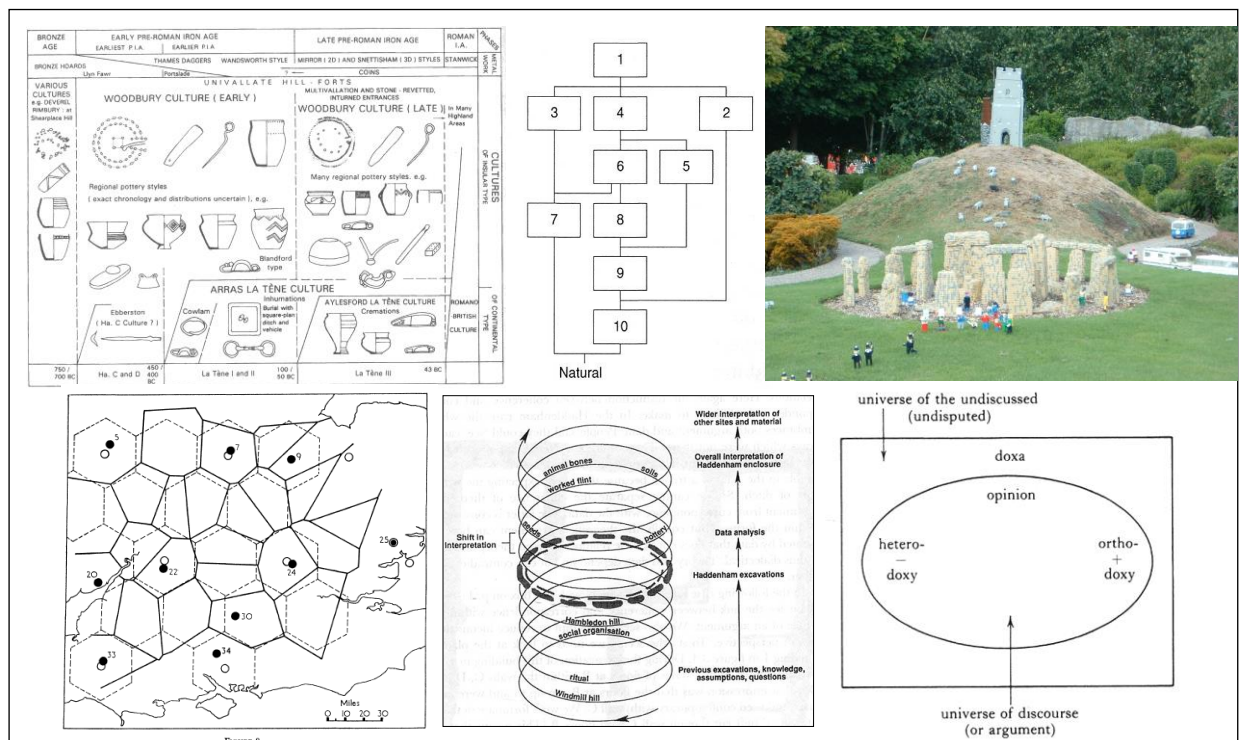


ARCL0030: Current Issues in Archaeological Theory 2023-2024



Year 2 & Graduate Diploma Core Module, 15 credits, Term I
Lectures: In-person, Chadwick G08, Tuesdays 4-6pm
Tutorials: One of Tuesdays 1pm, 2pm, 3pm, IoA B13 (fortnightly)

Deadlines: 23rd October, 11th December
Target return dates: 20th November, 8th January*

Co-ordinator: Prof. Andrew Gardner (andrew.gardner@ucl.ac.uk)
Room 402, 020 7679 4740 (Ext. 24740); Office Hours: Tues 2-3pm, Fri 1-2pm, or by appointment.
Other module tutors: Prof. Mark Lake (mark.lake@ucl.ac.uk); Dr Gabe Moshenska (g.moshenska@ucl.ac.uk); Anna Den Hollander (anna.hollander.18@ucl.ac.uk)

IMPORTANT INFORMATION REGARDING ASSESSMENTS:

The **coursework coversheet** is available on the course Moodle pages and here: <https://www.ucl.ac.uk/archaeology/current-students> under “Policies, Forms and Guidelines”.

Please enter **your five-digit candidate code on the coversheet and in the subject line** when you upload your work in Moodle.

Please use **your five-digit candidate code as the name of the file** you submit. Remember that this changes every year.

Please refer to <https://www.ucl.ac.uk/archaeology/current-students/ioa-student-handbook/13-information-assessment>
<https://www.ucl.ac.uk/archaeology/current-students/ioa-study-skills-guide/referencing-effectively-and-ioa-guidelines>
<https://www.ucl.ac.uk/students/exams-and-assessments/academic-integrity>
<https://library-guides.ucl.ac.uk/referencing-plagiarism/acknowledging-AI>

for instructions on coursework submission, IoA referencing guidelines and marking criteria, as well as UCL policies on penalties for late submission, over-length work, the use of text generation software (AI) and academic misconduct.

1. Module Overview

Short Description

The aim of this module is to provide you with an in-depth and sophisticated understanding of the major contemporary trends in archaeological thought. This module will enable you to place issues of archaeological interpretation in their broader theoretical framework, and should act as an intellectual underpinning for the more regionally specific modules.

Week-by-week summary

Date	Lecture	Topic
3 Oct	1	Introduction: what is theory in archaeology?
	2	Traditional archaeology: from antiquarianism to culture-history
10 Oct	3	The New Archaeology
	4	Processual archaeology
17 Oct	5	Problems with processualism
	6	Diversification in post-processual archaeologies
24 Oct	7	Current debates in global archaeology
	8	Theorising fieldwork
31 Oct	9	Theories, methods and data: the case of Stonehenge
	10	Theories, methods and data: Hadrian's Wall
7 Nov	-	<i>Reading week (no teaching)</i>
14 Nov	11	Time: the challenges of temporal scale and perception
	12	Space: current approaches to landscape experience
21 Nov	13	Interpreting artefacts: from typologies to active material culture
	14	Meaning and materiality: current approaches to objects
28 Nov	15	The individual, agency and practice
	17	Social identity and personhood
5 Dec	17	Evolution, adaptation and human decision-making (ML)
	18	Evolution and cultural change (ML)

12 Dec	19	Archaeology and gender (GM)
	20	The politics of archaeology (GM)

All lectures are given by AG unless otherwise indicated.

Deadlines: Monday 23rd October (CC); Monday 11th December (Essay)

Tutorials (from week 2-10, attend one session every other week on Tues afternoon, B13 – groups listed separately)

Tutorial 1: Why is objectivity a contentious issue?

Tutorial 2: How does theory relate to method?

Tutorial 3: How are identities rooted in (mis)conceptions of the past?

Tutorial 4: Statues, memorials, and identities: how does archaeology deal with the politics of memory?

Aims

This module provides an introduction to archaeological theory. It aims to help you develop the skills and knowledge required to assess the coherence, value, and relevance of a variety of theoretical frameworks currently employed in archaeology. In order to achieve this, a number of issues are raised and explored that together give a good overview of the major trends of archaeological thought, and illustrate how archaeology has developed from its antiquarian past to a modern social science. Lectures during the first four weeks provide a framework for understanding recent developments in archaeological thought. They will also equip you with essential background for considering the archaeological writings you encounter in your other modules, within their disciplinary historical context. Subsequent lectures explore in more detail a range of major thematic ‘current issues’. Case studies are used to ground the ideas; these are drawn from a variety of specialisms. The themes (including landscape, material culture, social change and social organisation) are of relevance to all of the sub-fields within archaeology. They demonstrate how archaeologists have developed approaches to understanding past societies, either by adopting theoretical frameworks developed within cognate disciplines like anthropology, or by developing theory within archaeology itself.

Objectives

On successful completion of this module you will be able to demonstrate an understanding of the relationship between archaeological data, methods and theory, and knowledge of the development of major trends in archaeological thought. You will also be able to demonstrate familiarity with a selection of current issues in archaeological theory and be able to place archaeological case studies within a broader theoretical framework.

Learning Outcomes

At the end of the module you will be able to demonstrate a range of generic learning outcomes, including critical reflection, the application of acquired knowledge and skills in verbal and written argumentation.

Methods of Assessment

The module is assessed by:

1. One critical commentary, of 1000 words, due in the middle of term 1. This contributes 33% to your final mark;
2. One standard essay, of 2000 words, due at the end of the module. This contributes 67% to your final mark.

If you are unclear about the nature of an assignment, you should discuss this with the

Module Co-ordinator. The Module Co-ordinator is willing to discuss an outline of your approach to the essay, provided this is planned suitably in advance of the submission date. The use of software to generate content is not allowed for assessments for this course and will be penalised; the use of software for language and writing review and improvement is permitted, and the software and the way it has been used must be indicated in the relevant boxes on the coursework coversheet.

Communications

Moodle is the main hub for this course. Important information will be posted by staff in the Announcements section of the Moodle page and you will automatically receive an email notification for these. Please email any general queries relating to module content, assessments and administration to the co-ordinator or course PGTA.

