists are all members of a society that urgently needs to change its lifeways in a manner that for some is quite dramatic. At this stage, I believe there is a moral obligation of all members of society to get into action to effect the necessary changes wherever they can and to move others to do so as well. Be that as it may, we can question whether this imperative affects us qua archaeologist or simply as humans. Are our climate actions, even those within archaeology, undertaken as archaeologists? In my contribution I want to reflect where the boundaries between archaeology and wider humanity lie in relation to climate action.

Archaeology and Plastics [Virtual presentation]

Nina Crummy, University of Reading

The first two stages of the three-stage definition of the Anthropocene coincide with the growth of archaeology: 1) 1800-1945, the Industrial Era = the rise of 'gentleman' excavators; 2) 1945-c. 2015, the Great Acceleration = the rise of professional archaeological units. Stage 3 is defined as humankind's awareness of the damage it has inflicted on the world and attempts to halt and at best reverse this, but how are archaeologists rising to the challenge? Well before 2015 units have been trying to run paper-free offices, reuse as many items as possible and recycled others via local authority collection schemes, but are they trying to find more eco-friendly alternatives to the plastics they consume simply to enable them, by today's standards, to do a good professional job? Archaeological must-haves range from hard hats right through to polythene bags and polypropylene boxes, and over 99% of plastics are made from chemicals sourced from fossil fuels. Quantifying the number of items bought during the course of a year by a number of excavating bodies may make the profession aware of its contribution to the plastic and fossil fuel problems, stop shrugging its shoulders or wringing its hands, and demand change.

"No-Dig" Archaeology? Resistance and regeneration in archaeological practice.

Natasha Harlow, University of Nottingham

An existential threat currently exists to life on Earth, with strong indications that "civilisation" as we know it will be impossible to sustain for more than a few decades. Archaeology can be viewed as a net contributor to the biodiversity and climate crisis. The commercial sector, in particular, facilitates house and road construction, extractive industries and large scale infrastructure projects, all of which increase fossil fuel usage, disrupt wildlife habitats and disconnect people from place and from each other. A cultural and ethical shift is necessary to include the rights of the natural world and future generations when carrying out our work. Climate action for archaeologists can form part of a

proactive and fair transition. We can reduce carbon release from large-scale earth movements by using remote sensing and geophysical techniques. We can switch to sustainable materials instead of plastics and other petrochemical products. We can rethink modes of transportation and move towards carbon neutrality. We can develop a regenerative archaeology which produces social and ecological benefits. This alone is insufficient to impact on our global over-reach of planetary boundaries. Scientists and other professionals worldwide are already raising their voices to resist the deadly complicity and inaction of governments and other institutions. Should archaeologists boycott work which contributes to the climate emergency and focus attention on pushing for systemic change? “No-dig” archaeology can also mean standing up and saying no to engaging with detrimental projects, bringing development to a halt and raising awareness of the harm being done.

World Heritage and Sustainable Development – Partners against crime or long-standing nemeses? [Virtual presentation]

Sarah Scoppie, State Office for Cultural Heritage - Regional Council Stuttgart

UNESCO was founded following World War II as “an organization that would embody a genuine culture of peace” and “to establish the ‘intellectual and moral solidarity of mankind’ and thereby prevent the outbreak of another world war” (www.unesco.org/en/brief). In 2023, “UNESCO's programmes contribute to the achievement of the Sustainable Development Goals defined in the 2030 Agenda, adopted by the UN General Assembly in 2015” (idem). The protection and safeguarding of the world’s cultural and natural heritage may not be at the core of the 17 Sustainable Development Goals (SDGs) agreed upon as part of the 2030 Agenda, however as target 11.4 they are fundamental to SDG 11 “Make cities and human settlements inclusive, safe, resilient and sustainable”. So far the theory... Practical monument protection and cultural heritage management, on the other hand, appear to clash with approaches to the sustainable development of heritage sites more often than not. From regulations preventing the installation of solar panels on listed buildings to protective zones limiting the areas usable for the construction of wind farms. The integrity and authenticity of a World Heritage Site as integral part of its Outstanding Universal Value seem to be incompatible with aims to provide affordable and clean energy (SDG 7) as part of climate action (SDG 13). Therefore, I will ask how UNESCO World Heritage can contribute towards sustainable development – as partners against the crime of destroying our environment, and thus more than just our cultural and natural heritage.

24. On the Wetland's Edge: Iron Age Settlements, Environments and Cultural Interactions.

Session abstract

Wetlands form an integral aspect of the study of the Iron Age. As archaeologists, they offer us the potential for incredible preservation of organic artefacts, human remains and ecofacts which can provide insights into entire past landscapes. Beyond this, they provide evidence for activities in the Iron Age which were restricted to the context of these environments. The development of settlements on the frontier of wetland offers us the chance to explore economic, social, cultural and symbolic relationships between site and landscape.

