ARCL0091: PUBLIC ARCHAEOLOGY

2023-24, Terms 1 and 2
IoA Room 410

MA/MSc module, 30 credits
Coordinator: Gabriel Moshenska

g.moshenska@ucl.ac.uk
~~Room~~ Office 322A, office hours Weds 11-1 by appointment

1. MODULE OVERVIEW

Module description

The MA in Public Archaeology at UCL Institute of Archaeology was developed to study the role and impact of archaeology in its wider social, economic and political context. This is fundamentally a set of ethical inquiries, critiques, discussions and debates. This is the core module for the degree, worth 30 credits. It is also available as an option for students on other degree programmes, who are most welcome.

Module Aims

The course introduces students to the wide range of areas in which archaeology has an impact outside of the academic world. Many of these are interlinked, and specifically it has the following aims:

1. to examine the ways in which archaeology is manipulated and presented in the political sphere, both historically and currently, and its uses in social contexts.
2. to critically examine the ways in which archaeology is presented to the public across the world.
3. to engage in the debate on the differing values attached to archaeology and archaeological activity.

Learning Outcomes

On successful completion of the course students should be able to demonstrate critical reading and reflection with regard to archaeological sites, texts, museums, policies. They should be able to apply these critical faculties in real-world scenarios, and to be able to present their analyses through written work and oral presentations. They should have developed strongly held, well-supported opinions about a range of issues within archaeology, and be able to articulate and defend them passionately and effectively.

Methods of Assessment

The course is assessed by means of three essays, of 1000, 2000 and 3000 words. All essays should be fully referenced. Your attention is drawn to the methods of presentation and referencing in the MA and MSc student handbook.

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 post any general queries relating to module content, assessments and administration in the Moodle Q&A forum, or by email to the course coordinator. These will be checked regularly.
- For personal queries, please contact the co-ordinator by email.

Week-by-week summary

TERM 1: Weds 2-4pm ~~and Thurs 4-6pm, all sessions~~ in Room 410

WEEK	DATE	TOPIC	LECTURER
1	Oct 4~~5~~	Welcome and course overview	GM~~/TSH~~
~~1~~	~~Oct 6~~	~~WAC, Peter Ucko and Public Archaeology @ UCL~~	~~GM/TSH~~
2	Oct 11~~2~~	What's going on at Stonehenge?	GM
3	Oct 18~~13~~	Introduction to the history of public archaeology	GM
~~3~~	~~Oct 19~~	~~Ayodhya and WAC3 – film viewing~~	~~GM/TSH~~
~~3~~	~~Oct 20~~	~~Protest in public archaeology~~	~~GM~~
4	Oct 25~~6~~	Decolonising museums in the UK ~~T~~	LMB
5~~4~~	Nov 1~~Oct 27~~	Human remains in archaeology and museums	GM
~~5~~	~~Nov 2~~	~~The Politics of the Past part 1~~	~~TSH~~
~~5~~	~~Nov 3~~	~~The Politics of the Past part 2~~	~~TSH~~
READING WEEK			
~~7~~	~~Nov 16~~	~~Introduction to community archaeology~~	~~GM~~
7	Nov 15~~7~~	Introduction to community archaeology	GM
8	Nov 22~~3~~	Nationalism and archaeology	US
~~8~~	~~Nov 24~~	~~The Community Archaeology Geophysics Group~~	~~KL~~
~~9~~	~~Nov 30~~	~~An introduction to reception studies in archaeology~~	~~GM~~
9	Nov 29~~Dec 1~~	Ecomuseums and community heritage in Asturias, Spain	GM/JFF
10	Dec 6~~7~~	Archaeology and community in Latin America ~~Creating economic benefits from archaeology~~	CH
~~10~~	~~Dec 8~~	~~Introduction to indigenous perspectives in public archaeology~~	~~GM~~
~~11~~	~~Dec 14~~	~~Punching Nazis - Pimpernel Smith on screen~~	~~GM~~
11	Dec 13~~5~~	Antiquarian ghost stories for Christmas ~~No lecture~~	GM

TERM 2: ~~Mon 4-6pm in Room B13 and~~ Weds 2-4pm in Room 410

WEEK	DATE	TOPIC	LECTURER
~~1~~	~~Jan 9~~	~~Introduction to Term 2 student-led seminars~~	~~GM~~