Basic Texts

The following books provide overviews of archaeological theory:

- Greene, K. and Moore, T. 2010. *Archaeology: An Introduction*. London: Routledge (5th Edition). Chapter 6. [INST ARCH AL GRE; <www>]
- Henson, D. 2012. *Doing Archaeology*. London: Routledge. [INST ARCH AF HEN]
- Harris, O.J.T. and Cipolla, C.N. 2017. *Archaeological Theory in the New Millennium: introducing current perspectives*. London: Routledge. [INST ARCH AH HAR]
- Hodder, I. 1999. *The Archaeological Process*. Oxford: Blackwell. [IoA Issue Desk HOD 19 and AH HOD]
- Hodder, I. (ed.) 2012. *Archaeological Theory Today*. Cambridge: Polity (2nd Edition). [IoA Issue Desk HOD 18 and AH HOD]
- Hodder, I. and S. Hutson 2003. *Reading the Past*. Cambridge: Cambridge University Press. [IoA Issue Desk HOD 6 and AH HOD; <www>]
- Johnson, M. 2020. *Archaeological Theory: An Introduction*. Oxford: Blackwell. (3rd Edition). [IoA Issue Desk JOH 6 and AH JOH; <www>]**
- Trigger, B. 2006. *A History of Archaeological Thought*. Cambridge: Cambridge University Press (2nd Edition). [IoA Issue Desk TRI 2 and AF TRI]
- Urban, P. and Schortman, E. 2012. *Archaeological Theory in Practice*. Walnut Creek: Left Coast Press. [INST ARCH AH URB]

In particular, Matthew Johnson's *Archaeological Theory: An Introduction*, provides a lively and clear introduction to most of the major ideas covered in the module. The library has multiple copies of this on one-week loan (some of which are the previous editions, which are not significantly different), and if you want to buy your own, it should be in stock at Waterstones. There are also numerous chapters on relevant topics in the Oxford Handbooks Online resource, including those due to appear in the forthcoming *Oxford Handbook of Archaeological Theory* (eds. Gardner, Lake & Sommer). This is available online at: <http://www.oxfordhandbooks.com/view/10.1093/oxfordhb/9780199567942.001.0001/oxfordhb-9780199567942>

Teaching Methods

The module is taught through lectures and tutorials, both of which are obligatory. Lectures are in-person in Chadwick G08, Tuesdays 4-6pm. The Tutorials are designed to encourage discussion and debate of some the central issues addressed through the module, and underlying and informing all archaeological research. The themes are designed as starting points, and the sessions will also explore questions which arise from the lectures or readings. Sessions will be led by Andrew Gardner and Anna Den Hollander, and take place

fortnightly at 1-2, 2-3, and 3-4pm on Tuesdays, in the IoA (room B13), starting in week 2; you will be assigned to a group, but please let us know of any problems with clashes asap.

Workload

There will be 20 hours of lectures and 4 hours of tutorial sessions for this module. You are also expected to undertake around 65 hours of preparatory reading for the lectures and tutorials (i.e. about 6 1/2 hours a week), plus 40 hours preparing for and producing the essay, and 21 hours preparing for and producing the critical commentary. This adds up to a total workload of 150 hours for the module.

Prerequisites

There are no specific prerequisites for this module.

2. Assessment

Both written assessments should be presented according to the guidelines available on the Institute Moodle pages (in the Student Administration section) and in your Degree Handbook. You are encouraged to include illustrations (where relevant), particularly where you use case-studies to amplify theoretical points. Case studies should be used to illustrate the theoretical questions under discussion, not summarise data, since the point of assessments for this module is to demonstrate your understanding of the theoretical issues.

Critical commentary

The purpose of the critical commentary is twofold. First, by asking you to write a shorter assignment mid-way during term 1 we aim to be able to provide feedback that will allow you to develop your critical outlook and progressively improve your work. Second, this assignment requires that you take a critical approach to the literature, which will allow you to reinforce your understanding of key concepts by exploring them in the context of concrete examples.

Each of the three options for the critical commentary requires that you read a landmark journal article and then answer a question. In all cases we have selected articles which are available for download from the UCL Library e-journals collection, so you should have no difficulty in accessing them. You should be able to write the commentary using just the specified article itself and information gleaned from lectures and tutorials, though additional material may be used where it helps to amplify points you are making about the specified reading. Consequently, we do not expect each commentary to be accompanied by an extensive list of references (although you must, of course, provide full bibliographic details of the article, and any other publications that you do decide to draw upon).

The commentary should be explicitly structured (i.e. **please provide section headings**) as follows. As a rule-of-thumb, the Quotation section can be very brief, and the Argument and Implications sections, which make up the bulk of the Commentary, should be roughly equal in length to each other. The word-limit for this assignment is tight, to encourage concision, and there is no need for sections additional to those specified (e.g. you do not need an Introduction or Conclusion as you would in a normal essay).

Quotation: In this section you should simply quote a sentence or a short series of phrases that indicate the central argument of the text. You may need to provide more than one

sentence or series of phrases, but you should keep the number to the absolute minimum. The idea is to demonstrate your understanding of the most significant claims made in the article. Remember to provide a full Harvard style in-text citation for the quotation, including page numbers.

Argument: In this section, which is more descriptive, you should provide a succinct account, in your own words, of the main arguments developed in the article. The simplest way to do this is to discuss the major sections of the article.

Implications: In this section, which is more analytical, you should answer the specific question posed for the particular assignment.

The Critical Commentary is due on Monday 23rd October.

Word limit: 1000 words (worth 33% of the final mark for the module)

Option 1:

Clarke, D.L. 1973. Archaeology: the loss of innocence. *Antiquity* 47: 6-18. [<www>]

Question: What do you think is the most important aspect of the New Archaeology, as it is described in this article by David Clarke?

Option 2:

Hodder, I. 1985. Postprocessual archaeology. *Advances in Archaeological Method and Theory* 8: 1-26. [<www>]

Question: To what extent does Ian Hodder's article build on, as well as critique, the preceding New/Processual phase of archaeological theory?

Option 3:

Wylie, A. 1992. The interplay of evidential constraints and political interests: recent archaeological research on gender. *American Antiquity* 57: 15-35. [INST ARCH Pers; <www>]

Question: In what ways does Alison Wylie critique post-processual, as well as traditional, positions in this article?

Standard essay

The purpose of the standard essay is to allow you to explore an area of particular interest in greater depth. This assignment is due **Monday 11th December**. Your essay should be 2000 words and should answer one of the questions from the list below:

1. In what ways were the supposedly innovative approaches of the New Archaeology in the 1960s foreshadowed in the work of archaeologists in the preceding three decades?
2. To what extent can the different strands of post-processual archaeology be said to represent a coherent school of thought?
3. In what significant ways has Marxist thought influenced western archaeology from the 1960s to the present-day?
4. How does recent work on 'materiality' differ from earlier post-processual approaches to material culture?

5. What avenues are open to archaeologists in the study of identity, and what are the pitfalls of approaching this topic?
6. What might the theoretical implications of new scientific techniques (e.g. aDNA) be for established areas of archaeological interest?
7. Does the field practice of archaeology depend upon theoretical assumptions? Discuss with reference to both academic and commercial examples.
8. In what ways can archaeology be relevant in the modern world, and can it be a source of influence upon – as well as simply being influenced by – wider society?

Each assignment and possible approaches to it will be discussed in class, in advance of the submission deadline. If students are unclear about the nature of an assignment, they should discuss this with the Module Co-ordinator in advance (via office hours or class Moodle forum). You will receive feedback on your written coursework via Moodle, and have the opportunity to discuss your marks and feedback with the co-ordinator in their office hours.

The IoA marking criteria can be found in the IoA Student Handbook (Section 13: Information on assessment). The IoA Study Skills Guide provides useful guidance on writing different types of assignment.

Please note that late submission, exceeding the maximum word count and academic misconduct (unacknowledged use of text generation software and plagiarism) will be penalized and can significantly reduce the mark awarded for the assignment and/or overall module result. Please do consult

- <https://www.ucl.ac.uk/archaeology/current-students/ia-student-handbook/13-information-assessment> with sections 13.7–13.8: coursework submission, 13.10: word count, 13.12–14: academic integrity
- <https://www.ucl.ac.uk/students/exams-and-assessments/academic-integrity> for UCL's guidance on academic integrity
- <https://library-guides.ucl.ac.uk/referencing-plagiarism/acknowledging-AI> for UCL's guidance on how to acknowledge the use of text generation software.

3. Preparation for class

You are expected to make an effort to read the essential readings each week, and particularly those for tutorials. Completing the readings is necessary for your effective participation in the activities and discussions that we will do, and it will greatly enhance your understanding of the material covered. Further readings are provided in this handbook, and via the online-reading list (which duplicates the handbook), for you to get a sense of the range of current work on a given topic and for you to draw upon for your assessments.

Online reading list: Link via Moodle.

