Co-ordinator: Ulrike Sommer
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Room 409, phone 020 7679 1493

Discussion group: http://groups.yahoo.com/group/UCLG095/
1. Overview

The question about the ethnic identity of the makers of crude earthen vessels and rude stone tools stands at the very beginnings of "modern" archaeology. In an age of increasing nationalism, prehistorians sought to join their finds to a homogenous National history and to prolong this history into the deep past. Prehistory was trying to trace the fates of tribes or people, perceived as immutable and unchanging from the origin to present times. Cultural change was explained by migrations and invasions.

Today, we live in a complex and multi-cultural world. But 'ethnic identity' is still own personal and this often entails a quest to understand, interpret and represent our pasts. 'Ethnic identity' recurs as a dominant theme in contested claims to territory or in the course of violent conflicts we witness in international or national news reports. In regions with colonial or "settler"-histories access to land rights and claims of 'indigeneity' are recurrent features of political discourses, which often draw on archaeological or historical evidence to support claims of long-term occupancy and cultural continuity.

But what is 'ethnicity'? Can we detect 'ethnic identities' or peoples in the past, and is this a valid research goal? What makes a past into our past? How have constructions of 'past ethnicities' been used for contemporary political purposes? There is a growing consensus in both archaeology and anthropology that ethnicity is fleeting, constructed, relational and contextual, and that all social identities are historically contingent. At the same time, it is realised that the sense of identity and belonging that ethnicity inspires is highly influential in daily life and can be a powerful resource when mobilised in the pursuit of political goals. The political use of the concept of ethnicity has led to oppression, discrimination and suffering, but also helped to liberate minorities from oppression. Therefore, we should develop the critical capacity to analyse the complex inter-relationships between history, culture, politics, language, economics, nationalism and colonialism that are brought together around any manifestation of 'ethnicity' or claim of 'indigenous identity'. Opening up 'ethnicity' to critical scrutiny thus has a direct relevance both to the present and to the study of various pasts, however constructed.

The development of various conceptualisations of ethnicity in anthropology, archaeology and cultural studies has been closely related to a reassessment of the theoretical and methodological approaches, as well as to changing political and social agenda in the colonial and postcolonial eras. In working with case studies from a range of contexts we will attempt to use the concept of ethnicity as an analytical and theoretical tool.

In our analysis of ethnicity in archaeology, anthropology and cultural studies we will make a demanding and hopefully intellectually rewarding journey through a wide range of theories, as well as exploring complex case-studies of the contexts in which ethnicity has been moulded and manipulated. The breadth of this topic means that any investigation of ethnicity is challenging, requiring the ability to critically evaluate complex material, to blend theory and practice and to accommodate different historical and geographical scales of analysis. The course aims to explore the concept of ethnicity from a variety of theoretical perspectives, developed in anthropology, archaeology and in cultural studies, and to investigate their complex relationships with academic practice, contemporary political issues and fast-changing perceptions of individual and group identities at global, national and regional levels.

This Handbook

This handbook contains basic information about the content and administration of this course. If you have queries about the objectives, structure, content, assessment or organisation of the course, please consult the Course Co-ordinator.

Further important information, relating to all courses at the Institute of Archaeology, is to be found at http://www.ucl.ac.uk/archaeology/handbook/common/ and in the general MA/MSc handbook. It is your responsibility to read and act on it. It includes information about originality, submission and grading of coursework; disabilities; communication; attendance; and feedback.
COURSE TIMETABLE
Lectures will be held 14.00-16.00 on Fridays in room 412, forth floor.
An optional fieldtrip to West Stow and Sutton Hoo Museums is planned. It is anticipated that it will be held on a Saturday or Sunday of the 2nd term or in the reading week of the spring term, subject to finalisation of the arrangements and discussion with the class. Further details will be announced closer to the date.

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Basic texts

The following general volumes will be useful for background reading and research for essays. Further readings are found grouped under individual lectures. Normally, the same text is not listed twice, it is assumed that students will peruse the whole handbook in order to identify relevant
e the whole handbook in order to identify relevant readings.

1. General


Role of borders


How important is Ethnicity?


Reader


Good summary of the discussion in a slightly unexpected place...


How old is ethnicity?


2. Archaeology


Especially Introduction


Kristiansen, K. 1992. The strength of the past and its great might*: an essay on the use of the past. *Journal of European Archaeology* 1, 3-32. INST ARCH PERS


esp. chapters 8, 9


Especially on ethnogenesis


3. Narrative Structures

Memory and social memory


Archaeological applications


The narrative turn


The construction of origin myths


History and historical consciousness


4. The History of the concept of "nation"


Esp. introduction


First Nations/Aborigines

Innumerable publications, really, just go to Anthropology and browse!