1	Jan 10~~2~~ (11!)	Antiquities trafficking and political violence	SH
~~2~~	~~Jan 16~~	~~Seminar~~	~~GM~~
2	Jan 17~~8~~	Heritage in conflict: protection, preservation, ethics	GM
~~3~~	~~Jan 23~~	~~Seminar~~	~~GM~~
3	Jan 24~~5~~	Alternative archaeology and the politics of the fringe	GM
~~4~~	~~Jan 30~~	~~Seminar~~	~~GM~~
4	Jan 31~~Feb 1~~	Protest in public archaeology ~~Ancient DNA, modern controversies~~	GM
~~5~~	~~Feb 6~~	~~Seminar~~	~~GM~~
5	Feb 7~~8~~	Reception studies in archaeology: games, films, literature	GM
READING WEEK			
~~7~~	~~Feb 20~~	~~Seminar~~	~~GM~~
7	Feb 21~~2~~	Introduction to the archaeology of the modern world~~Folklore in public archaeology~~	GM~~TP~~
~~8~~	~~Feb 27~~	~~Seminar~~	~~GM~~
8	Feb 28~~Mar 1~~	Folklore in public archaeology~~Archaeologists engaging with communities and communities engaging with archaeologists and the archaeological past: case studies from majority Muslim contexts in Egypt and Sudan~~	TP~~CN~~
~~9~~	~~Mar 6~~	~~Seminar~~	~~JFF/GM~~
9	Mar 6~~8~~	Ancient DNA, modern controversies ~~International Women's Day event, details TBC~~	GM~~GM~~
~~10~~	~~Mar 13~~	~~Seminar~~	~~GM~~
10	Mar 13~~5~~	Dissertation planning, writing, editing (including guided marking session)	GM
11	Mar 20~~20~~	TBC	
~~11~~	~~Mar 22~~	~~Course conclusions and evaluations~~	~~GM~~

Lecturers:

CH – Chris Hudson
GM - Gabriel Moshenska
JFF – Jesus Fernandez Fernandez
LMB – Laurence Maidment-Blundell
SH – Sam Hardy
TP – Tina Paphitis
US – Ulrike Sommer

Weekly module plan

Across both terms, the sessions will be a mixture of lectures and seminars, held on Wednesdays 2-4pm in Room 410 in the Institute of Archaeology. Students will be expected to undertake set readings, complete pre-class activities and make (non-examined) short presentations of case study material in order to be able to actively participate in the discussion.

Workload

This is a 30-credit module which equates to 300 hours of learning time including session preparation, background reading, and researching and writing your assignments. With that in mind you should expect to organise your time in roughly this way:

40 hours	Staff-led teaching sessions (lectures and seminars)
120 hours	Self-guided session preparation (reading, note-taking and online activities)
140 hours	Researching and writing the 3 essays

1.   ASSESSMENT

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.

For more details see the 'Assessment' section on Moodle. 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 make sure you 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.

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/ioa-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.

AI: in this module, the use of software tools such as Grammarly and ChatGPT is allowed only for language and writing review, to check structure, fluency, presentation, grammar, spelling, punctuation, and language translation. It is NOT allowed to be used to assist in the creation of substantive content.

Essay 1 – Deadline 2 November

This assignment is in 2 parts, coming to 1000 words in total. It is worth 20% of the final mark for the module.

The first part is a short piece of public-facing writing (c.500 words) on a recent archaeological discovery of your choice, from anywhere in the world. This should be presented as one of the following:
- magazine article
- information panel
- blog post

All aimed at a specific sort of public audience, using accessible language, and at least 3 images.

The second part (c.500 words), presented separately, is a short essay describing how you made the piece of public-facing writing accessible and appealing, how you used text and images to communicate your message, and how you made it appropriate for your selected audience or audiences (e.g. adults, children, foreign tourists). You should cite relevant literature (at least 5 scholarly citations) and you can also give examples of similar materials that you drew inspiration from.

You might find it helpful to look at examples of news reports, magazine articles, museum information panels, heritage notice boards, and press releases, to get examples of clear writing for public audiences. Think about how you are presenting and describing the discovery, and explaining its archaeological significance.

The two parts should be submitted together as a single document, clearly divided into two.

Essay 2 – Deadline 18 December

2000 word essay. It is worth 30% of the final mark for the module.

Pick **one** of the following titles/questions. In each case, your answer should include one or more case studies to provide evidence for your argument.

- How have nationalist movements made use of archaeological discoveries?
- In what ways has archaeology harmed indigenous and minoritized communities, and how might these relationships be improved in future?
- Is heritage tourism good or bad for archaeology?
- What challenges do ancient human remains present to public archaeologists?
- How have archaeologists used digital media (broadly defined) to reach new public audiences? What in your opinion is the future of digital public archaeology?
- Should amateur metal detecting on archaeological sites be legal?

Essay 3 – Deadline 5 April

3000 word essay or project paper. It is worth 50% of the final mark for the module.

This can be on any of the themes raised during the course, and might be a good place to begin to explore ideas for your dissertation. We recommend that you discuss and agree your title/question with the course coordinator before you begin work. Your topic must be different to the one you explored in Essay 2. Topics might include:

- The history of public archaeology
- The effects/effectiveness of legislation in archaeology in terms of protection etc.
- The media and archaeology
- Archaeology and nationalism
- Repatriation of archaeological material
- Illicit trade in antiquities/treasure hunting
- Tourism and archaeology
- Archaeology and politics
- The purpose of protecting ancient sites
- Digital public archaeology
- Commercial archaeology
- Access and communication
- Archaeological reconstructions

- Human remains
- Indigenous archaeology

If you have questions about the assignments please get in touch! I am always happy to discuss alternative titles and topics that fit your own personal interests (within reason).