4. Schedule and Syllabus

Lectures: In-person, Tuesdays 4-6pm, Chadwick G08.

Tutorials: Tutorials for all students will be held in-person on Tuesday afternoons, in the IoA. You attend one session every 2 weeks.

Tutorial Groups

To ensure that each tutorial group is of optimal size for teaching, **it is essential that you attend the group to which you have been assigned.** If you need to attend a different group for a particular session, you should arrange to swap with another student from that group, and confirm this arrangement with the Tutorial leader.

Tutorial Readings

Each tutorial is based around a key question in archaeological theory, illustrated by a debate played out in two or three short papers (all available at INST ARCH Pers; <www>); reading the articles is essential for participation in these sessions.

Tutorial 1: Why is objectivity a contentious issue?

The nature of ‘objectivity’ and its place in science are problems at the heart of the disagreements between processual and post-processual archaeologists. While early polemic in the 1980s from some post-processualists characterised processual attempts to be scientific as bogus at best, and dangerous at worst, more recently the debate has focussed on what exactly ‘science’ is.

VanPool, C.S. and VanPool, T.L. 1999. The scientific nature of post-processualism. *American Antiquity* 64:33-53. [<www>]

Arnold, P.J. and Wilkens, B.S. 2001. On the VanPools’ ‘scientific’ postprocessualism. *American Antiquity* 66:361-66. [<www>]

If you have time, follow the debate further with:

Hutson, S.R. 2001. Synergy through disunity, science as social practice: comments on VanPool and VanPool. *American Antiquity* 66:349-60. [<www>]

VanPool, C.S. and VanPool, T.L. 2001. Postprocessualism and the nature of science: a response to comments by Hutson and Arnold and Wilkens. *American Antiquity* 66:367-75. [<www>]

Tutorial 2: How does theory relate to method?

The question of how theory influences method in the field remains extremely important in terms of the relationship between the different branches of professional archaeology. Much current field practice is based upon processual archaeological foundations, so what impact might post-processual critiques of these have? The debate between Ian Hodder and Fekri Hassan helps bring to light some of the issues.

Hodder, I. 1997. Always momentary, fluid and flexible: towards a reflexive excavation methodology. *Antiquity* 71:691-700. [<www>]

Hassan, F. 1997. Beyond the surface: comments on Hodder’s ‘reflexive excavation methodology’. *Antiquity* 71:1020-25. [<www>]

Hodder, I. 1998. Whose rationality? A response to Fekri Hassan. *Antiquity* 72:213-17. [<www>]

Tutorial 3: How are identities rooted in (mis)conceptions of the past?

In this tutorial, we will consider the implications of the politicised use of ancient DNA research for archaeologists. Examples of some recent controversies involving aDNA include the cases of Kennewick Man, Cheddar Man, and the Tarim mummies; results of this kind of research have been drawn into political debates in numerous countries, from Hungary to

Israel. In the early days of aDNA research, archaeologists and palaeogeneticists believed that their work represented the height of objectivity. These were, after all, scientific papers predicated on neutral methodological frameworks. However, as with all other facets of studying humanity, social, political and cultural considerations inevitably intercede, and the relationship between biological and cultural identity is far from straightforward.

Crellin, R. and Harris, O. 2020. Beyond binaries: interrogating ancient DNA. *Archaeological Dialogues* 27(1), 37-56. [<www>]
Wolinsky, H. 2019 Ancient DNA and contemporary politics. *EMBO Reports*. [<www>].

Tutorial 4: Statues, memorials and identities: how does archaeology deal with the politics of memory?

Since the resurgence of the Black Lives Matter movement in 2020, the contestation of heritage has become a hot topic in society once again. In the United States, the primary focus of activists has centred around the interactions between the police and non-white members of society, but there have also been high-profile debates about the representation of the past in the town square, in the form of statues, and in the classroom. In the UK, many of the same issues have been discussed, but with an additional focus on a national reticence to confront and reconcile our colonial legacy – manifest, for example, in the controversy surrounding deliberate recognition of this by the National Trust. In both contexts, and elsewhere in the world, the representation, teaching, and memorialising of the past are key issues, enfolding themes of truth and objectivity, and of object and human agency, as well as the crucial question of how injustices of the past can be addressed in the present.

Flewellen, A.O. et al. 2021. ‘The future of archaeology is antiracist’: archaeology in the time of Black Lives Matter. *American Antiquity*, 86(2), 224-243.
Gopnik, H. and Birkett-Rees, J. 2020. The toppling of statues is a moment in history, not its erasure. Lens, Monash University. 25th June 2020. Available at: <https://lens.monash.edu/@politics-society/2020/06/25/1380735/the-toppling-of-statues-is-a-moment-in-history-not-its-erasure>

Lecture syllabus

The following is a session outline for the module, and identifies essential readings relevant to each session. Information is provided as to where in the UCL library system individual readings are available; their location and Teaching Collection (TC) number, and status (whether out on loan) can be accessed on the Explore computer catalogue system (<http://ucl.ac.uk/library/>). The essential readings are considered necessary to keep up with the topics covered in the lectures, and it is expected that you will read these alongside attending the lecture under which they are listed. Copies of individual articles and chapters identified as essential reading are in the Teaching Collection in the Institute library or are available online (where permitted by copyright). Articles which are available to be downloaded via the library website are marked “<www>”.

The reading list for this module is also available online. It is strongly recommended that you consult the online list, as this enables you to download many items as PDF files. Please note also that there has recently been some reorganisation of relevant sections in the library and some classmarks have changed; while every effort has been made to update this handbook, the online list will automatically have the new classmarks.

1: Introduction: what is theory in archaeology?

Andrew Gardner

In the first lecture, you will be provided with essential information about the module. This will be followed by a discussion of the relevance of archaeological theory and an outline of some of the key debates that have taken place, including those surrounding whether archaeology is a science, the significance of the material world to human cultures, and how we should understand past social change.

Essential reading

- Johnson, M. 2020. *Archaeological Theory: An Introduction*. (Third edition). Oxford: Blackwell. (Chapter 1: Common sense is not enough.) [ISSUE DESK IOA JOH 5; INST ARCH AH JOH; <www>]
- Hodder, I. 1999. *The Archaeological Process: An Introduction*. Oxford. Blackwell. (Chapter 5: Towards a reflexive method.) [ISSUE DESK IOA HOD 19; INST ARCH AH HOD; <www>]
- Redman, C. 1999. The development of archaeological theory. In G. Barker (ed.) *The Companion Encyclopedia of Archaeology vol. 1*, 48-80. London: Routledge. [INST ARCH AH BAR; <www>]

Further reading

- Bentley, R.A. and Maschner, H.D.G. 2008. Introduction: on archaeological theories. In R.A. Bentley, H.D.G. Maschner and C. Chippindale (eds.) *Handbook of Archaeological Theories*. Walnut Creek: AltaMira Press. [ISSUE DESK IOA BEN 10; INST ARCH AF BEN; <www>]
- Clarke, D.L. 1973. Archaeology: the loss of innocence. *Antiquity* 47: 6-18. [<www>]
- Conkey, M. 2007. Questioning theory: is there a gender of theory in archaeology? *Journal of Archaeological Method and Theory* 14: 285-310. [ARCH INST Pers; <www>]
- Greene, K. and Moore, T. 2010. *Archaeology: An Introduction*. London: Routledge (5th Edition). Chapter 6. [INST ARCH AL GRE; <www>]
- Hodder, I. 2012. Introduction: contemporary theoretical debate in archaeology. In I. Hodder (ed.) *Archaeological Theory Today*, 1-14. Cambridge: Polity (2nd edition). [INST ARCH AH HOD; ISSUE DESK IOA HOD 18]
- Johnson, M.H. 2014. What is theory for? In A. Gardner, M. Lake and U. Sommer (eds) *The Oxford Handbook of Archaeological Theory*. Oxford: Oxford University Press. [<www>]
- Meskell, L. and Preucel, R. (eds) 2004. *A Companion to Social Archaeology*. Oxford: Blackwell. [INST ARCH BD MES; <www>]
- O'Brien, M.J., Lyman, R.L. and Schiffer, M.B. 2005. *Archaeology as a Process: Processualism and its progeny*. Salt Lake City: University of Utah Press. [INST ARCH AH OBR]
- Praetzelis, A. 2000. *Death by Theory: a tale of mystery and archaeological theory*. Walnut Creek: AltaMira Press. [INST ARCH AH PRA]
- Thomas, J. 1994. Where are we now? Archaeological theory in the 1990s. In P.J. Ucko (ed.) *Theory in Archaeology: A World Perspective*, 343-62. London: Routledge. [INST ARCH AH UCK; <www>]
- Trigger, B. 2006. *A History of Archaeological Thought*. Cambridge: Cambridge University Press. [ISSUE DESK IOA TRI 2; INST ARCH AG TRI]
- VanPool, T.L. and VanPool, C.S. (eds.) 2003. *Essential Tensions in Archaeological Theory*. Salt Lake City: University of Utah Press. [INST ARCH AH VAN]

Yoffee, N. and Sherratt A. (eds.) 1993. *Archaeological Theory: who sets the agenda?* Cambridge: Cambridge University Press. [INST ARCH AH YOF]

2: Traditional Archaeology: from antiquarianism to culture-history

Andrew Gardner

In the 19th century, the academic discipline of archaeology emerged from the antiquarian tradition of simply collecting the material remains of the past. From this period until the 1960s, archaeology was characterised by the 'culture-historical' approach, principally concerned with re-constructing the emergence and spread of specific 'archaeological cultures' across time and space. In many ways, this is still how the public perceives archaeology, and also how it is still practiced in many parts of the world. In this lecture, we will look at the key concepts of 'culture' and 'diffusion'. We will examine some of the weaknesses of the approach which came under increasing scrutiny in the mid-20th century. From this it will become clear that while traditional, this kind of archaeology is far from 'untheoretical', as often claimed.