Collection of case studies


5. The Culture Concept


*Brumann, Chr. 1999. Writing for Culture: Why a successful concept should not be discarded. *Current Anthropology* 40, Supplement: Special issue: Culture, a second chance? S1-S27. NET


*Can there be a non-nationalist national prehistory?*


**Methods of Assessment**

This course is assessed by means of a total of 10,000 words of coursework, divided into three essays of ca. 3,500 words. The topics and deadlines for each assessment are specified below. If students are unclear about the nature of an assignment, they should contact the Course Co-ordinator. The Course Co-ordinator will be willing to discuss an outline of their approach to the assessment, provided this is planned suitably in advance of the submission date.

**Teaching Methods**

We will have two hours of lectures/seminars, some of which will be conducted by visiting speakers, on archaeology and ethnicity (Friday 14.00-16.00). Students will be expected to have read up on particular assigned references so that they can make active and informed contributions to discussions. There are also evening lectures and conferences at the Institute on topics directly relevant to the course. Students are strongly encouraged to attend!

**Workload**

There will be 20 hours of seminars/lectures for this course. Students will be expected to undertake at least 80 hours of reading for the course, plus 240 hours preparing for and producing the assessed work. This adds up to a total workload of some 340 hours for the course.

**Prerequisites**

This course does not have a prerequisite. However, if students have no previous background in archaeological theory, it would be advisable to attend (but not be assessed for) the undergraduate course ARCL2058 on "Current issues in archaeological theory" to ensure that they have the background to get the most out of the Masters level seminars in this course. The Undergraduate course "Indigenous Archaeology" is also very pertinent to this course.

2. Aims, objectives and Assessment

**Aims**

The course aims at elucidating the role of modern day Nationalism and Ethnicity in the interpretation of the past. It also looks at the possible ways to reconstruct prehistoric identities and the way this is implemented in current research.

**Objectives**

On successful completion of this course a student should:

- have a detailed knowledge of anthropological and archaeological approaches to ethnicity and identity, both in a majority and minority context
- be familiar with the major social theories relating to ethnicity and group identity and have studied a range of archaeological and anthropological case-studies which explore the articulation of ethnic identities
- have developed the capacity to critically evaluate archaeological interpretations that link material culture to ethnic and/or linguistic groups
- recognise that ethnicity and claims to authochthony and indigeneity are contextual and historically contingent
- understand that interpretations of the archaeological record represent powerful cultural resources which can be mobilised and manipulated to meet the political goals of different actors, as states, empires, social classes, genders, minorities, majorities and indigenous groups.
Learning outcomes

On successful completion of the course students should be able to demonstrate:

- Observation and critical reflection skills, developed through participation in seminar discussion and the preparation of written work
- Application of the acquired knowledge in written work and oral contributions
- Oral presentation skills, developed through seminar discussion
- Independent research and essay-writing skills.

Coursework

ASSESSMENT Tasks
Choose one of the following questions:

Essay 1:

a. To what extent is ‘ethnicity’ a relevant concept in the interpretation of archaeological finds?
b. Is ethnicity a necessary trait in the organization of human interaction?
c. How significant is the relationship between archaeology and nationalism?
   What are the implications of this relationship for the status of archaeological knowledge?
d. The terms identity, culture, ethnicity, ethnic group, tribe and people are are sometimes used interchangeably
   Discuss the different definitions and their ideological implications. What kind of terminology would be useful in archaeology, and why?

Essay 2:

a. What insights can postcolonial theory bring to the study of past ethnicities?
b. What can archaeological science tell us about ethnicity/migrations?
   Preferably concentrate on one method or one specific archaeological problem. If you have difficulties in finding a suitable case study or suitable literature, please contact me.
   themes might include:
   -genetics
   -stable isotope analysis and migration
   -somatic anthropology
   d. Present a case study of a prehistoric/protohistoric “ethnic unit” or an article/monograph of such a group
   How is the “ethnic unit” defined, and how is the definition justified? How is it said to originate, develop and end? How are these definitions related to current theoretical definitions of ethnicity? What is the political context of these definitions? What narrative strategies are used to describe its origin and development?
e. How authentic are ethnic groups? (or a specific ethnic group of your choice?)
   is authenticity a valid criterium, or dictated by essentialist criteria?
   Should/can ethnic groups be authentic?