Please don't stress too much about the assignments – if you get really stuck, it's too close to the deadline, you get yourself into a muddle or whatever – message me, 99% of the time we can get it sorted out. I don't want the assignments for this course to be a source of stress – they should be a chance to explore interesting ideas.

2. RESOURCES AND PREPARATION FOR CLASS

Preparation for class

You are expected to read the Essential Readings as well as watching any pre-recorded and completing any online activities on Moodle each week. Completing the readings is essential 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 via the Online Reading List for you to get a sense of the range of current work on a given topic and for you to draw upon for your assess¬ments. The online reading list is accessible through the Moodle page of the module.

Recommended basic texts and online resources

Moshenska, G. (ed.) 2017. *Key Concepts in Public Archaeology*. London: UCL Press.

This is the core text for the course, it can be downloaded for free from https://www.uclpress.co.uk/products/84625

Books (you don't need to buy them, but you might find them useful for assignments and reading)

Merriman N (ed.) 2004 *Public Archaeology*. London: Routledge. AF MER

Bonacchi, C. (ed.) 2012. *Archaeology and Digital Communication: Towards Strategies of Public Engagement.* London: Archetype Publications AK 20 BON

Okamura, K. and A. Matsuda (eds) 2011. *New Perspectives in Global Public Archaeology*. New York: Springer. AF OKA

Skeates, R. et al. (eds) 2012. *Oxford Handbook of Public Archaeology*. Oxford: OUP. [available online through UCL Library]

Atalay, S., Clauss, L.R., McGuire, R.H. and Welch, J.R. (eds) 2016. *Transforming archaeology: Activist practices and prospects*. Abingdon: Routledge. AH ATA

Journals

Public Archaeology – key journal, available online through UCL Library.

AP: Online Journal in Public Archaeology – online open access
http://revistas.jasarqueologia.es/index.php/APJournal

Journal of Community Archaeology and Heritage – online through UCL Library.

3.   SYLLABUS

TERM 1

▪▪

Week 1

4 Oct – Welcome and course overview – GM

In this session we will meet as a group for the first time. We will go through the handbook and discuss the aims and scope of the course. We will talk about the assessments and review the marking criteria. We will talk about study skills a bit as well. There will be plenty of time to ask questions. Please read this handbook in advance if you can. IMPORTANT! The rule is: if you ask me a question and the answer was already in the handbook, you have to bring chocolate biscuits to the next class.

It's essential that you read the handbook!

Other key readings – please try to read at least 2 of these

Moshenska, G. 2017. Introduction: public archaeology as practice and scholarship where archaeology meets the world. In G. Moshenska (ed.) *Key Concepts in Public Archaeology*. London: UCL Press, 1-13.

González-Ruibal, A., González, P.A. and Criado-Boado, F., 2018. Against reactionary populism: towards a new public archaeology. *Antiquity*, *92*(362), pp.507-515.

Matsuda, A. and Okamura, K., 2011. Introduction: new perspectives in global public archaeology. In *New perspectives in global public archaeology* (pp. 1-18). New York: Springer.

Schadla-Hall R.T. 1999. Public archaeology. *European Journal of Archaeology* 2(2): 152-8

▪▪

Week 2

11 Oct – What's going on at Stonehenge? A public archaeology overview – GM

The biggest public archaeology challenge in the UK today is the threat to the Stonehenge landscape from the potential road tunnel that is proposed to cut through it. In this seminar we will introduce the tunnel issue, the stakeholders including local people, politicians, tourists, road users, Druids and other religious users of Stonehenge, and of course archaeologists and heritage professionals. We will also talk about the history of Stonehenge as a contested site.

Essential reading

Please read recent news reports on the Stonehenge Tunnel, and check out the Stonehenge Alliance website at https://stonehengealliance.org.uk/

Richardson, Lorna-Jane, and Tony Pickering. 2021. What's the Meaning of Stonehenge? *Epoiesen*. DOI: http://dx.doi.org/10.22215/epoiesen/2021.7

Parker Pearson, M. 2021. Presentation: Saving Stonehenge World Heritage Site. Read and/or watch the video at https://stonehengealliance.org.uk/presentation-by-professor-mike-parker-pearson/

• •

Week 3

18 Oct – Introduction to the history of public archaeology - GM

This lecture gives an overview of the history of public archaeology, looking at evolving ideas of public/private, the emergence of professionalism in archaeology, and the links between radical politics and the idea of 'making things public'. It aims to highlight the links between the history of public archaeology and broader themes in the history of science, the history of ideas, etc. It's important to know where we come from, and who our public archaeology ancestors are!

Essential reading

Jameson, J.H. (2004). 'Public Archaeology in the United States', in N. Merriman (ed.). *Public Archaeology*. London: Routledge, 21-58.

Moshenska, G. The history of public archaeology. Unpublished manuscript, will be circulated in advance of session via Moodle and email.