Essential reading

Childe, V.G. 1956. *Piecing Together the Past: The Interpretation of Archaeological Data*. London: Routledge and Kegan Paul. (Chapter 8: What happens in prehistory?) [INST ARCH AH CHI; <www>]

Hawkes, C. 1954. Archaeological theory and method: some suggestions from the Old World. *American Anthropologist* 56: 155-68. [<www>]

Trigger, B. 2006. *A History of Archaeological Thought*. Cambridge: Cambridge University Press. (Chapter 6: Culture-historical archaeology; Ch. 5 in 1989 edition.) [ISSUE DESK IOA TRI 2; INST ARCH AF TRI; 1989 edition also at Science ANTHROPOLOGY C8 TRI; <www>]

Further reading

Childe, V.G. 1929. *The Danube in Prehistory*. Oxford: Clarendon Press. (Introduction) [INST ARCH DA 100 CHI; <www>]

Childe, V.G. 1935. Changing aims and methods in prehistory. *Proceedings of the Prehistoric Society* 1: 115. [<www>]

Clark, G. 1960. *Archaeology and Society*. London: Methuen. [INST ARCH BC 100 CLA]

Díaz-Andreu, M. 2004. Britain and the Other: the archaeology of imperialism. In H. Brocklehurst and R. Phillips (eds.) *History, Nationhood and the Question of Britain*, 227-241. Basingstoke: Palgrave MacMillan. [Main HISTORY 26 G BRO]

Díaz-Andreu, M. 2007. *A World History of 19th Century Archaeology: nationalism, colonialism and the past*. Oxford: Oxford University Press. [ISSUE DESK IoA DIA 3; INST ARCH AF DIA]

Fagan, B. 2001. *Grahame Clark: an intellectual biography of an archaeologist*. Boulder: Westview. [INST ARCH AF 10 CLA]

Harris, D.R. (ed.) 1994. *The Archaeology of V. Gordon Childe: contemporary perspectives*. London: UCL Press. [ISSUE DESK IOA CHI 1]

Hingley, R. 2000. *Roman Officers and English Gentlemen: The Imperial Origins of Roman Archaeology*. London: Routledge. (Chapters 9 & 10.) [INST ARCH DAA 170 HIN]

Jones, S. 1997. *The Archaeology of Ethnicity*. London: Routledge. (Chapter 2.). [ISSUE DESK IOA JON 6; INST ARCH BD JON]

Lyman, R.L., O'Brien, M.J. and Dunnell, R.C. 1997. *The Rise and Fall of Culture History*. New York: Plenum Press. [INST ARCH DED 100 LYM]

- Lyman, R.L., and M.J. O'Brien. 2004. A history of normative theory in Americanist Archaeology. *Journal of Archaeological Method and Theory* 11: 369-96. [INST ARCH Pers; <www>]
- Patterson, T.C. 2003. *Marx's Ghost: conversations with archaeologists*. London: Routledge. [INST ARCH AH PAT]
- Renfrew, C. 1990. Beyond Diffusion. In C. Renfrew *Before Civilization: The Radiocarbon Revolution and Prehistoric Europe*. Harmondsworth: Penguin. [ISSUE DESK IOA REN 1; INST ARCH DA 100 REN; <www>]
- Schnapp, A. 2002. Between antiquarians and archaeologists – continuities and ruptures. *Antiquity* 76:134-40. [INST ARCH Pers; <www>]
- Shennan, S.J. 1989. Introduction: archaeological approaches to cultural identity. In S. Shennan (ed.) *Archaeological Approaches to Cultural Identity*, 1-32. London: Routledge. [ISSUE DESK IOA SHE 3; INST ARCH AH SHE]
- Spaulding, A.C. 1953. Statistical techniques for the discovery of artifact types. *American Antiquity* 18: 305-313. [<www>]
- Taylor, W.W. 1948. *A Study of Archaeology*. American Anthropological Association. (Chapter 6) [ISSUE DESK IOA TAY 5; INST ARCH AH TAY]
- Webster, G. 2008. Culture history: a culture-historical approach. In R.A. Bentley, H.D.G. Maschner and C. Chippindale (eds.) *Handbook of Archaeological Theories*, 11-27. Walnut Creek: AltaMira Press. [ISSUE DESK IOA BEN 10; INST ARCH AF BEN; <www>]
- Wheeler, R.E.M. 1954. *Archaeology from the Earth*. Oxford: Clarendon Press. [ISSUE DESK IOA WHE; INST ARCH AL WHE]

3: The New Archaeology

Andrew Gardner

In this lecture we consider how New, or Processual, archaeology developed out of dissatisfactions with the cultural historical approaches that preceded it. While revolutionary in its impact, it drew upon and eventually synthesised various parallel developments which coalesced around a series of polemical articles published by Lewis Binford between 1962 and 1968. In Britain, sympathetic positions were espoused by David Clarke and Colin Renfrew in the early 1970s, fostering the New Archaeology as a particularly Anglo-American phenomenon. Since the early 1970s, many objectives of the early New Archaeology have been adopted far more broadly, with certain elements, including problem-orientation, explicit research design and scientific analyses now pretty much 'business as usual'. A principal theme of the New Archaeology was its optimism about the contribution archaeology could make to the understanding of all aspects of past human societies (economic, social and ideological) – an optimism which has largely survived subsequent decades of criticism and re-definition.

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4: Processual Archaeology: the New Archaeology comes of age

Andrew Gardner

The initial enthusiasm and optimism of the New Archaeology was gradually tempered during the 1970s and 1980s, as it was recognised that new objectives were not, on their own, sufficient. More challenging objectives demanded a far more detailed understanding of the archaeological record, and how it was formed, to enable reliable behavioural inferences about the past to be drawn. Archaeological concepts and methods thus had to develop hand in hand with behavioural models. This increasingly threw into question the relationships between data and theory, and between material patterns and their interpretation. Many of these interpretive gaps were addressed by Michael Schiffer, in terms of the formation processes of the archaeological record, and by Lewis Binford, as problems of ‘Middle Range Theory’. Such processualists anticipated that universal and generalisable models could be constructed to aid in archaeological interpretation.

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5: Problems with Processualism

Andrew Gardner

The early promise of the New Archaeology had, by the late 1970s, failed to be fulfilled for some archaeologists, who began to feel that certain key characteristics of material culture - and therefore human life - were being overlooked. In particular, symbolism, meaning and ideology had been sidelined, and the social and political relations between different groups of people (as opposed to the ecological relations between people and the environment) seemed to have been ignored. Consideration of these problems led, in the early 1980s, to the emergence of a self-proclaimed 'post-processual' archaeology, which drew on diverse sources of social theory and sought to challenge the supposed scientific objectivity claimed by processualists.

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6: Diversification in Post-processual Archaeologies

Andrew Gardner

Post-processual archaeology has always been a varied ‘school’, including scholars influenced by structuralism, Marxism, feminism, critical theory and other sets of ideas. Through the 1990s and early 2000s, this diversity increased, resulting in the appearance of a new label, ‘interpretive archaeologies’, emphasising the plurality of perspectives. Some archaeologists have applied particular bodies of theory to case-studies from prehistory to the post-Medieval world, while others have focused more on the relationships between past and present, and the reciprocal relations between modern ethnic, gender and class politics and archaeological interpretations. In this lecture, we will look at these developments, and at how scholars working more in traditional or processual frameworks have also selectively adopted some of the concerns of post-processualism.

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7. Current Debates in Global Archaeology

Andrew Gardner

While a chronological approach to the history of archaeological thought tends to give the impression that one ‘school’ succeeds another, in fact the different traditions overlap and interact in a more complex way, especially when viewed on a global scale. Different regional communities of archaeologists around the world have engaged selectively with the movements we have considered up to now, and increasingly contribute to an international debate about archaeological priorities. Meanwhile, archaeological theory in the UK and the

US is an increasingly fragmented field, as represented at recent meetings of the Theoretical Archaeology Group conference. We will conclude the chronological part of the module in this lecture by considering the contemporary scene, looking at some of the key issues globally, and the main arguments closer to home. This then sets the scene for the more thematic second half of the module.