Essay 3:

a. A case study of the use of archaeology to strengthen modern ethnicity/identity or nationality
   Try to be creative! There are a number of well known case studies, but something new is more interesting. Are there any interesting aspects of ethnicity highlighted in any current debate?
b. A case study of how ethnicity is presented to the public, using archaeological evidence
   This could be a museum display, a popular book or film, a debate in the press, or something completely different.
c. Take any pre-1990 text on the archaeological definition of ethnicity and relate it to the current discussion/current problems/concepts
   d. Analyse the origin-myth of any historical or modern ethnic group
      -what sources are used?
      -how is the past connected to the present?
      -how is the past used to justify/contest the present?
Take whatever text you feel is relevant - official or alternative history books, schoolbooks, political propaganda, wikipedia, discussion groups on the internet, films, plays or paintings and try to work out which sources are used and why. Who is addressed and which narrative strategies are used to construct ethnicity and continuity? What are the political implications?

**Deadlines:**
10/12/2010
25/02/2011
15/04/2011

You can submit the essays in any order you chose.

**Alternative ideas for essays 2 and 3 are very welcome, but should be discussed with me in advance.**

**Submission of coursework**

Submission should be via Turnitin – the complete essay, including illustrations, bibliography, annexes if any, in one file, preferably in a word-processing program (Word, Open Office, Pages). I cannot comment online on PDFs! For complicated reasons, the illustrations are not visible to students in the submission, but they are visible to lecturers. You can also email me the essay. Make sure your name and the course number are part of the title, essays called "essay1" tend to get overwritten by accident or lost!

The first page of your essay should contain:

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[your NAME]
Course G092, Archaeology of Ethnicity, 2010/11
Essay #
Title of the Essay
word-count (excluding bibliography, tables, captions etc.)
Date of submission
Dylexic yes/no (delete as appropriate)
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If you encounter any problems, you can also submit a CD-Rom (closed!) or send the essay via email. I do not need a paper-version of your essay, but a completed blue coversheet (available from the web, [http://www.ucl.ac.uk/archaeology/intranet/forms/index.htm](http://www.ucl.ac.uk/archaeology/intranet/forms/index.htm), from outside Room 411A or at Reception) must be submitted to the course co-ordinator’s pigeon hole via the Red Essay Box at Reception by the appropriate deadline. Late submission will be penalized unless permission has been granted and an Extension Request Form (ERF) completed. Please see the Coursework Guidelines document at [http://www.ucl.ac.uk/archaeology/handbook/common/](http://www.ucl.ac.uk/archaeology/handbook/common/) (or your MA/MSc Handbook) for further details on the required procedure.

**Submission of coursework to ‘Turnitin’**

You have to submit your coursework electronically to the Turnitin system ([http://www.submit.ac.uk/](http://www.submit.ac.uk/)).

**The turnitin-code for this course is 202616, the Class enrolment password is IoA1011 (2010/11).**

Students who fail to submit their coursework to Turnitin will not receive the mark for the work in question until they have done so. The maximum mark for work that has not been submitted to Turnitin prior to the meeting of the Board of Examiners will be a bare pass.

In advance of submitting your coursework for marking you may, if you wish, run your work through the system in order to obtain a report on the originality of the wording and then make any necessary adjustments prior to final submission. Turnitin advisors will be available to help you at specified times if you need help generating or interpreting the reports.

The final decision about whether work contains plagiarism rests with academic staff. Consequently, the presence or absence of matches in a Turnitin report does not, by itself, provide a guarantee that the work in question either contains or is free from plagiarism.

Please consult this website for more information:
[http://www.ucl.ac.uk/archaeology/handbook/common/cfp.htm#turn](http://www.ucl.ac.uk/archaeology/handbook/common/cfp.htm#turn)
Keeping copies
Please note that it is an Institute requirement that you retain a copy (this can be electronic) of all coursework submitted. When your marked essay is returned to you, you should return it to the marker within two weeks if it was submitted as a pdf. You may like to keep a copy of the comments if you are likely to wish to refer to these later.

Citing of sources
Coursework should be expressed in a student's own words giving the exact source of any ideas, information, diagrams etc. that are taken from the work of others. Any direct quotations from the work of others must be indicated as such by being placed between inverted commas. Plagiarism is regarded as a very serious irregularity which can carry very heavy penalties. It is your responsibility to read and abide by the requirements for presentation, referencing and avoidance of plagiarism to be found in the Coursework Guidelines document at http://www.ucl.ac.uk/archaeology/handbook/common/ (or in your MA/MSc Handbook). The institute has also adopted a guide for referencing: http://www.ucl.ac.uk/archaeology/handbook/common/referencing.htm this should be adhered to strictly!

Illustrations
It is good practice to illustrate essays, dissertations and presentations. Guidelines on illustration are to be found at http://www.ucl.ac.uk/archaeology/intranet/students.htm. Scanners, tuition and advice on their appropriate use are available in the Institute's Photography Lab (Room 405). If you are involved in a project that requires large amounts of scanning it may be worth getting access to the scanner in the AGIS Lab (Room 322C, contact Mark Lake, Andy Bevan or Ash Rennie for details of access and training on use of this scanner). There is another scanner (bookable) at the ISD Helpdesk in the basement of the Lewis-Building.