Pyburn, K.A. (2011). Engaged Archaeology: Whose Community? Which Public?', in K. Okamura and A. Matsuda (eds). *New Perspectives in Global Public Archaeology*. New York: Springer, 29-42.

• •

Week 4

25 Oct – Decolonising museums in the UK – LMB

This session aims to help you recognise how legacies of colonialism, or coloniality, continue to impact contemporary society and heritage institutions. It shows how museums were complicit in justifying historic colonial/imperial activity, and how legacies of these persist in museum display and practice today. Finally, it looks at how we might begin to understand what it means to act 'decolonially' or to embrace decolonisation and how to combat legacies of Empire present within museum display and interpretation.

Readings

MacKenzie, J. (2010), Introduction, in J. MacKenzie (ed), *Museum and Empire: Natural History, Human Cultures and Colonial Identities*, Manchester: Manchester University Press, pp. 1-20.

Shepherd, N. (2018), Decolonial Thinking and Practice [online], *ECHOES: European Colonial Heritage Modalities in Entangled Cities*, Available from: https://keywordsechoes.com/decolonial-thinking-and-practice

Tolia-Kelly, D. and Raymond, R. (2019), Decolonising museum cultures: An artist and a geographer in collaboration, *Transactions of the Institute of British Geographers*, Vol 45 (1), pp. 2-17.

Tuck, E., & Yang, K. W. (2012) Decolonization is not a metaphor. Decolonization: Indigeneity, education & society,

1(1). https://www.materialculture.nl/sites/default/files/201902/Decolonization_Is_Not_a_Metaphor.pdf

• •

Week 5

1 Nov – Human remains in archaeology and museums – GM

In this session we will discuss one of the most controversial and lively issues in public archaeology and archaeological ethics: how do we treat the remains of past people? The history of archaeology and related disciplines such as biological anthropology is full of horror stories of grave robbing, vandalism, and the destruction of tombs of colonised people. The traces of these histories – some as recent as our own lifetimes – live on in museums and collections. This also connects to the session in Term 2 on protest in public archaeology – there's lots of protests about human remains, including some in this very building. It also links to the Term 2 session on Ancient DNA, as we will see. As so often in this module, we only have time to briefly touch upon this issue – we could talk about it for weeks! – but we will try to highlight the most important and relevant parts in this discussion.

There are a LOT of readings on this topic, but for the discussion I have assigned two articles from magazines, not from academic publications. If you want guidance on more academic readings on this topic, I'm happy to provide them.

Essential readings:

Dickey, B. 2022. She Was Killed by the Police. Why Were Her Bones in a Museum? *New York Times Magazine*
https://www.nytimes.com/2022/10/19/magazine/philadelphia-move-bombing-katricia-dotson.html

Ngangura, T. 2020. The Colonized World Wants Its Artifacts Back. *Vice*.
https://www.vice.com/en/article/5dpd9x/the-colonized-world-wants-its-artifacts-back-from-museums-v27n4?src=longreads

Wiedeman, R. 2003. The Battle of Fishkill: When Domenic Broccoli set out to expand his IHOP empire upstate, he didn't expect to find a grave site — or start a war. *Curbed Magazine*
https://www.curbed.com/article/ihop-fishkill-ny-domenic-broccoli-revolutionary-war.html

• •

Week 6

READING WEEK – NO LECTURE (lots of time for reading though – so read!)

• •

Week 7

15 Nov – Introduction to community archaeology - GM

Community archaeology is one of the most important themes in public archaeology. While definitions vary, community archaeology generally focuses on involving members of local communities and other interest groups in the practice of archaeology. This does not always mean digging – there are many creative and imaginative forms of community archaeology with long histories around the world. Several of the lectures in this module will focus on forms of community archaeology, so this serves as an overview and introduction to the field.

Essential reading

Thomas, S. 2017. Community archaeology. In G. Moshenska (ed.) Key Concepts in Public Archaeology. London: UCL Press, 14-30.

Faulkner, N., 2000. Archaeology from below. *Public Archaeology*, *1*(1), pp.21-33.

Fernanda Kalazich (2015) Memory as Archaeology: An Experience of Public Archaeology in the Atacama Desert, *Public Archaeology*, 14:1, 44-65.

Also, browse the *Journal of Community Archaeology and Heritage* (online) and read editorials and articles of interest.

▪▪▪

Week 8

22 Nov – Nationalism and archaeology – Ulrike Sommer

The connection between modern archaeology and nationalism has been emphasized by a number of authors. Whether this is true is highly debatable. The past and its remains have been used for political ends long before modern states came into existence, and modern states have used the remains of the past and narratives about this past in highly different ways. In this lecture, I am going to look at some examples of how the prehistoric past was used in nationalist narratives, and the way visible or "reconstructed" remains of the past were used to strengthen nationalist, chauvinist and racist ideologies in the course of the 19th and 20th century.

Essential reading

Sommer, U. 2017. Archaeology and nationalism. In G. Moshenska (ed.) *Key Concepts in Public Archaeology*. London: UCL Press, 166-86.