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Also look at the website documenting past TAG (Theoretical Archaeology Group) conferences:

<https://antiquity.ac.uk/TAG>

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8: Theorising Fieldwork

Andrew Gardner

Having charted the main developments in archaeological theory over the last half-century, we need to consider their impact on field research. It is true that one sometimes - but by no means always - finds an opinion among some field archaeologists that theory is largely irrelevant to the process of excavation and the recording of material culture. The contending priorities of rescue versus research fieldwork have exacerbated this perceived separation in recent decades. This lecture explores the relationship between theory and fieldwork, arguing that the choice of technical methods that are used by archaeologists, and the interpretative processes that form an essential part of archaeological excavation and survey work, are strongly influenced by theoretical perspectives. This lecture will also demonstrate why an appreciation of major theoretical trends and approaches can only contribute to better fieldwork.

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9: Theories, Methods and Data: the case of Stonehenge

Andrew Gardner

Having reviewed the interaction between theory and practice in general terms, lectures 9 and 10 take specific case studies to illustrate this relationship in more depth. The reflexive relationships between question and approach, theory, methods and data are explored through the case of Stonehenge in this lecture. Over a century of investigations at Stonehenge, the questions asked have defined the types of data viewed as relevant and the methods employed to obtain them. In the context of a concrete example, it can be seen that, contrary to views put forward in polemical writings espousing new perspectives, new approaches usually build directly on (challenging, refining and expanding) existing approaches. In this sense, new research tends to complement earlier work, rather than replace it completely, though challenges to earlier assumptions also constantly require adjustment of our perspectives.

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10: Theories, Methods and Data: Hadrian's Wall

Andrew Gardner

It is widely accepted that the sub-disciplines which deal with historical periods, from Egyptology and Classical archaeology to Post-Medieval archaeology, have been less well-represented in theoretical debate than prehistoric studies. The reason for this is simple: textual evidence has been perceived as filling the interpretive gap that theory fills in prehistoric archaeology. This, however, is a gross misconception, and it has frequently left historical archaeologists lagging behind both historians and other archaeologists in the sophistication of their approaches to the past. In fact, historical periods offer both enormous challenges - as written sources are just more material culture that we have to interpret - and enormous potential for examining social and cultural dynamics with a wide range of evidence. The case study used to illustrate these points is the archaeology of Hadrian's Wall, one of the most well-known monuments of Roman Britain. Theories of the significance of the Wall have moved from traditional understandings structured almost entirely by classical sources (sometimes misunderstood) to recent interpretations revealing more processual and post-processual influences, which increasingly challenge many previously-held assumptions about the nature of frontier society. The post-Roman impact of the Wall on British society is also much more seriously considered now, particularly through the recent Tales of the Frontier project in Durham (<http://www.dur.ac.uk/roman.centre/hadrianswall/>).

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11: Time: the challenges of temporal scale and perception

Andrew Gardner

Time is at once the most obvious context within which archaeology operates, and the concept most taken for granted within the discipline. Archaeologists have generally been primarily concerned with chronology, but the ordering of events along a time-line is only

one way of experiencing time, and certainly one which not all past cultures prioritized. There are also, of course, many problems with the resolution at which ‘events’ can be discerned in the archaeological record, particularly in deep prehistory. In debates about time since the 1980s, archaeologists in the processual tradition have tended to focus on the latter issue, while post-processualists have been interested in cultural variability in the understanding of time, and the fundamental relationship between past and present that underpins the whole enterprise of archaeology. We will examine both strands, and key areas where they cross over, in this lecture.

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12: Space: current approaches to landscape experience

Andrew Gardner

During the 1980s, post-processual approaches reacted against the universal generalising of ideal processual models, and encouraged researchers to consider the symbolic aspects of landscape, and how both environments and landscapes were socially perceived and constructed phenomena. This has been most extensively explored as a phenomenological perspective. In the 1990s Geographical Information Systems (GIS) began to play a more prominent role in the assembly and analysis of geographical data, allowing broad-based reconstructions of past landscapes, and initially saw a return to environmental determinist models, which was duly criticized. An alternative opportunity presented by such models, however, has been to model potential perceptions of past landscapes (e.g. viewsheds), as well as visualisations of reconstructions of the landscape as it could have been perceived and experienced in the past. Much contemporary work attempts to draw inspiration from interpretative approaches to landscape, while also acknowledging the constraints and

opportunities afforded by the environment in attempts to explain human responses and choices in past peoples' creation of, and engagement with cultural landscapes.

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13: Approaches to Artefacts: typologies to active material culture

Andrew Gardner

As conceptualised in Hawkes' ladder of archaeological inference, past technologies were straightforward to analyse, interpret and understand, as long as that understanding was primarily descriptive: what material and how fabricated. The increasing incorporation of scientific methods of materials analysis into archaeology in the post-war years permitted increasingly complex questions to be asked, and technological issues are now recognised as

anything but straightforward. In parallel, the development of dating technologies freed artefact typologies from evolutionary assumptions and a primary chronological interest in stylistic variation. This has allowed artefact form and technology to be explored as variables in their own right, in the context of new theoretical frameworks which stress the manifold ways in which objects mediate human relationships. Questions of intentionality, design, and the interaction between function and meaning have thus been increasingly addressed. In this lecture, we will review the development of approaches to material culture up to the present, and examine how the different paradigms of archaeological thought converge around the complex issue of style.

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14: Meaning and Materiality: current approaches to objects

Andrew Gardner

While some of the current approaches to the interpretation of artefacts continue in the

footsteps of well-established traditions, others adopt radically new perspectives. Discussion of the symbolic significance of artefacts has continued to develop, with a range of alternative semiotic approaches that treat objects as partially language-like in their significance. At the same time, the reaction against treating objects as ‘texts’ which began in the 1990s has increasingly manifest itself in the debate about materiality. The notion that things have distinctive roles to play in human life has been a major area of interest in archaeological theory which has also had an influence outside of our discipline. Approaches here include various forms of network theory, and also interpretations that challenge traditional notions of agency and personhood. Meanwhile, evolutionary approaches prioritise the adaptive functions of material culture. In reviewing these current debates, this lecture will also set the scene for the following sessions addressing the major contemporary approaches to human societies deployed in archaeology.

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15: The Individual, Agency and Practice

Andrew Gardner

The issue of ‘agency’ - of how people have active power in creating and changing society - has been a major concern of the post-processual movement. Archaeologists have used ‘agency theory’ to combine an interest in meaning and context with an understanding of how social change is produced. Recently, however, doubts have been raised about how the idea of agency should be defined, and also about how one can ‘excavate agency’. In addressing these concerns, we will see how conceptualising agency is about putting active, thoughtful people - rather than abstract cultural processes - back into our accounts of the past, and that there is abundant evidence available to support this. We will also explore the implications of the concept of practice – what agents do – for the interpretation of material culture patterning.

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16: Social Identity and Personhood

Andrew Gardner

The interest in agency and individual lives and identities which has been a feature of post-processual archaeology has recently led to consideration of the nature of self-identity, and how this has related to the body (as well as to material culture) in the past. The concept of the individual ‘person’ seems self-evident and natural, but in fact there is considerable cultural variation in the anthropological present in how self-identity is conceived and expressed. Research in this vein can be seen in the context of long-standing archaeological interest in various forms of group identity, such as ethnicity, gender, age and status, all of which wrestle with similar problems. These include not only how to disentangle the different identities that items of material culture may signify, but also how identities should be conceived – as essentially static and fixed, with rigid boundaries, or as highly fluid and open to construction and transformation. However the concept is understood, questions of identity are undoubtedly a major aspect of the relevance of archaeology in the present.

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- Sofaer, J. 2006. *The Body as Material Culture. A Theoretical Osteoarchaeology*. Cambridge: Cambridge University Press. [INST ARCH AH SOF]
- Stark, M. (ed.) 1998. *The Archaeology of Social Boundaries*. Washington: Smithsonian. [ISSUE DESK IOA STA 4; INST ARCH AH STA]
- Steadman, S.R. and Ross, J.C. (eds) 2010. *Agency and Identity in the Ancient Near East: new paths forward*. London: Equinox. [INST ARCH DBA 100 STE]
- Thomas, J. 2000. Culture and identity. In G. Barker (ed.) *Companion Encyclopedia of Archaeology*, Vol. 1, 431-69. London: Routledge. [INST ARCH AH BAR]

- Thomas, J. 2004. *Archaeology and Modernity*. London: Routledge. (Chapter 6). [INST ARCH AH THO]
- Watts, C.M. (ed.) 2013. *Relational archaeologies: humans, animals, things*. London: Routledge. [INST ARCH AH WAT]
- Whitehouse, R. 2011. Cultural and biological approaches to the body in archaeology: can they be reconciled? In E. Cochrane and A. Gardner (eds.) *Evolutionary and Interpretive Archaeologies. A dialogue*, 227-44. Walnut Creek: Left Coast Press. [INST ARCH AH COC]
- Whitley, J. 2013. Homer's entangled objects: narrative, agency and personhood in and out of Iron Age texts. *Cambridge Archaeological Journal* 23(3), 395-416. [INST ARCH Pers; <www>]
- Wilkinson, D. 2013. The Emperor's new body: personhood, ontology and the Inka sovereign. *Cambridge Archaeological Journal* 23(3), 417-32. [INST ARCH Pers; <www>]
- Yates, T. 1993. Frameworks for an archaeology of the body. In C. Tilley (ed.) *Interpretative Archaeology*, 31-72. Oxford: Berg. [INST ARCH AH TIL; <www>]

17: Evolution, adaptation and human decision-making

Mark Lake

This lecture provides a brief introduction to modern biological evolutionary theory and discusses some of the criticisms that have been levelled at attempts to apply it to the study of the human past. It then goes on to consider how biology fashions individual decision-making and gives examples of archaeological applications of behavioural ecology and evolutionary psychology.