Communication
If any changes need to be made to the course arrangements, these will normally be communicated by email. It is therefore essential that you consult your UCL e-mail account regularly. There is also a discussion group for this course (http://groups.yahoo.com/group/UCLG095) which is used to contact course members. The calendar there is normally up-to-date and should be checked as well.
3. Schedule and Syllabus

The following is a session outline for the course as a whole, and identifies essential and supplementary readings relevant to each session. Information is provided as to where in the UCL library system individual readings are available. Their location and status (whether out on loan) can be accessed on the eUCLid computer catalogue system. The recommended readings are considered essential to keep up with the topics covered in the course sessions, and it is expected that students will have read these prior to the session under which they are listed. Copies of individual articles and chapters identified as essential reading are in the Teaching Collection in the Institute library (where permitted by copyright).

1. Archaeology and Ethnicity, a short history

Ulrike Sommer
08/10/2010

Archaeology has been intimately linked to ethnicity since its very origin in Renaissance Antiquarianism. In fact, it has been argued that Archaeology and Nationalism are inseparable. In this lecture, I am going to look at the various factors that have influenced ethnic interpretations in archaeology, and the problems facing any use of the terms culture/archaeological culture in the interpretation of material culture, past or present.

Archaeology and Nationalism, essential reading
see also readings on p. 7 (archaeology), esp. Hodder 1982 and Jones 1997


Sklenar, K. 1983. *Archaeology in Central Europe, the first 500 years*. London, Leicester University Press. INST ARCH AG SKL


recommended reading


several useful articles


One of the key texts on ethnogenesis

2. Anthropological approaches to ethnicity: key concepts

Mike Rowlands (Department of Anthropology, UCL)
15/10/2010

Summary
The term ‘ethnicity’ has a relatively short intellectual history and was selected by American anthropologists as a more neutral term than culture, race or genes for describing how immigrant groups maintained ‘ethnic’ identities rather than ‘melting’ into the larger American ‘host’ society (Glazer and Moynihan 1975). In broad terms, three basic approaches have characterized research into ethnicity and the formation and maintenance of group identity. The different assumptions inherent in these approaches are fundamental themes in later sessions:

- **Primordialist**: where ethnicity is defined/determined by deep historical and cultural attachments to particular groups.
- **Instrumentalist**: where ethnic/cultural practices, forms and values are mobilized as a political instrument in the pursuit of an agenda.
- **Constructivist**: emphasizes the situational, contextual and manipulated nature of social and ethnic identities.

Anthropologists now stress the contested and relational nature of ethnicity and social identity – and the “series of nesting dichotomizations of inclusiveness and exclusiveness” (Cohen 1978: 386-7) but how do these concepts of ‘ethnic’ and ‘ethnicity’ relate to other academic abstractions and/or powerful folk and political terms such as culture, nation and race? Are there genetic foundations to ethnicity? Can we postulate any direct correspondence between ethnicity, language or material culture? What are appropriate analytical scales for the analysis of ethnicity?

Essential reading


Barth, F. 1969. Introduction. In: F. Barth (ed.), *Ethnic groups and boundaries: The social organisation of ethnic difference*. ANTHROPOLOGY D 5 BAR; Teaching Collection INST ARCH 899; Teaching Collection SCIENCE 408


Recommended reading


3. Ethnicity, archaeology and conflict in Great Lakes Africa

Andrew Reid
22/10/2010

Summary
Popular accounts of the genocide in Rwanda in 1994 represent the killing as the result of ethnic or tribal enmity. Few accounts bother to acknowledge the manner in which these notions of ethnicity were constructed in pre-colonial times, during German and Belgian colonialism and through Rwanda’s early years of independence. Ethnic divisions were instead considered to be permanent and immutable. These views on ethnicity in Great Lakes Africa derived from broader European theories about the African past and how innovation was diffused across the continent by non-Africans. We will reconsider the notion of ethnicity in Great Lakes Africa. We will also discuss the contribution of archaeology to this argument and whether archaeology has a potential role in conflict resolution.