Kohl, P. 1998. Nationalism and Archaeology: On the constructions of nations and the reconstructions of the remote past. *Annual Review of Anthropology* 27, 223-246.

Trigger, B. 1984. Alternative archaeologies: nationalist, colonialist, imperialist. *Man* Vol. 19, No. 3, pp. 355-370

Further reading

Anderson, B. 1991. *Imagined Communities: Reflections on the Origin and Spread of Nationalism*. London: Verso. (revised edition). ANTH D6 AND

Díaz-Andreu, M. 2007. *A world history of nineteenth-century archaeology: nationalism, colonialism, and the past*. Oxford: Oxford University Press. INST ARCH AF DIA

Jones, S. 1997. *Archaeology of ethnicity*. London: Routledge. BD JON

Richard, N. 2002. Archaeological arguments in national debates in the late 19th century France: Gabriel de Mortillets 'La Formation de la nation française' (1897). *Antiquity* 76, 177-184. INST ARCH PERS and NET

Schnapp, A. 1996. *The discovery of the past: the origins of archaeology*. London: British Museum Press. INST ARCH AF SCH

Sommer, U. 2007. The Freedom of the woods: Antiquarian landscapes and politics. *Bulletin of the History of Archaeology* 17/2, 31-41.

Collections of case-studies

Diaz-Andreu, M., Champion, T. (eds) 1996. *Nationalism and Archaeology in Europe.* London: UCL Press. AF DIA

Kohl, P., Fawcett, C. (eds) 1995. *Nationalism, Politics, and the Practice of Archaeology*. Cambridge: Cambridge University Press. AF KOH

Kohl, P., Kozelsky, M., & Ben-Yehuda, N. (eds) #. *Selective Remembrances: Archaeology in the Construction, Commemoration, and Consecration of National Pasts*. Chicago: University of Chicago Press. AF KOH

Meskell, L. (ed.) 1998. *Archaeology under Fire: Nationalism, Politics and Heritage in the Eastern Mediterranean and Middle East*. London: Routledge. AF MES

Recommended reading

Grand Louvre # In: P. Norá (ed.), *Les lieux de mémoire*. Paris: Gallimard, 272-315. MAIN FRENCH A 10 NOR

Atakuman, Ç. 2008. Cradle or crucible. Anatolia and archaeology in the early years of the Turkish Republic (1923–1938). *Journal of Social Archaeology* 8, 214-235.

Brather, S. 2008. Virchow and Kossinna. From the science-based anthropology of humankind to the culture-historical archaeology of peoples. In Schlanger, N., Nordbladh, J. (eds.), *Archives, Ancestors, Practices, Archaeology in the light of its history*. London: Berghahn, 246-334. AF SCH

De Moule, P. 1999. Ethnicity, culture and identity: French archaeologists and historians. *Antiquity* 73, 190-198.

Gramsch, A. 2009. Schweizerart ist Bauernart. In: Grunwald, S., Koch, J. K., Sommer, U. Wolfram, S. (eds.), *Artefact. Festschrift für Frau Professor Dr. Sabine Rieckhoff zum 65. Geburtstag*. UPAS, Bonn, Habelt, AF QTO GRU

Hamilakis, Y., 2007. *The nation and its ruins: antiquity, archaeology, and national imagination in Greece*. Oxford: Oxford University Press INST ARCH DAE 100 HAM; YATES A 8 HAM

Pomian, #. 1992 Vercingetorix. In: P. Norá (ed.), *Les lieux de mémoire*. Paris: Gallimard, FRENCH A10 NOR

Lech, J. 1997/98, Between captivity and freedom: Polish archaeology in the 20th century. *Archaeologia Polona* 35-36, 25-222. INST ARCH Pers

Rowley-Conwy, P. 2007. *From Genesis to Prehistory. The archaeological Three Age System and its contested reception in Denmark, Britain, and Ireland*. Oxford Studies in the History of Archaeology. Oxford: Oxford University Press. AF ROW

Sommer, U. 2008. A Choice of ancestors – the mechanisms of ethnic ascription in the age of patriotic antiquarianism (1815-1850). In: N. Schlanger, J. Nordbladh (eds.), Archives, ancestors, practices, Archaeology in the light of its history. London: Berghahn, 233-245.

Trigger, B. G. 1995. Romanticism, nationalism, and archaeology. In: Kohl, P., Fawcett, C. (eds), *Nationalism, Politics, and the Practice of Archaeology*. Cambridge: Cambridge University Press, 263-279. AF KOH

Thomas, J., 2004. *Archaeology and Modernity*. London and New York: Routledge. AH THO

▪▪

Week 9

29 Nov – Ecomuseums and community heritage in Asturias – GM and JFF

Grassroots community heritage projects take many forms, as we have seen in the previous session. This seminar looks at one specific form: the 'Ecomuseum' or community-owned heritage hub. Ecomuseums are popular in southern and eastern Europe, China, and other parts of the world. Jesus Fernandez is the co-founder of the La Ponte Ecomuseum in Villanueva de Santo Adriano, Asturias, Spain. In this session we will discuss the work of Ecomuseums in preserving local heritage sites and cultural traditions, running community archaeology projects, and using heritage to support local communities and economies.