Essential reading

- Bentley, R.A., Lipo, C., Maschner H.D.G. and Marler, B. 2008. Darwinian Archaeologies. In R.A. Bentley, H.D.G. Maschner and C. Chippendale (eds) *Handbook of Archaeological Theories*, 109-32. Lanham: AltaMira Press. [ISSUE DESK IOA BEN 10; INST ARCH AF BEN; <www>]
- Codding, B.F. and D.W. Bird. 2015. Behavioral Ecology and the Future of Archaeological Science. *Journal of Archaeological Science* 56, 9-20. [<www>]
- Shennan, S. 2002. *Genes, Memes, and Human History*. London: Thames and Hudson. (Especially chapters 1, 6 and 7) [ISSUE DESK IoA SHE 10; INST ARCH BB 1 SHE]

Further reading

- Bettinger, R.L. 1991. *Hunter-Gatherers: Archaeological and Evolutionary Theory*. New York: Plenum Press. [INST ARCH BC 100 BET]
- Bliege Bird, R. and Smith, E.A., 2005. Signaling Theory, Strategic Interaction and Symbolic Capital. *Current Anthropology* 46, 221-248. [<www>]
- Boone, J. and Smith, E. A. 1998. Is it Evolution Yet? A Critique of Evolutionary Archaeology. *Current Anthropology* 39, 141-174 (especially the various comments) [ANTHROPOLOGY PERS; <www>]
- Cochrane, E. and Gardner, A. (eds) 2011. *Evolutionary and Interpretive Archaeologies: A Dialogue*. Walnut Creek: Left Coast Press. (esp. papers by Gardner & Cochrane; Collieran & Mace; Shennan) [INST ARCH AH COC]
- Currie, T. and Mace, R. 2011. Mode and tempo in the evolution of socio-political organization: reconciling 'Darwinian' and 'Spencerian' evolutionary approaches in anthropology. *Phil. Trans. R. Soc. B* 366 [1567], 1108-1117. <www>

- Kristiansen, K. 2004. Genes versus agents. A discussion of the widening theoretical gap in archaeology. *Archaeological Dialogues* 11, 77-99. [INST ARCH Pers; <www>]
- Mattison, S., et al. 2016. The Evolution of Inequality. *Evolutionary Anthropology* 25:184-199.
- Mithen, S. J. 1996. *The Prehistory of the Mind: A Search for the Origins of Art, Religion and Science*. London: Thames & Hudson. [INST ARCH BB 1 MIT]
- Mithen, S. J. 1990. *Thoughtful Foragers: A Study of Prehistoric Decision Making*. Cambridge: Cambridge University Press. [INST ARCH BC 100 MIT]
- Page, A.E., et al. 2016. Reproductive Trade-Offs in Extant Hunter-Gatherers Suggest Adaptive Mechanism for the Neolithic expansion. *Proceedings of the National Academy of Science* 13, 4694- 4699. [<www>]
- Richerson, P.J and Boyd, R. 2005. *Not by Genes Alone: How Culture Transformed Human Evolution*. Chicago: University of Chicago Press. [INST ARCH BB 1 RIC]
- Winterhalder, B. 2001. The behavioral ecology of hunter-gatherers. In C. Panter-Brick, R.M. Layton and P. Rowley-Conwy (eds), *Hunter-Gatherers: an Interdisciplinary Perspective*, 12-38. Cambridge: Cambridge University Press. [INST ARCH BD 10 PAN]
- Winterhalder, B., Kennett, D.J., Grote, M.N. and Bartruff, J. 2010. Ideal Free Settlement of California's Northern Channel Islands. *Journal of Anthropological Archaeology* 29, 469-490. [ANTHROPOLOGY Pers; <www>]

18: Evolution and cultural change

Mark Lake

This lecture considers the claim that culture evolves, either literally, or in a manner that is strongly analogous to biological evolution. It outlines some of the forms of social learning that give rise to the spread of artefacts and ideas and then gives examples of the archaeological application of 'population thinking' and theory and method borrowed from evolutionary biology.

Essential reading

- Mesoudi, A. 2015. Cultural Evolution: A Review of Theory, Findings and Controversies. *Evolutionary Biology*. doi:10.1007/s11692-015-9320-0 [<www>]
- O'Brien, M.J. and Laland, K.N. 2012. Genes, Culture, and Agriculture: An Example of Human Niche Construction. *Current Anthropology* 53, 434-470. [<www>]
- Shennan, S. 2011. Descent with modification and the archaeological record. *Philosophical Transactions of the Royal Society B: Biological Sciences* 366, 1070-1079. [BIOLOGICAL SCIENCES Pers; <www>]

Further reading

- Andersson, C. 2011. Paleolithic Punctuations and Equilibria: Did Retention Rather Than Invention Limit Technological Evolution? *Paleoanthropology* 2011, 243-259. [<www>]
- Aunger, R. (ed.) 2000. *Darwinizing Culture: The Status of Memetics as a Science*. Oxford: Oxford University Press. [PSYCHOLOGY D 10 AUN]
- Bentley, R. A., Hahn, M. W. and Shennan, S. J. 2004. Random Drift and Culture Change. *Proceedings of the Royal Society of London B* 271, 1443-1450. [<www>]
- Bentley, R.A., Lipo, C., Maschner H.D.G. and Marler, B. 2008. Darwinian Archaeologies. In R.A. Bentley, H.D.G. Maschner and C. Chippendale (eds) *Handbook of Archaeological Theories*, 109-32. Lanham: AltaMira Press. [ISSUE DESK IOA BEN]

- 10; INST ARCH AF BEN; <www>]
- Boyd, R. and Richerson, P.J. 1985. *Culture and the Evolutionary Process*, Chicago: Chicago University Press. [Science short loan BOY; PSYCHOLOGY D 10 BOY]
- Collard, M. and Tehrani, J. 2005. Phylogenesis versus Ethnogenesis in Turkmen Cultural Evolution. In C.J. Holden, R. Mace, and S. Shennan (eds.) *The Evolution of Cultural Diversity: A Phylogenetic Approach*, 109-132. London: UCL Press. [INST ARCH BB 1 MAC; ANTHROPOLOGY D 6 MAC]
- Coward, F., Shennan, S., Colledge, S., Conolly, J. and Collard, M. 2008. The spread of Neolithic plant economies from the Near East to northwest Europe: a phylogenetic analysis. *Journal of Archaeological Science* 35(1), 42-56. [<www>]
- Holden, C.J. and Mace, R. 2005. The Cow is the Enemy of Matriliney: Using Phylogenetic Methods to Investigate Cultural Evolution in Africa. In: C.J. Holden, R. Mace and S. Shennan (eds.) *The Evolution of Cultural Diversity: A Phylogenetic Approach*, 217-234. London: UCL Press. [INST ARCH BB 1 MAC; ANTHROPOLOGY D 6 MAC]
- Lake, M. and Venti, J. 2009. Quantitative Analysis of Macroevolutionary Patterning in Technological Evolution: Bicycle Design from 1800 to 2000. In S.J. Shennan (ed.), *Pattern and Process in Cultural Evolution*, 147-174. Berkeley: University of California Press. [INST ARCH AH SHE]
- Lyman, R.L. and O'Brien, M.J. 2000. Measuring and Explaining Change in Artifact Variation with Clade-Diversity Diagrams. *Journal of Anthropological Archaeology* 19, 39-74. [<www>]
- Michael J. O'Brien, Buchanan, B. & Eren, Metin I. 2016. Clovis Colonization of East-ern North America: A Phylogenetic Approach, *Science & Technology of Archaeological Research*, 2, 67-89 [<www>]
- Powell, A., Shennan, S. and Thomas, M.G. 2009. Late Pleistocene Demography and the Appearance of Modern Human Behavior. *Science* 324, 1298-1301. [<www>]
- Prentiss, A.M., et al. 2015. Cultural macroevolution among high latitude hunter gatherers: a phylogenetic study of the Arctic Small Tool tradition. *Journal of Archaeological Science* 59, 64-79. [<www>]
- Richerson, P.J and Boyd, R. 2005. *Not by Genes Alone: How Culture Transformed Human Evolution*. Chicago: University of Chicago Press. [INST ARCH BB 1 RIC]
- Shennan, S. 2008. Evolution in archaeology. *Annual Review of Anthropology* 37: 75-91. [Science ANTHROPOLOGY Pers; <www>]
- Shennan, S. 2002. *Genes, Memes and Human History: Darwinian Archaeology and Cultural Evolution*. London: Thames & Hudson. [INST ARCH BB 1 SHE]

