

Diversity in Archaeology

Proceedings of the Cambridge Annual
Student Archaeology Conference
2020/2021

Edited by

Elifgül Doğan, Mariana Pinto Leitão Pereira,
Oliver Antczak, Min Lin, Phoebe Thompson
and Camila Alday



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Diversity in Archaeology

Elifgül Doğan¹, Mariana Pinto Leitão Pereira² and Oliver Antczak³

Introduction

This year's theme, Diversity in Archaeology, was first proposed in February 2020, in the early days of the coronavirus crisis when we all still hoped that 'this was a temporary situation'. We still naively planned to hold the conference in September of that same year, so we eagerly discussed possible themes for CASA 4. This year's committee, which is made up of a diverse group of students (5 PhDs and 1 MPhil) from Chile, Macau, the US, the UK, Venezuela, Poland and Turkey, hoped the theme of the conference would reflect the nature of the committee and engage - in an inclusive way - with a broad range of researchers and research topics in archaeology. The theme, *Diversity in Archaeology*, quickly resonated with everyone on the committee, not only because we are a diverse group ourselves but also because we had all shared the feeling that, historically, archaeology lacked diversity, and part of improving our discipline was highlighting diversity in all its different meanings.

Archaeology is an inherently controversial field; its roots lie deep within a history of violent colonisation, looting, genocide and the erasure of Indigenous cultures and histories (see e.g; Carruthers *et al.* 2021; Al Quntar 2017; Lane 2011; Moro-Abadía 2006; Mourad 2016; O'Donnabhain and Lozada 2018; Sillar 2005; Trigger 1989). The colonial legacy of archaeology in various parts of the world, as well as the current academic and social implications of this legacy, have received considerable scholarly attention in recent decades (see Abadía and Diaz-Andreu 2011; Coelho 2020; Díaz-Andreu 2007; Pagán-Jiménez 2004). Researchers around the world have not only begun to interrogate the issue of cultural authority with regard to the archaeological objects stripped from the colonised worlds (Hicks 2020; Lonetree 2012; Mihsuah 2000), but also called for an extensive reformation of the ongoing archaeological and heritage practises that continue to echo, if not promote, the colonial mentality (Atalay 2006; Bruchac *et al.* 2010; Habu *et al.* 2008; Gnecco 2012; Gosden 2001; Gosden 2012; Noelli and Ferreira 2007: 1258). Proponents of this plea emphasise that Archaeology, as a field, remains intrinsically linked with the perspectives of where it was developed into the discipline it is today: the Western hemisphere (Liebmann 2008: 6) (also see Chapter 2 and 4 in this volume).

As a result of this origin, the type of professional practices, methods and theories that dominate the field today continue to predominantly reverberate Western viewpoints, continually failing to equitably recognise local and regional perspectives or academias in different languages. According to Schneider and Hayes (2020), neither the ways in which excavations are currently conducted in formerly colonised countries, nor the narratives written about the history of these places are reflective of entirely equitable and inclusive archaeological practices. For example, the relationships between foreign excavation teams, and local archaeologists and labour force, which was governed by the colonial dynamics at the time, hardly rely on balanced power dynamics today. The social segregation of foreign and local teams at excavation sites, unfair payment of the local labour force, as well as the failure of Western teams in sufficiently involving or crediting local archaeologists in academic publications, are all indicative of these continuing unbalanced relationships (cf. archaeology as a tool for social transformation and decolonisation in Coelho 2020: 28; Liebmann 2008: 7; Heffron 2021; Mickel 2021).

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Particularly, the exclusion or limited involvement of local researchers in the process of archaeological knowledge production, undermines archaeological practice perhaps the most, not only because of its ethical implications, but also because it deprives the discipline of diverse regional perspectives (Atalay 2006). Chapters 2 and 4 in this volume address the above-mentioned challenges resulting from the historical baggage of Archaeology, and present diverse case studies, offering inclusive and innovative solutions to tackle this complicated legacy.