Readings

Alonso González, P and Fernández Fernández, J (2013). Rural Development and Heritage Commons Management in Asturias (Spain): The Ecomuseum of Santo Adriano. *Journal of Settlements and Spatial Planning* 2: 245–253

Navajas Corral, Oscar, and Jesús Fernández Fernández. 2017. "La Ponte-Ecomuséu: A Link Between Innovation and Community Involvement." In *Ecomuseums and Cultural Landscapes: State of the Art and Future Prospects*, edited by Raffaella Riva, 231–237. Santarcangelo di Romagna: Maggioli Editore.

Moshenska, G. and Fernández, J.F., 2017. Landscapes of the Medieval Commons in Villanueva, Asturias, Spain. *Papers from the Institute of Archaeology*, 27(1).

▪▪

Week 10

6 Dec – Archaeology and community in Latin America – CH

Chris Hudson is a museum designer with decades of experience in the UK and worldwide. This session focuses on his work in Ecuador, in the village of Agua Blanca, looking at how the village has used a nearby archaeological site to build community strength and prosperity. This is a particularly interesting example as it has run for more than twenty years, showing how such projects can work in the long term, and how collaborations between local populations and heritage professionals can be done in a spirit of mutual respect and common interest.

Readings

Chris Hudson, Maria-Isabel Silva & Colin McEwan (2016) Tourism and Community: An Ecuadorian Village Builds on its Past, *Public Archaeology*, 15:2-3, 65-86.

Colin McEwan, Maria-Isabel Silva and Chris Hudson. Using the past to forge the future: the genesis of the community site museum at Agua Blanca, Ecuador. In Helaine Silverman (Ed): Archaeological Site Museums in Latin America, UPF, 2006. DF 100 SIL

▪▪

Week 11

13 Dec – Antiquarian ghost stories for Christmas

In this session we will watch some traditional archaeology-themed horror movies from the 1970s and 1980s, based on the ghost stories of famous antiquarian scholar M.R. James.

Essential reading:

Moshenska, G. 2012. M.R. James and the archaeological uncanny. *Antiquity* 86: 1192-1201.

▪▪

Term 2

▪▪

Week 1

10 Jan – Antiquities trafficking and political violence – SH

The illicit antiquities market is clandestine. The illicit trade in conflict antiquities - illicit cultural property that originates in conflict zones, or that is stolen, smuggled and/or sold to fund political violence - may be highly politicised. It very likely involves organised criminals and paramilitary organisations, government officials and state agents. And its public understanding may be connected to political projects. So that reliable, detailed information is extraordinarily difficult to access. However, using field research, and even library research, it is possible to question official histories, to develop effective policies, and thereby to combat organised crime and political violence.

Essential reading

Hardy, S.A., 2021. It Is Not against the Law, if No-One Can See You: Online Social Organisation of Artefact-Hunting in Former Yugoslavia. *Journal of Computer Applications in Archaeology*, 4(1), pp.169–187. DOI: http://doi.org/10.5334/jcaa.76

Hardy, S A. 2015: "The conflict antiquities trade: A historical overview". In Desmarais, F (Ed.). *Countering the illicit traffic in cultural goods: The global challenge of protecting the world's heritage*, 21-31. Paris: International Council of Museums (ICOM). Available at: https://conflictantiquities.files.wordpress.com/2015/12/hardy-2016-icom-ioitcg-conflict-antiquities-160106-preprint.pdf

Hardy, S., 2015. Virtues impracticable and extremely difficult: The human rights of subsistence diggers. Ethics and the Archaeology of Violence, pp.229-239.

▪▪

Week 2

17 Jan - Heritage in conflict: protection, preservation, ethics – GM

This session builds on the previous week's talk to look at how archaeological heritage has been targeted or damaged in violent conflict, and how archaeologists and others have worked to protect it. During the Iraq war from 2003, collaborations between archaeologists and the occupying military forces became controversial, particularly amongst those who saw the war as illegal and immoral. In this session we will look at the history of heritage harm and protection in wartime, examine solutions like the 1954 Hague Convention, Blue Shield International, and the 'Monuments Men', and consider whether some of these solutions risk placing archaeological heritage above people's lives.

Readings

Hamilakis, Y., 2009. The "war on terror" and the military–archaeology complex: Iraq, ethics, and neo-colonialism. *Archaeologies*, 5, pp.39-65.

Munawar, N.A., 2019. Competing heritage: Curating the post-conflict heritage of Roman Syria. *Bulletin of the Institute of Classical Studies*, 62(1), pp.142-165.

Pollock, S., 2016. Archaeology and contemporary warfare. *Annual Review of Anthropology*, 45, pp.215-231.