Essential reading


Recommended reading


see also
Film ‘Piecing together Rwanda’s past’ directed by Hugh Hartford, free to download and view online at the UCL itunes U web page. (To view it, go to http://itunes.ucl.ac.uk and click on ‘Launch UCL on iTunes U’. Once the page opens, go to the ‘Advancing Knowledge’ section, click on ‘Research’ and then ‘Piecing together Rwanda’s past’.)
4. Archaeology, Nationalism and Ethnicity in Greece

Eleni Vomvyla
29/10/2011

Summary

Notions of nationalism and ethnicity have coloured Greek archaeology since its establishment in the early nineteenth century. In the heyday of the ideological movements of classicism and Western Hellenism, classical antiquities became the very emblems of the modern Greek state and its passport to the European Modernity. During the second half of the nineteenth century the incorporation of Byzantium in the national narrative promoted the fusion of Orthodox and Hellenic national identity initiating an obsession of a diachronic continuity permeating the Greek nation from the prehistoric to contemporary times. In this lecture we will be looking at the socio-political and ideological landscape under which the archaeological discipline was shaped in Greece. Examples illustrating the discipline’s contribution to the construction of the country’s ethnically homogenous national identity will be drawn from the nineteenth century to the present day. We will also discuss the potential of Greek archaeology to put its ethnocentric principles on the side and follow alternative routes to approach its contemporary multicultural audience.

Essential reading


Recommended Reading


Gazi looks briefly at the display of antiquities in early twentieth-century Greece; Mouliou gives an insight to museum representations of classical past in post-war Greece; and Hamilakis applies the post-colonial critique to Greek archaeology


Herzfeld, M. 1987. *Anthropology through the looking-glass: Critical Ethnography in the Margins of Europe*. Cambridge: Cambridge University Press (chapter 1). ANTHROPOLOGY LT 16 HER; Gr.IV HER (SSEES)

Chapter 1: Ambiguity in the Greek national identity between Occidentalism and Orientalism


The concept of ethnos in modern Greek history


Intellectual landscape of classical archaeology in Greece in a historical perspective


Chapter 3: historical overview of the ideologies that have shaped Classical archaeology

Tsigakou, F. M. 1981. The rediscovery of Greece: travellers and painters of the romantic era. New York: Caratzas Brothers (part 1, 11-62). Gr I TSI (SSEES); ART M 7 TSI (MAIN)


A thorough presentation of the multiple meanings of the Athenian Acropolis in contemporary Greece.
5. Ethnicity in Iron Age Italy and the problem of the earliest Italy

Corinna Riva
05/11/2010

Summary
Ethnicity in Iron Age Italy and the problem of the earliest Italy. Unlike Greek archaeology that has been at the centre of recent debates on archaeology and the formation of a modern national and ethnic identity, Italian archaeology – we will see in this session - has not yet played a significant role in these debates for historical and other reasons. Ancient ethnicity, however, has been and continues to be an extremely important issue for archaeologists of Iron Age Italy, both because of the various discussions on Italic ethnicity in later ancient sources, and the problems that studying the material culture in combination with such sources present to them.

Essential reading
(ICS = Institute of Classical Studies, University of London)

Recommended Reading
Various authors 1997. The potential contributions of DNA studies regarding the origins of the Etruscans. Etruscan Studies 4, 41-144. ICS Pers ST.8.

Background on the Etruscans:
6. Nationalism, race and racism

Ulrike Sommer
19/11/2010

Summary
In the first part of the lecture, we are going to look at presentations of foreigners in Egyptian and Assyrian art and discuss whether there was a perception of "race" in the Ancient empires and in Classical Antiquity. I will then look at the origin of modern biological racism in the 19th century and its close connection with archaeology and anthropology.

Nationalism and archaeology
Arnold, B. 1990. The past as propaganda: totalitarian archaeology in Germany. Antiquity 64, 464-478. NET and INST ARCH PERS

For an historiographical overview

Further reading:

For articles on different geographical traditions.

See particularly articles on Kossinna and the Third Reich.

For articles on different geographical traditions.

Relation between European perspective and perceived skin colour in Oceania, esp. 261 ff.

Perception of foreigners in Antiquity
**Greeks and Barbarians**


**Assyrian state**


**Egypt**

Roymans, N. 2004. Ethnic Identity and Imperial Power: The Batavians in the early Roman Empire. Amsterdam archaeological studies 10. Amsterdam: Amsterdam University Press. INST ARCH DA Qto ROY

“Romanisation”


**Modern Racism**


Relation between European perspective and perceived skin colour in Oceania, esp. 261 ff.

**Physical Anthropology/Forensics/Reburial**


A perspective from modern forensic anthropology


A recent case study

Sarah Baartman


**Popular account**


www.english.emory.edu/Bahri/Exhibition.html

9. Ethnicity and the archaeology of the British Isles

Andrew Gardner
26/11/2011

Summary
The definition of ‘Britishness’ is no less a subject of contemporary political debate than any of the other identities which are examined during this course, and ideas about the ethnic history of the British Isles have been fundamental to the growth of archaeology as a discipline. In this session, we will look at how different views of ethnic interaction and culture change, particularly focused on the period between 500 BC and 500 AD, have informed both the political development of the United Kingdom and the models of ethnic relations which have been exported to other parts of the world, through the connections between archaeology and colonialism.