The aim of achieving diversity within archaeology, although mostly obstructed by modern manifestations of colonialist practices, is perhaps equally hindered by another factor: the expert oriented and solely data-extraction oriented approach in Archaeology. Archaeologists working all around the world are too often tested by scarce resources and time limitations when conducting their research, which generally result in the prioritisation of a fast and effective data extraction over anything else. In search of tangible traces of the past, archaeologists might tend to overly occupy themselves with the material culture, while completely neglecting 'the present' and intangible aspects of the heritage they deal with. The negligence towards community engagement within archaeology is one such example. Despite the increasing trend of incorporating public/community archaeology practises in archaeological work in recent decades (Atalay 2012; Moser *et al.* 2002; Moshenska 2017; Schmidt and Pkirayi 2016), many archaeological projects still insufficiently engage with the communities living around the sites and fail to address how their work affects these communities - some public/community efforts are only seen as a box-ticking exercise. Although time and resource constraints can easily be blamed for not having time for these engagements, personal choices and professional biases also play a vital role in this result. A general lack of training, resulting inability and even disinterest in engaging with the communities also contribute and can result, in some cases, from an inherent elitism that has afflicted academia at large - and archaeology more specifically - for a long time. This elitist stance, which prioritises expert knowledge above anything else, disregards the potential value of 'non-expert' knowledge, such as Indigenous perspectives and oral histories (Atalay 2006; Gosden 2012; Smoth and Wobst 2005). People who live around sites, or the stories they tell about them can offer archaeologists invaluable insights, if not about the experiences of those who lived there in the past, at least about how the past they study is perceived and interpreted today (Hamilakis and Anagnostopoulos 2009; Waterton and Smith 2010; also see Chapter 4 and 6 in this volume). These insights, driven from diverse backgrounds, can subsequently inform archaeological knowledge production, and diversify heritage narratives written about the past.

Finally, despite the gloomy picture drawn above, diversity in Archaeology has been achieved by various branches of Archaeology in multifarious ways and to promising degrees. Archaeological science and Archaeology of Death have been at the forefront of introducing and implementing many of the diverse theories and multi-disciplinary methodologies used within the field. From the days when past societies were classified in cultural groups based on their material culture (Childe 1946; Johnson 2010), to the days in which scientific methodologies (Binford 1965; Clark 1982) and then post processual understandings gained importance (Hodder 1985, 2012; Shanks 2008), archaeological theory has undergone a roller-coaster of a journey. Particularly, in the last few decades, archaeologists have increasingly begun to understand the value of borrowing ideas and methods practised in other disciplines to better understand the past. The surge in the implementation of various archaeometric, ethnographic and computational methodologies in archaeological research, have allowed archaeologists to draw relatively more accurate and multi-faceted pictures of ancient societies (Torres and Killick 2016). In this volume, Chapters 3, 5 and 7 delve into the new horizons archaeological research began to explore thanks to archaeological science, and present case studies from various parts of the world exemplifying successful incorporation of diverse methodologies into Archaeology.

Diversity at the Conference

Coming from distant and disparate parts of the world, each subjected to these difficult histories to different extents, we, the committee, felt impelled to overturn the predominantly one-sided interpretations of archaeology. CASA, as a student conference, was in the perfect position to build a platform that is more inclusive within our field and that can have long and far-reaching consequences for young scholars. We have followed the call to ‘share mutually from our respective spaces (with our respective languages), the divergent forms in which we live, act, think in the world and practice archaeology’ (Pagán-Jiménez 2004: 209). In this sense, we considered that the theme, *Diversity in Archaeology*, allowed for broader sessions that accommodated a wider variety of students speaking on their chosen topics and from perspectives that challenge those that have dominated the field for so long.

Our call for papers, circulated in June 2020, received tremendous appreciation and attention from our audience owing to the interesting session themes proposed by our eleven session organisers, coming from various departments (Autonomous University of Madrid, Cambridge University, the Cyprus Institute, Durham University, Oxford University, Stockholm University, Universidad Complutense de Madrid, Universidad de Málaga, University of Aberdeen, and the University of York). Additionally, we had two external organisers who helped the CASA committee members put together the panel discussion. The session organisers aimed to engage the issues we have outlined above in a multidimensional way without imposing too many restrictions on presenters - allowing room for creativity, and a broad range of topics, methods, and interpretations.