▪▪▪

Week 3

24 Jan – Alternative archaeologies and the politics of the lunatic fringe – GM

Mysteries of the pyramids, ley-lines, lost continents, extraterrestrial origins – archaeology has long attracted speculative and often very odd theories about the human past. Over the history of the discipline, the line between what is 'mainstream' and what is 'fringe' has often changed. Today, there is a growing recognition that many apparently innocent or silly pseudo-archaeological narratives are in fact embedded in racist, white-supremacist, and ultra-nationalist political contexts. This lecture is an introduction to thinking about and understanding alternative archaeologies.

Essential reading

Moshenska, G. 2017. Alternative archaeologies. In G. Moshenska (ed.) *Key Concepts in Public Archaeology*. London: UCL Press, 122.

Halmhofer, S. 2019. *The Harmful Pseudoarchaeology of Mythological Atlantis* https://womenwriteaboutcomics.com/2019/09/the-harmful-pseudoarchaeology-of-mythological-atlantis/

Anderson, D.S., 2019. 'I Don't Believe, I Know': The Faith of Modern Pseudoarchaeology. *SAA Archaeological Record*, *19*(5), pp.31-34.

▪▪▪

Week 4

31 Jan – Protest in public archaeology – GM

The relationships between archaeologists and the communities we work with are complicated and often fraught. Most often, these relationships are not simple binaries but are instead elaborate networks of stakeholders including communities, landowners, the state and other interest groups. There are often tensions within these networks – hidden or overt, and sometimes threatening to burst to the surface. As archaeologists, we are often beholden to one or more factions in these conflicts, and we are forced to balance our professional obligations with our personal views, our disciplinary ethics, and sometimes our morals. This lecture examines episodes in the history of archaeology when communities have claimed a stake in their archaeology, stridently and militantly, and in defiant opposition to landowners or the state. We will look in particular at the roles of archaeologists in these conflicts – often, as we will see, caught between divided loyalties to the public, the heritage, and the state.

Essential reading

Moshenska, G., 2020. Archaeological excavations as sites of public protest in twentieth-century Britain. *Fennoscandia Archaeologica*, *37*.

Blakey, M. L. 2010. African Burial Ground Project: paradigm for cooperation? *Museums International* 62 (1–2): 61–8

▪▪▪

Week 5

7 Feb – Reception studies in archaeology: films, games, literature, architecture and beyond – GM

This lecture introduces the field of study of what we might call 'archaeological reception studies' – that is, the study of how archaeology is represented in popular culture, and why this is relevant and important to understand for public archaeologists. When people interact with archaeology and archaeologists, their frames of reference and expectations are most often shaped by cultural representations of our practices – so it matters very much if these are outdated, harmful, and based on long-rejected ideas of what archaeology should be in the modern world.

Essential reading

Moser, S., 2015. Reconstructing ancient worlds: reception studies, archaeological representation and the interpretation of ancient Egypt. *Journal of Archaeological Method and Theory*, *22*(4), pp.1263-1308.

Moshenska, G. 2017. Archaeologists in popular culture. In G. Moshenska (ed.) *Key Concepts in Public Archaeology*. London: UCL Press, 151-65.

Skeates R. 2012. Making sense of the history of archaeological representation. In: Skeates R, McDavid C, Carman J, editors. *The Oxford handbook of public archaeology*. Oxford: Oxford University Press; 2012.

▪▪▪

Week 6

READING WEEK – NO LECTURE (also no excuse not to work on your assignments!)

▪▪▪

Week 7

21 Feb – Introduction to the archaeology of the modern world – GM

For more than a century, archaeologists have been turning their skills and tools to the study of the modern world, as well as to the deep human past. Sometimes this is part of teaching and training, and sometimes it has legal implications as in the development of forensic archaeology. In this session we will look at a few case studies in the archaeology of the modern world to look at how archaeologists have collaborated with artists, activists, curators and others to bring new perspectives on contemporary society.

Essential readings

Buchli V, Lucas G. 2001. The absent present. Archaeologies of the contemporary past. In *Archaeologies of the Contemporary Past*, ed. V Buchli, G Lucas, pp. 3-18. London/New York: Routledge

Harrison, R. and Breithoff, E., 2017. Archaeologies of the contemporary world. Annual review of anthropology, 46, pp.203-221.

McAtackney L, Penrose S. 2016. The contemporary in post-medieval archaeology, *Post-Medieval Archaeology* 50(1):148-158

▪▪

Week 8

28 Feb – Folklore in public archaeology – TP

This lecture will introduce you to fundamental aspects of folklore and folklore studies, and how they can enhance, challenge, and create new avenues in public archaeology research and practice. We will explore the role folklore has in concepts such as historical consciousness and archaeological representation, and how these are linked to broader social, cultural and political contexts. We also work through cases in which the public, folklore and archaeology collide in the past and present, and assess current heritage policies that impact how archaeology and folklore are presented, 'preserved', and engaged with.

Essential (and other) reading

Try to read those marked*: these will give you a background to things like the histories of archaeology and folklore that will save time going over them in the lecture. If you have time, do read any more on this list that interest you. I will provide more readings related to specific things discussed in the lecture if you wish to follow these up. There will also be links to videos and relevant websites in the lecture slides.