Essential reading

Recommended reading
no Celts in Britain! A History of Iron Age Research in Western Europe

recent discussion of the “Celtic Question”

Good introduction

The Celts from a Linguistic perspective
See also
"Celts" and Heritage tourism
8. Building a national Past in post-communist Central Asia
Gaigysyz Jorayev
03/12/2010

Summary
Central Asia is one of the regions of the world that is still relatively unknown. Complex in history, diverse in cultures, manifold in landscapes, the region occupies a huge territory with a relatively small population. The internationally accepted concept of Central Asia comprises Kazakhstan, Kyrgyzstan, Tajikistan, Uzbekistan and Turkmenistan. All of these countries share some similarities in culture and language as well as a tangled history which can be traced to long before the Soviet era. The countries of Central Asia had never existed within its current borders before the Soviet Era and formation of Independent States after the collapse of the Union was a big challenge. New administrative borders brought new political, economic and social realities into the former republics. The need for replacing the Soviet ideology with new national ideologies and developing new national cultures based on new interpretations of national histories was obvious. This lecture will look at the use of archaeology and heritage to create modern examples of nation-building ideologies in Central Asia. The role of political opinion-makers, local and international heritage management institutions and archaeologists will be discussed in detail.

Recommended reading

Some media stories/articles:
http://www.guardian.co.uk/books/booksblog/2009/dec/04/dictator-lit-emomalii-rahmon-tajikistan
http://news.bbc.co.uk/1/hi/world/asia-pacific/2014334.stm
9. Ethnicity in the Andes

Bill Sillar
10/12/2010

Summary
Ethnicity is not a fundamental characteristic of human society. The significance of ethnicity as an organizing principle varies in different times and places, and ethnic identities may emerge, coalesce, and fragment within the historical processes of cultural and socio-political change (Jones 1997). Ethnicity may be a special kind of group identity associated with the appearance of states (Smith 1986), arising when “pre-existing forms of identity creation and maintenance kinship, for example are being destroyed” (Shennan 1994: 16). The historical records of many early states demonstrate how ethnicity was used as a method of classification and administration. However, historical records are created within state societies. What is not clear is whether ethnicity, as a major aspect of socio-political organization, can emerge prior to the rise of state societies. The Inka emerged in the aftermath of the collapse of the Wari empire, and, by the time the Spanish arrived, the Inka Empire was undoubtedly multi-ethnic. We know about these ethnic groups from historical documents which appear very late in Andean development and largely represent self-justification from the viewpoint of expansionist states (either Inka or Spanish), but these descriptions have had an enormous influence upon how archaeologists and indigenous groups understand the Andean past. In the Andean highlands today people's identities draw upon a wide range of traditional, colonial and modern features including language, clothing, religious practice, archaeological sites and social organisation, all of which can be contentious aspects of peoples claims to indigenous rights.

In this session Bill Sillar will give a general introduction to ethnicity in the Andes, consider the problems of relating the historical record with the archaeological evidence and discuss issues of syncretism and hybridity within indigenous Andean identity; this will be followed by a seminar discussion on the problems and prospects for integrating historical and archaeological studies of ethnicity.

Essential reading


Recommended reading


10. Ethnicity in Palestine

Rachael Sparks
17/12/2010

Summary
In this lecture, we will look at the development of archaeology in Palestine, and the way the bible in particular influenced interpretation of archaeological evidence as the discipline developed over the course of the late 19th and 20th century, focusing on how groups such as the Philistines and Israelites have been 'created' by archaeologists who went looking for them. How successful has material culture been as a tool for establishing ancient ethnicities? And how can we negotiate the problems and biases of the textual and archaeological data we have to hand?

Essential reading


Term 2

11. Ethnicity, cultural studies and archaeology: the ‘postcolonial turn’

Seminar
14/01/2011

Summary

A major area of theoretical debate in literary and cultural studies is the movement known as ‘postcolonialism’. Concerned with the nature of identity and power as constructed through colonial relationships, the major writers associated with this movement have critiqued western discourses of ‘the other’. They have also examined how western thought has constructed models of ethnic relations which have impoverished and disempowered subject populations in imperial situations. In archaeology, this movement has made a significant impact on the study of imperial societies of the past, such as Roman archaeology, and it is also a key element of contemporary debates concerning indigeneity and repatriation. In this session, we will consider the theoretical terrain of postcolonialism, and then discuss some of its implications for archaeological practice.