This session invites a range of presenters to showcase some of the recent discoveries and developments in theory surrounding the diverse range of Iron Age settlement types located on the wetland's edge. Focusing on the dynamic interaction between societies and their environmental contexts, it investigates how Iron Age communities adapted to and exploited wetland environments and formed cultural identities. By integrating archaeological evidence and interdisciplinary approaches, this session aims to unravel the complex relationships between Iron Age settlements, their surrounding environments, and the cultural dynamics which shaped their development.

Organisers: Theo Reeves and Freddie James (both University of Birmingham)

A Great British Marsh-fort Programme? How interpretive categorisations can benefit our understanding of Iron Age wetland enclosures

Theo Reeves, University of Birmingham

The study of marsh-forts is still in its infancy, yet our interpretations of these sites perpetuate some of the same generalisations that have afflicted hillfort studies for decades. The first is the category of 'marsh-forts' as it currently stands; a simple, descriptive criterion of earthworks and wetland, which has formed a residual grouping of sites which share few similarities. The second notable issue is in the inductive approach, using the site of Sutton Common, where the term was first established as the archetype for defining the category. It seems improbable that there was a widespread building programme of marsh-forts across Iron Age Britain, following a shared vision for the morphology and function of these sites. This paper questions whether this approach is useful to us as archaeologists, and proposes a more nuanced, interpretive framework for categorising these sites which will enable a better understanding of the sites, the people who used them, and their relation with their wider wetland surroundings.

Reconstructing an Iron Age Crannog

Mark Hoyle, AOC Archaeology

This paper aims to look at the creative process of the reconstruction artist and understand the methodology and workflow behind developing visuals created for both the general public and academics. Through this, it hopes to stimulate discussions and help evolve ideas. The paper will look at the initial stages of gathering data sets, using site recordings (both digital and physical) in the ordering process, and how the artist must interpret and observe the subtleties gathered from site data. This leads through to developing the concepts and visual look of the piece, with the aim of conveying, in a single image, the feeling and scale of a place and a culture.

Within this, I aim to discuss how the artist must work within specific parameters whilst trying to utilise as much archaeological evidence as possible within the reconstruction process to create a visually appealing and accurate representation of the site in question.

Building or Burying the Past? Memory in the Iron Age Fens

Sheridan Clements, Cardiff University

From the later 3rd millennium BCE, the northwestern edge of East Anglia around the bay now known as The Wash, saw dramatic changes as water levels rose and marine incursion spread upstream into the basin. This led to extensive peat formation in the lowlands and the development of the Fen landscape. Throughout the Bronze and Iron Ages, these environmental changes forced people to re-organize their settlement patterns, both physically and socially, to adapt.

As part of ongoing PhD research, this paper aims to investigate the influence these environmental and social changes, as well as the landscape itself, may have had on memory practices in the Iron Age. Memory practices are some of the ways in which groups create distinct identities and treat and understand the past. The Fen landscapes provide an uncommon opportunity to investigate memory practices in an environment in which the past is quite literally buried.

Whereas many archaeological investigations of memory practices focus upon site/object 'biographies', this paper attempts to move beyond this approach by utilizing a multi-stranded analysis of contexts such as settlement structure and landscape relations, subsistence and economy, and treatment of the dead.

These preliminary results show the important roles of landscape, place, and ritual in maintaining memory. In the Fens, the shift from the Bronze to Iron Age is accompanied by sedentary settlements and structural emphasis placed on durability, reflecting a shift in social structure, with a new emphasis on land and tenure. This is then related to the need for these claims to be expressed through visible connections to the past, real or constructed/imagined.

The mnemonic and cognitive functions of British Iron Age deposition practice in Wales and Scotland

Dr Tiffany Treadway, Pontypridd Museum

Prehistoric wetland deposition served as a dynamic function for prehistoric communities. Research focusing on British Iron Age Wales and Scotland has revealed that deposition was performed to represent identity. Subregional differences in the material symbolised different cultural elements within these societies that were held integral to their individuality. Methods of practice were fortified through cognitive connections to the landscape, items, materials and performance of deposition. Somatosense and method of loci, amongst others, would have enabled individuals to form and establish cognitive connections to the landscape and item/s, which would become vital to the collective memory. Thus, this paper discusses the theoretical symbolic nature of certain objects and the efforts individuals or communities made to reflect connection, identity and community within wetland deposition through British Iron Age object assemblages sourced from Scotland and Wales.

'Enchanted garments' from the bog

Melanie Giles, University of Manchester

This paper considers a few threads, strands and bands found with a number of late Iron Age/early Roman bog bodies which have created multi-temporal encounters. From the fox fur armlet of Lindow man to the thread caught on the hole in Amcott's woman's shoe, to the little squares snipped from a stocking found on a bog body at Grewelthorpe moor, these small and intimate fragments have the potential to shed light upon the lives of those who were remarkably preserved by the bog. Yet this paper uses antiquarian and literary texts, as well as folklore, to show how such materials did not merely embody cultural capital as remarkable materials that defied time; they also had powerful, even apotropaic value, following their discovery. Finally, it suggests that they can thus play a renewed role as 'affective' artefacts which can engage us with past lives, in current debates over whether to display the dead, including well-preserved human remains, in museums and galleries.