Baron, R. 2016. Public Folklore Dialogism and Critical Heritage Studies. *International Journal of Heritage Studies* 22(8):588-606 DOI: 10.1080/13527258.2016.1150320

Burke, P. 2004. History and Folklore: A Historiographical Survey. *Folklore* 115(2):133-139 DOI: 10.1080/0015587042000231237

*Gazin-Schwartz, A. and Holtorf, C. 1999. 'As Long as Ever I've Known it…': On Archaeology and Folklore, in A. Gazin-Schwartz and C. Holtorf (eds.) *Archaeology and Folklore*. London: Routledge, pp. 3-25 [and any other papers in this volume you like the look of] INST ARCH BD GAZ

Grinsell, L.V. 1976. *Folklore of Prehistoric Sites in Britain*. Newton Abbot: David and Charles <u>INST ARCH BE GRI + STORES FLS B 11 GRI</u>

Matsuda, A. 2010. When a Local Legend is (Mis)Appropriated in the Interpretation of an Archaeological Site. *Archaeologies: Journal of the World Archaeological Congress* 6(3):449-467 <u>DOI:</u> <u>https://doi.org/10.1007/s11759-010-9148-2</u>

Orange, H. and Laviolette, P. 2010. A Disgruntled Tourist in King Arthur's Court: Archaeology and Identity at Tintagel, Cornwall. *Public Archaeology* 9(2):85-107 <u>DOI:</u> <u>10.1179/175355310X12780600917595</u>

*Paphitis, T. 2013. 'Have You Come to Take the King Away?': A Survey of Archaeology and Folklore in Context. *Papers from the Institute of Archaeology* 23(1): Article 16 DOI: <u>http://dx.doi.org/10.5334/pia.434</u> (DOI doesn't seem to be working for some reason, here's the link to the webpage: <u>https://student-journals.ucl.ac.uk/pia/article/id/50/</u>)

*Paphitis, T. 2020. Folklore and Public Archaeology in the UK. *Public Archaeology*, <u>DOI:</u> <u>10.1080/14655187.2020.1813453</u>

Sommers, L.K. 2019. Introduction: The Place of Folklore in Historic Preservation. *Journal of American Folklore*, 132(526): 355–58 <u>DOI: https://doi-org.libproxy.ucl.ac.uk/10.5406/jamerfolk.132.526.0355</u>

UNESCO 2003. *Convention for the Safeguarding of the Intangible Cultural Heritage* <u>https://ich.unesco.org/doc/src/01852-EN.pdf</u> – just glance at this to familiarise yourself with the policy if you don't have time. It's not the most thrilling of reads but useful to know.

Voss, J.A. 1987. Antiquity Imagined: Cultural Values in Archaeological Folklore. *Folklore* 98(1):80-90 <u>DOI: 10.1080/0015587X.1987.9716398</u>

▪▪

Week 9

6 Mar – Ancient DNA, modern controversies – GM

In this session we will discuss the contemporary controversies surrounding the boom in Ancient DNA research. These studies have revolutionised human origins research as well as studies of prehistoric migration and population interaction. At the same time, there have been criticisms of aDNA studies for being overly-simplistic in the presentation of their findings, of ignoring the contemporary political impacts of their work, and of generally poor ethical critical self-awareness. With the resurgence of racist nationalism across the word this is one of the most important issues in contemporary public archaeology.

Essential reading

Catherine J. Frieman & Daniela Hofmann (2019) Present pasts in the archaeology of genetics, identity, and migration in Europe: a critical essay, *World Archaeology*, 51:4, 528-545, DOI: <u>10.1080/00438243.2019.1627907</u>

Crellin, R.J. and Harris, O.J., 2020. Beyond binaries. Interrogating ancient DNA. *Archaeological Dialogues*, *27*(1), pp.37-56.

Susanne E. Hakenbeck (2019) Genetics, archaeology and the far right: an unholy Trinity, *World Archaeology*, DOI: 10.1080/00438243.2019.1617189

Gideon Lewis-Kraus. 2019. Is Ancient DNA Research Revealing New Truths — or Falling Into Old Traps? N*ew York Times* https://www.nytimes.com/2019/01/17/magazine/ancient-dna-paleogenomics.html

▪▪

Week 10

13 Mar – Dissertation planning, writing, editing, including a guided marking session – GM

This lecture aims to give tips for planning, writing, and editing dissertations in public archaeology and related heritage fields. Part of the issue in many heritage and public archaeology dissertations is the variety of methods and methodologies, and the uncertainty and lack of clarity around this area. In this lecture I will cover a range of methods, address common questions like "what is a literature review, really?", and advise you on how to get the most out of your supervisors. In the second part of the session I will do a guided marking exercise, to explain how the marking scheme for the dissertation works, and to give you as much useful, applicable information as possible from the marker's perspective to enable you to strengthen your dissertation.

▪▪

Week 11

20 Mar – TBC

▪▪