19: Archaeology and Gender

Gabe Moshenska

A concern with gender issues only began to receive serious attention in archaeology in the 1990s, decades after debates began in other social sciences. Initially the principal concerns followed the pattern of other disciplines, with the objectives to identify women in the past, recognise female contributions in the development of past societies, and to document and attempt to address past and present professional inequalities in the field. As in other fields, the initial feminist-inspired corrective focus on women in the past has generally broadened out to consider a much wider range of gender-inspired issues, including the activities, roles and statuses of men, women and children in the past, sexualities, and how gender identities have been constructed. From distinct beginnings, gender archaeology has both paralleled but also added its own specific criticisms and interests to developing post-processual archaeology. Because of its origins in political feminism, it has served to open up

mainstream interests in multiple perspectives in and on the past, for example in providing an effective challenge to the elite, urban, literate and male bias of much historical testimony which had implicitly been adopted by archaeologists.

Essential reading

- Moral, E. 2016. Qu(e)rying sex and gender in archaeology: a critique of the ‘third’ and other sexual categories. *Journal of Archaeological Method and Theory* 23, 788-809. [INST ARCH Pers; <www>]
- Shipley, L. 2015. Leaping to conclusions: archaeology, gender and digital news media. *Antiquity* 89(344), 472-77. [INST ARCH Pers; <www>]
- Whitehouse, R. 1998. Feminism and archaeology: an awkward relationship. *Papers from the Institute of Archaeology* 9: 1-7. [INST ARCH Pers; <www>]

Further reading

- Carr, L.C. 2012. *Tessa Verney Wheeler: women and archaeology before World War Two*. Oxford: O.U.P. [INST ARCH AF10 CAR]
- Conkey, M. and Gero, J. 1997. Programme to practice: gender and feminism in archaeology. *Annual Review of Anthropology* 26: 411-37. [Science ANTHROPOLOGY Pers; <www>]
- Conkey, M. and Spector, J. 1984. Archaeology and the study of gender. In M.B. Schiffer (ed.) *Advances in Archaeological Method and Theory*, Vol. 7, 1-29. New York: Academic Press. [INST ARCH Pers; Science ANTHROPOLOGY C 9 SCH; <www>]
- Conkey, M. 2007. Questioning theory: is there a gender of theory in archaeology? *Journal of Archaeological Method and Theory* 14: 285-310. [INST ARCH Pers; <www>]
- Dowson, T. A. 2000. Homosexuality, queer theory, and archaeology. In J. Thomas (ed.) *Interpretive Archaeology: A Reader*, 283-89. London: Leicester University Press. [INST ARCH AH THO; <www>]
- Engelstad, E. 1991. Images of power and contradiction: feminist theory and post-processual archaeology. *Antiquity* 65: 502-14. [INST ARCH Pers; <www>]
- Geller, P. 2009. Identity and difference: complicating gender in archaeology. *Annual Review of Anthropology* 38: 65-81. [Science ANTHROPOLOGY Pers; <www>]
- Gilchrist, R. 1991. Women’s archaeology? Political feminism, gender theory and historical revision. *Antiquity* 65:495-501. [INST ARCH Pers; <www>]
- Gilchrist, R. 2004. Archaeology and the life course: a time and age for gender. In L. Meskell and R. Preucel (eds) *A Companion to Social Archaeology*, 142-60. Oxford: Blackwell. [INST ARCH BD MES; <www>]
- Hamilton, S., Whitehouse, R. and Wright, K. 2007. Introduction. In S. Hamilton, R. Whitehouse and K. Wright (eds) *Archaeology and Women; Ancient and Modern Issues*. (Introduction and Section 1.) Walnut Creek: Left Coast Press. [ISSUE DESK IOA HAM 3; INST ARCH BD 20 HAM; ISSUE DESK IOA HAM 3; <www>]
- Hastorf, C. 1991. Gender, space, and food in prehistory. In J. Gero and M. Conkey (eds) *Engendering Archaeology. Women and prehistory*, 132-59. Oxford, Blackwell. [INST ARCH BD 20 GER]
- Hays-Gilpin, K. 2008. Gender. In R.A. Bentley, H.D.G. Maschner and C. Chippindale (eds.) *Handbook of Archaeological Theories*, 335-49. Walnut Creek: AltaMira Press. [ISSUE DESK IOA BEN 10; INST ARCH AF BEN; <www>]
- Hill, E. 1998. Gender-informed archaeology: the priority of definition, the use of analogy, and the multivariate approach. *Journal of Archaeological Method and Theory* 5: 99-128. [INST ARCH Pers; <www>]
- Joyce, R. 2004. Embodied subjectivity: gender, femininity, masculinity, sexuality. In L.

- Meskell and R. Preucel (eds) *A Companion to Social Archaeology*, 82-95. Oxford: Blackwell. [INST ARCH BD MES; <www>]
- Moore, H. 1994. Bodies on the move: gender, power and material culture. In H. Moore. *A Passion for Difference*, 71-85. Cambridge: Polity Press. [Science ANTHROPOLOGY D 47 MOO; <www>]. Reprinted in J. Thomas (ed.) 2000. *Interpretive Archaeology: A Reader*, 317-28. London: Leicester University Press [<www>].
- Nelson, S.M. (ed.) 2006. *Handbook of Gender in Archaeology*. Lanham: AltaMira Press [ISSUE DESK IOA NEL 3]
- Pope, R. 2011. Processual archaeology and gender politics. The loss of innocence. *Archaeological Dialogues* 18: 59-86. [INST ARCH Pers; <www>]
- Rega, E. 1996. Age, gender and biological reality in the Early Bronze Age cemetery at Mokrin. In J. Moore and E. Scott (eds) *Invisible People and Processes. Writing gender and childhood into European archaeology*. Leicester: Leicester University Press. [INST ARCH BD 20 MOO; <www>]
- Rotman, D.L. 2009. *Historical Archaeology of Gendered Lives*. New York: Springer. [<www>]
- Sandell, R. 2016. *Museums, Moralities and Human Rights*. London: Routledge. [<www>]
- Sørensen, M.L.S. 2000. *Gender Archaeology*. Cambridge: Polity Press. [ISSUE DESK IOA SOR; INST ARCH BD 20 SOR; ANTHROPOLOGY C9 SOR]
- Spector, J.D. 1991. What this awl means: towards a feminist archaeology. In J. Gero and M. Conkey (eds) *Engendering Archaeology: Women and Prehistory*, 388-406. Oxford: Blackwell. [INST ARCH BD 20 GER; <www>]
- Treherne, P. 1995. The warrior's beauty: the masculine body and self-identity in Bronze-Age Europe. *Journal of European Archaeology* 3(1): 105-44. [INST ARCH Pers; <www>] (cf. review discussion of this article in EJA 20(1), 2017).
- Tringham, R. 1994. Engendered places in prehistory. *Gender, Place and Culture* 1: 169-203. [GEOGRAPHY Pers; <www>]. Reprinted in J. Thomas (ed.) 2000. *Interpretive Archaeology. A Reader*, 329-57. London: Leicester University Press [<www>].
- Voss, B. and Casella, E.C. (eds) 2012. *The Archaeology of Colonialism: intimate encounters and sexual effects*. Cambridge: Cambridge University Press. [INST ARCH AH VOS; <www>]
- Wylie, A. 1991. Gender theory and the archaeological record: why is there no archaeology of gender? In J. Gero and M. Conkey (eds) *Engendering Archaeology. Women and Prehistory*, 31-54. Oxford: Blackwell. [INST ARCH BD 20 GER]
- Wylie, A. 1992. The interplay of evidential constraints and political interests: recent archaeological research on gender. *American Antiquity* 57: 15-35. [INST ARCH Pers; <www>]
- Wylie, A. 2007. Doing archaeology as a feminist: an introduction. *Journal of Archaeological Method and Theory* 14: 209-16. [INST ARCH Pers; <www>]

20: The Politics of Archaeology

Gabe Moshenska

The acceptance of multiple readings of the past within archaeology has developed alongside a growing interest and engagement with non-archaeological approaches to understanding the past. Whilst most archaeologists probably welcome these changes as part of archaeology's re-examination of its purpose and scope, this lecture examines how different readings of the archaeological record can have important political consequences. The case studies we will examine show that, while engagement with a plurality of perspectives within the discipline is a positive step away from authoritative narratives which rely on unquestioned

understandings, the future of the discipline also depends upon demonstrating that archaeology can make knowledgeable statements about the past, that are also considered relevant to society.