Points to discuss:
- What is really new about postcolonial theory?
- Can there be a postcolonial theory in the colonial metropoles, or is this only a new form of colonialism?
- How can postcolonial theory fruitfully be applied to prehistory/classical antiquity?
- Are there any prehistoric/early historic periods that particularly lend themselves to the application of postcolonial theory?

Prepare a short statement (one page) on one of these points and put it on the discussion-group webpage. We will discuss the statements in the seminar.

Essential reading


Recommended reading


*INST ARCH AG LIE  
INST ARCH AG MCL  
INST ARCH BD PRA  
INST ARCH BD SAI  
INST ARCH BD SPI  
INST ARCH AH TIL  
ANCIENT HISTORY QUARTOS R 61 WEB*
12. Ethnic identifications: Diasporic ‘roots tourism’ and the re-essentialisation of identity

Paul Basu
21/01/2011

Summary

Whilst academics have critiqued essentialist notions of ethnic identity, untethering identity from particular territories or body substances (blood, genes, etc.) and stressing the ‘migrant’ and ‘hybrid’ nature of human populations (focusing on ‘routes’ and not ‘roots’), in popular culture the myth of an essentialised identity remains powerful. This is evidenced in the remarkable burgeoning of interest in family history research and the related practices of ‘ancestral’ or ‘roots tourism’. This week, using the case example of roots tourism in the Scottish diaspora, we explore these journeys of ‘self discovery’ and seek explanations for why, in the twenty-first century, seemingly assimilated citizens of settler societies such as the USA and Australia, desire to ‘unassimilate’ themselves and recover a more particular ethnic identity and heritage. Given the multiple ‘ethnic’ heritages available to many, we observe that this entails choice and selection and that we should therefore talk of ethnic ‘identifications’ rather than ‘identities’.

Essential reading


Recommended Reading


13. "Ethnic" Museums

Alasdair Hinshelwood, Haley Sharpe design
28/01/2011

Summary
The museums in Alutiq (Alaska), Oklahoma History Museum (this contains First Peoples, African American and recent immigrant exhibits, Liliesleaf Farm (RSA - the safe house of the ANC in Johannesburg) and Brown v The Board of Education (Topeka Kansas, a law case about the equal access to quality schooling) will be used as case studies to look at the ways the history of ethnic groups is presented to the public. Some of these museums were designed according to the aims and ideas of minority groups. Alasdair Hinshelwood runs a major museum-design firm, he will describe the problems and challenges involved and talk about the visual methods used to transport the specific content.

Community Museums


Some background readings on museums and the nation


Archaeology and “Minorities”
Byrne, D. 1991. Western hegemony in archaeological heritage management. *History and Anthropology* 5, 269-276. INST ARCH 2457

Ethnicity and authenticity
14. Of costumes and houses: Indicators for regional identities in the Late Bronze Age/Early Iron Age of the North Caucasus

Sabine Reinhold, DAI Berlin
04/02/2011

Summary
The detection of aspects in the material culture which in modern terms would be called ethnicity is a difficult task for an archaeologist. On the other hand, to deny the fact that groups which we call today people/ethnoi have existed would be wrong. Therefore it is necessary to detect aspects in the archaeological record which are related to group identities, and which in a complex way - divide one group from another. Burial costumes from the Late Bronze/Early Iron Age in the Caucasus offer possibilities for such a complex research. The rich burial gifts as well as the nearly complete costume ensembles allow not only to deduce interior social differentiations. The overall characteristics show clear borders between costumes of different regions. In analogy to the pre-modern ethnography of the same region with its plethora of ethnic groups, it is possible to argue for a connection between the costume groups and former regional identities which would best be interpreted as ethnic groups.

Essential reading


Archaeological background


recommended reading


Anglo-Saxon and modern immigrant female dress
15. Anglo-Saxon migration: The genetic evidence

Mark G. Thomas, Department of Genetics, Evolution and Environment, UCL
11/02/2011

Summary

How can genetic studies be used to trace prehistoric and early historic population movement? Mark is going to explain the basic principles of population genetics and illustrate the problems at the example of the Anglo-Saxon Migration to England and the amount of people involved.

Essential Reading


http://past.oxfordjournals.org/cgi/reprint/126/1/22


Archaeology and Genetics


on the cladistic model in general


Other scientific methods for identifying migration

16. Textiles and Ethnicity

Susanna Harris
25/02/2011

Summary
Textiles as a component of dress are readily associated with the ethnic identity. This identity may be expressed through their material origins, visual appearance or the items of clothing they are made into. Equally, the technology of producing textiles can be associated with ethnicity. Here importance may be attached to the learning processes and passing on of knowledge. This lecture will look at how textiles are a component of ethnic identity through dress and technology in the present and how this can be recognised in archaeological societies through different sources of evidence.