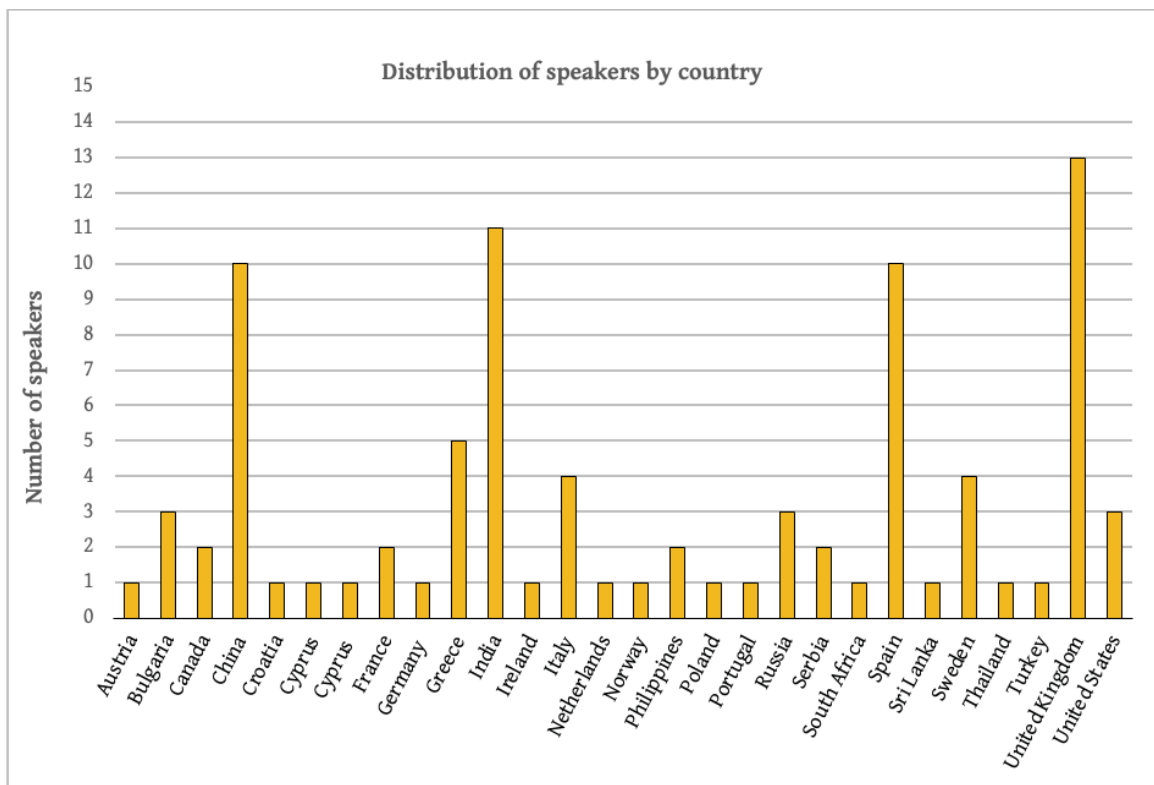


Figure 1. Distribution of speakers by country

While our liberal use of the term ‘diversity’ in all of its meanings can be criticised as vague, we purposefully used it broadly with the consideration that such a use opened our conference to multiple interpretations, varied presentations and sundry perspectives, as outlined below in the description of the sessions. Originally, we were planning to accept around 40 papers. The online nature of the conference, however, convinced us to invite as many speakers as possible from various parts of the world, and hear more diverse voices. We received 102 paper submissions (triple the number we received last year) and accepted 82 papers. These papers came from 25 countries and 56 Universities, Colleges, and Institutes (see Figure 1).