Essential reading

- Brophy, K. 2018. The Brexit hypothesis and prehistory. *Antiquity* 92 (366), 1650-1658 (plus comments and reply). [INST ARCH Pers; <www>]
- Niklasson, E. and Hølleland, H. 2018. The Scandinavian far-right and the new politicisation of heritage. *Journal of Social Archaeology* 17(2), 138-162. [INST ARCH Pers; <www>]
- Trigger, B. 1984. Alternative archaeologies: nationalist, colonialist, imperialist. *Man* 19:355-70. [Science ANTHROPOLOGY Pers; <www>]

Further reading

- Arnold, B. 1990. The past as propaganda: totalitarian archaeology in Nazi Germany. *Antiquity* 64: 464-78. [INST ARCH Pers; <www>]
- Atkinson, J.A., Banks, I. and O'Sullivan, J. (eds) 1996. *Nationalism and Archaeology*. Glasgow: Cruithne Press. [INST ARCH AF ATK]
- Bernbeck, R. and Pollock, S. 1996. Ayodhya, archaeology and identity. *Current Anthropology* 37 (Supplement): S138-S142. [Science ANTHROPOLOGY Pers; <www>]
- Bernbeck, R. and Pollock, S. 2004. The political economy of archaeological practice and the production of heritage in the Middle East: 335-52. In L. Meskell and R. Preucel (eds) *A Companion to Social Archaeology*. Oxford: Blackwell. [INST ARCH BD MES; <www>]
- Bonacchi, C., Altaweel, M. and Krzyzanska, M. 2018. The heritage of Brexit: roles of the past in the construction of political identities through social media. *Journal of Social Archaeology* 18(2), 174-192. [INST ARCH Pers; <www>]
- Brück, J. and Nilsson Stutz, L. 2016. Is archaeology still the project of nation states? An editorial comment. *Archaeological Dialogues* 23(1): 1-3 (and following discussion papers). [INST ARCH Pers; <www>]
- Colwell-Chanthaphonh, C. 2012. Archaeology and indigenous collaboration. In I. Hodder (ed.) *Archaeological Theory Today*, 267-91. Cambridge: Polity. [INST ARCH AH HOD; ISSUE DESK IOA HOD 18]
- De Cesari C. 2015. Post-colonial ruins: archaeologies of political violence and IS. *Anthropology Today*, 31(6): 22-6. [<www>].
- Fagan, G.G. (ed.) 2006. *Archaeological Fantasies*. London: Routledge. [INST ARCH AH FAG]
- Fowler, D., Jolie, E. and Salter, M. 2008. Archaeological ethics in context and practice. In R.A. Bentley, H.D.G. Maschner and C. Chippindale (eds.) *Handbook of Archaeological Theories*, 409-22. Walnut Creek: AltaMira Press. [ISSUE DESK IOA BEN 10; INST ARCH AF BEN; <www>]
- Gardner, A. 2017. Brexit, boundaries, and imperial identities – a comparative view. *Journal of Social Archaeology* 17(1), 3-26. [INST ARCH Pers; <www>]
- Gosden, C. 2012. Postcolonial archaeology. In I. Hodder (ed.) *Archaeological Theory Today*, 251-66. Cambridge: Polity Press (2nd edition). [ISSUE DESK IOA HOD 18; IOA AH HOD]
- Gosden, C. 2004. The past and foreign countries: colonial and post-colonial archaeology and anthropology. In L. Meskell and R. Preucel (eds) *A Companion to Social Archaeology*, 161-78. Oxford: Blackwell. [INST ARCH BD MES; <www>]

- James, S. 1999. *The Atlantic Celts: ancient people or modern invention?* London: British Museum Press. [INST ARCH DA 161 JAM; ISSUE DESK IOA JAM]
- Kohl, P.L. and Fawcett, C. 1995. Archaeology in the service of the state: theoretical considerations. In Kohl, P. L. and Fawcett, C. (eds) *Nationalism, Politics, and the Practice of Archaeology*, 3-18. Cambridge: Cambridge University Press. [ISSUE DESK INST ARCH KOH; INST ARCH AF KOH; <www>]
- Kohl, P. 1998. Nationalism and archaeology: on the constructions of nations and the reconstructions of the remote past. *Annual Review of Anthropology* 27: 223-46. [Science ANTHROPOLOGY Pers; <www>]
- Layton, R. (ed.) 1994. *Who needs the past? Indigenous values and archaeology*. London: Routledge. [INST ARCH AH LAY; ISSUE DESK IOA LAY 3]
- Leone, M. and R. Preucel. 1992. Archaeology in a democratic society: a critical perspective. In L. Wandsnider (ed.) *Quandaries and Quests. Visions of archaeology's future*, 115-35. Carbondale: Southern Illinois University. [INST ARCH AH WAN]
- Leone, M.P. et al. 1995. Can an African-American historical archaeology be an alternative voice? In I. Hodder et al. (eds) *Interpreting Archaeology*, 110-24. London: Routledge. [ISSUE DESK IOA HOD 1; INST ARCH AH HOD; <www>]
- Leone, M.P. 2005. *The Archaeology of Liberty in an American Capital*. Berkeley: University of California Press. [INST ARCH DED 16 LEO]
- McGuire, R. 2004. Contested pasts: archaeology and Native Americans. In L. Meskell and R. Preucel (eds) *A Companion to Social Archaeology*, 374-95. Oxford: Blackwell. [INST ARCH BD MES; <www>]
- McGuire, R. 2008. *Archaeology as Political Action*. Berkeley: University of California Press. [INST ARCH AH MCG]
- Meskell, L. (ed.) 1998. *Archaeology Under Fire*. London: Routledge. [ISSUE DESK IOA MES 2; INST ARCH AF MES]
- Meskell, L. 2002. The intersection of identity and politics in archaeology. *Annual Review of Anthropology* 31: 279-301. [Science ANTHROPOLOGY Pers; <www>]
- Murray, T. 1993. Communication and the importance of disciplinary communities: who owns the past? In N. Yoffee and A. Sherratt (eds) *Archaeological Theory: Who Sets the Agenda?*, 105-16. Cambridge: Cambridge University Press. [ISSUE DESK IOA YOF; INST ARCH AH YOF; <www>]
- Parker Pearson, M., Schadla-Hall, T. and Moshenska, G. 2011. Resolving the human remains crisis in British archaeology. *Papers from the Institute of Archaeology*, 21, 5-9 (plus comments and reply). [INST ARCH Pers; <www>]
- Ratnagar, S. 2004. Archaeology at the heart of a political confrontation. *Current Anthropology* 45: 239-59. [Science ANTHROPOLOGY Pers; <www>]
- Reid, D.M. 2002. *Whose Pharaohs? Archaeology, museums and Egyptian national identity from Napoleon to World War I*. Berkeley, CA: U.C.P. [EGYPTOLOGY A 8 REI]
- Saitta, D.J. 2007. *The Archaeology of Collective Action*. Gainesville: University Press of Florida. [INST ARCH DED 100 SAI]
- Smith, L. 2004. *Archaeological Theory and the Politics of Cultural Heritage*. London: Routledge. [INST ARCH AG SMI]
- Stottman, M.J. (ed.) 2010. *Archaeologists as Activists: can archaeologists change the world?* Tuscaloosa: University of Alabama Press. [INST ARCH AF STO]
- Tarlow, S. and Stutz, L.N. 2013. Can an archaeologist be a public intellectual? *Archaeological Dialogues* 20(1), 1-5 (plus subsequent debate articles, -79). [INST ARCH Pers; <www>]
- Thomas, D.H. 2000. *Skull Wars: Kennewick Man, Archaeology and the Battle for Native American Identity*. New York: Basic Books. [INST ARCH DED 100 THO]

- Tilley, C. 1989. Archaeology as socio-political action in the present. In V. Pinsky and A. Wylie (eds) *Critical Traditions in Contemporary Archaeology*. Cambridge: Cambridge University Press:104-16. [ISSUE DESK INST ARCH AH PIN; INST ARCH AH PIN; <www>]
- Trigger, B. 1980. Archaeology and the image of the American Indian. *American Antiquity* 45: 662-76. [INST ARCH Pers; <www>]
- Wylie, A. 1992. The interplay of evidential constraints and political interests: recent archaeological research on gender. *American Antiquity* 57: 15-35. [INST ARCH Pers; <www>]
- Wylie, A. 1995. Alternative histories. Epistemic disunity and political integrity. In P. Schmidt and T. Patterson (eds) *Making Alternative Histories*. Santa Fe: School of American Research: 255-72. [INST ARCH AH SCH; Science ANTHROPOLOGY C7 SCH]
- Zimmerman, L.J., Vitelli, K.D. and Hollowell-Zimmer, J. (eds.) 2003. *Ethical Issues in Archaeology*. Walnut Creek: AltaMira Press. [INST ARCH AF ZIM]