Essential reading

Recommended reading

43
recommended reading
17. Of rambling pots and dictatorial mothers-in-law: Ceramic studies and the recognition of ethnicity

Tim Kerig
04/03/2011

Archaeology has long considered pottery reflecting directly ethnicity. The very concept of archaeological culture was first modelled on this basis and it is still connotated in phrases as “the Beaker folk” or “the corded ware people”. Not only within the framework of cultural history ethnicity remained an important and disputed matter: Detailed methodological work on spatial distributions of so-called cultural attributes led to differentiated insights already in the first half of the 20th century. Later especially historical archaeology as well as ethno-archaeology reported a large variety of cases showing how complex pottery style, the use of vessels and the cognition of ethnicity can be interrelated.

We will look at some of the most influential case studies into that topic, addressing at the same time the history of archaeological research and reasoning as well as some of the most important problems of European Neolithic archaeology.

Essential reading:


A more detailed reading list will be provided
18. Animal Bones and Ethnicity

Peter Popkin
11/03/2011

Summary
Food production and consumption have been shown to be closely linked with ethnicity. In this session we will consider theoretical issues behind how ethnicity impacts upon the food people eat and examine how (or whether?) ethnic indicators are preserved in animal bone assemblages. We will also examine how animal bones may preserve ethnic indicators in non-food related ways through, for example, animal use in ritual, tool technology and the movement of animals across a landscape.

Essential Reading

Recommended Reading
19. Ethnicity in early Medieval Europe
Hubert Fehr, University Freiburg/Breisgau, Germany
18/03/2011

Summary
Research into the ethnic structures of Early Medieval Europe has been a focus both in history and archaeology for a long time. Since the late 18th century, especially the so-called “Migration period” played a crucial role in the construction of national histories in many European countries. In Western Europe, especially the supposed antagonism between (post-)Roman and “Germanic” identities was stressed, while in Eastern Europe the “Slavic” identity was central. Recent historical and archaeological research, however, has shown that these antagonisms are mainly constructions of modern scholarship. According to the present state of research, they can be easily detected neither in the archaeological nor in the historical sources. The seminar will take Early Medieval burials in the post-roman west as an example, which are taken traditionally as archaeological proofs for a Germanic mass migration into the former Roman territory during the Migration period. On the one hand, it will show how deeply the interpretation of the archaeological material was shaped by the political context. On the other hand, it will focus the question of how the archaeological data was used to justify political or territorial claims, especially in Germany and France during first half of the 20th century.
In a last part, the seminar will discuss current alternative interpretations of the archaeological data.

Essential reading

Recommended reading

Other case studies
Language is an important component of ethnicity. Linguists try to follow the development of languages into the prehistoric past, and sometimes these languages have been linked to certain types of artefacts or archaeological cultures. We will look at some of the resulting interpretations and discuss whether this approach is feasible.

**Recommended Reading**


**Useful Overview**

Archaeology


**Equation Language and Culture**


**Linguistics**


*provides a useful overview/synthesis of the history of the main Indo-European subfamilies within Europe, as inferred from Iron Age through Medieval times*


*Renfrew, C. 2001. 10,000 or 5000 years ago?: Questions of Time Depth. In Renfrew, C. McMahon, A., Trask, M. (eds), Time Depth in Historical Linguistics. Cambridge, MacDonald Institute, 413-439. LINGUISTICS A 10 REN


**genetics**


**see also**


4. Online resources

The full Institute of Archaeology coursework guidelines are given here: http://www.ucl.ac.uk/archaeology/handbook/common/index.htm
The full text of this handbook is available here: http://www.ucl.ac.uk/silva/archaeology/course-info/pg-elements/pg-elements/ARCLG092
There is a Yahoo-discussion group which contains additional material at http://groups.yahoo.com/group/UCLG095/

5. Additional information

LIBRARIES AND OTHER RESOURCES

In addition to the Library of the Institute of Archaeology, other libraries in UCL with holdings of particular relevance to this degree are the Science Library (DMS Watson) and SSEES (School of Slavonic and East European Studies).
Libraries outside of UCL which have holdings which may also be relevant to this course are the Senate house library (http://catalogue.ulrls.lon.ac.uk/search/), the SOAS-Library (http://libnew.soas.ac.uk/search~S1/), the British Library (http://catalogue.bl.uk/) and the Library of the London Society of Antiquarians (OPAC: http://sal.ads.ahds.ac.uk/).

Intercollegiate and interdepartmental students

Students enrolled in Departments outside the institute can obtain hard copy of the Institute's guidelines from Judy Medrington's office. Some material is also to be found on the discussion group website.