Conference Sessions

Our presenters interrogated the theme of diversity from their own unique academic perspectives and voiced their authentic regional and personal viewpoints. These discussions took place in eight thought-provoking sessions: Beating Androcentric Narratives: Women’s Voices in Archaeological Discourse; Race and Ethnicity Across Time; Archaeological Science: Using Diversified Science Methods in Archaeology; Interpreting the Past Through Others’ Eyes: Critically Approaching Ethnographic Analogies; Diversity in the Archaeology of Death; Diversity, Dissemination and Disclosure of Heritage; and Archaeology of ‘Scapes’: Diversity in Environment and Perspective, the Keynote Panel Discussion and the Poster Session. As we briefly discuss the sessions and their participants below, the CASA 4 Organising Committee hereby notes that the chapter introductions and articles published under each chapter in this volume ultimately reflect the sole view of their authors.

The first session, ‘Beating Androcentric Narratives: Women’s Voices in Archaeological Discourse’, led by Camila Alday (University of Cambridge) hosted twelve papers, five of which are published in this volume. This session aimed to create a space to discuss the role of female and non-binary archaeologists in our discipline, as well as to analyse the gender ratio in Academia (e.g. publication, institutions). Papers in this session questioned androcentric representation of the people in the past and presented experiences of women and non-binary people in the field, revisiting feminist & queer theory and their applications to the study of the people from the past, ultimately contributing to the diversification of archaeological practices with a gender perspective.

‘Race and Ethnicity Across Time’, led by Eleanor Newman (University of Oxford), hosted ten papers, four of which are published in this volume. The session provided a space for the discussion of understudied racial and ethnic groups within archaeology and the critique of racist narratives that have historically dominated the field. Whilst encouraging a diverse group of individuals to talk about their research, the session highlighted the importance of modern and historic non-white voices within the archaeological discourse, which has long been dominated white people. The papers in this session highlighted not only the urgent need for making Archaeology more inclusive of previously ostracised groups, but also addressed the problematic use of archaeology as an ideological tool within nationalist heritage discourses throughout its history.

‘Archaeological Science: Using Diversified Science Methods in Archaeology’ led by Meghna Desai and Mahmoud Mardini (the Cyprus Institute), hosted twelve papers, three of which are published in this volume. The session aimed to promote multi-faceted applications and methods pertaining to the archaeological sciences, especially in the context of international collaborations. The papers presented in this session addressed the use of various scientific methods including lithic and ceramic analysis, archaeometallurgy, geoarchaeology, zooarchaeology, human osteoarchaeology and archaeobotany. By emphasising the significance of incorporating these methods in archaeology, the presenters not only provided the audience with a glimpse of the multidisciplinary nature of modern archaeology, but also

demonstrated how these methods assist archaeologists in exploration of the human past, and in formulating new archaeological narratives about it.

'Interpreting the Past Through Others' Eyes: Critically Approaching Ethnographic Analogies', led by Erica Priestley and Erik Solfeldt (Stockholm University), hosted six papers, three of which are published in this volume. The session aimed to spark conversation regarding the use of Indigenous knowledge in combination with Western critical relational theories and ethnographies. The session chairs and speakers examined the biases resulting from the dominance of the Western school of thought in ethnographic research, and inspired by recent postmodern/posthuman critiques, argued in favour of more diverse and varied Indigenous ways of knowing to be applied to archaeological interpretations.

'Echoes from Beyond: Diversity in the Archaeology of Death' led by Alberto Abello Moreno-Cid (Universidad Complutense de Madrid) and José Santiago Rodríguez Gutiérrez (Universidad de Málaga), hosted twelve papers, four of which are published in this volume. The speakers of this session, working in the Archeology of Death field, presented a broad range of research shedding light on the diverse lives and deaths of humans through their funerary practices. Key fieldwork methodologies and theories incorporated within Archaeology of Death, issues such as handling of human remains, as well as the challenges surrounding the interpretation of funerary contexts were discussed in this session.

'The 3Ds: Diversity, Dissemination and Disclosure of Heritage', led by Aida Loy Madrid (Leiden University), Belén Martínez Pérez (Instituto de Estudios Riojanos) and Isaac Martínez Espinosa (Universidad Autónoma de Madrid), involved ten papers, five of which are published in this volume. The session explored various key challenges and opportunities facing the interpretation and dissemination of heritage. Papers presented in this session problematised the limited communication between archaeologists and the public and highlighted the role of heritage practitioners in bridging this gap between archaeology and larger society. By promoting an inclusion of diverse voices into archaeological practice and the process of heritage interpretation, the speakers aimed to dismantle the conception of archaeology as a standalone discipline, making archaeological knowledge production and dissemination accessible to non-expert groups.

'Archaeology of 'Scapes': Diversity in Environment and Perspective', led by Caitlin Jacobson (University of Aberdeen) and Isaac Martínez Pérez (Universidad Autónoma de Madrid), had eight papers, four of which are published within this volume. The aim of this session was to conduct a review of diversity in archaeological 'scape' research. Papers presented in this session highlighted the role of studying environments and various 'scapes' – such as landscapes, seascapes, spirit-scapes, knowledge-scapes, soundscapes, eco-scapes, or virtual-scapes – in decoding archaeological contexts. The speakers discussed the archaeological research taking place in many of these 'scapes' across the world, incorporating a variety of techniques and methods to their studies, and exploring the extent to which this way of thinking propelled archaeological research forward.

The Poster Session, chaired by Kyra Kaercher, showcased four student papers that were in their preliminary stages, yet offered promising insights on how the concept of diversity can be examined in archaeology. These poster presentations explored the diversity theme predominantly from the angle of gender and funerary expressions in ancient societies. Adela Duclos Bernal investigated the role of elderly women in Roman society, whereas Kaloyan Petrov discussed women warriors by using data from Iron Age funerary contexts. Meghan Schankler's research provided the audience with bioarchaeological insights into intimate partner violence in Roman Britain. Lastly, Goran Đurđević discussed 'gendering reflection' by making a comparative analysis of mirror use in Roman and Qin Empires.

The 'Diversity in Archaeology Panel', organised by Isobel Fisher (Durham University) and Taryn Bell (University of York), and chaired by Mariana Pinto Leitão Pereira (University of Cambridge) and Oliver Antczak (University of Cambridge), brought together five keynote speakers to engage in intersectional conversations on (re)thinking diversity: Dr. Shadreck Chirikure, British Academy Global Professor at the University of Oxford; Dr. Laura Heath-Stout a postdoctoral researcher at Emory University; Sophie RJorgensen-Rideout, a PhD Researcher at Mon Repos; Alex Fitzpatrick, a PhD researcher from the University of Bradford; and lastly, Dr. William White, from the University of California Berkeley. The aim was to inspire the audience to take action on diversity, a diversity that is inextricable from inclusion and the multiplicity of thought, identities and outlooks. In the process of (re)constructing archaeology as a practice and an approach that can improve people's lives in the present, it remains adamant to address disability in archaeological spaces, to actively challenge the forms and structures of oppression enmeshed in Archaeology and to engage with decolonial approaches in archaeological practice and thought.

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We are grateful to the Department of Archaeology and the McDonald Institute at the University of Cambridge, not only for co-funding our conference, but also for their endless support and encouragement in a challenging and unpredictable time. We also thank the Department of Anglo-Saxon, Norse and Celtic for awarding our conference with the H.M. Chadwick Fund and sponsoring our panel discussion.

Thanks also go to the session organisers of the conference for reviewing the papers submitted for their sessions, writing an introductory piece for their chapters, and putting effort into making this volume a success: Camila Alday, Eleanor Newman, Meghna Desai, Mahmoud Mardini, Erica Priestley, Erik Solfeldt, Aida Loy Madrid, Belén Martínez Pérez, Isaac Martínez Espinosa and Caitlin Jacobson. Lastly, a huge thanks goes to Kyra Kaercher for being a mentor and providing invaluable support to the organisers of this year's conference through every step of this journey.

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