

Archaeological Ethnographies

Heritage and Community in the Mediterranean

- ANTH 1126 S01 (CRN 16442)
- M 3.00 - 5.20 pm, Rhode Island Hall 008
- Canvas site: <https://canvas.brown.edu/courses/880844>

Archaeologists study objects and (socio-cultural) anthropologists investigate culture is how stereotype and conventions have long had it. As material culture studies have increasingly blurred these boundaries, the distinction is entirely meaningless when it comes to archaeological heritage. Archaeological remains, or the material heritage more generally, are after all not just objects or ruins from the past, but they also represent material culture that is part of and exists in the present.



Working from this basic premise and taking its cue from material culture studies, this course explores how famous archaeological sites have been and in many cases continue to be used in nationalist representations or feature prominently in tourist and other commercial publicity. Much lesser known sites or even single archaeological objects may be equally important for communities to stake out their connections with a local past and may have become part and parcel of people's daily lives to affirm their contemporary identity. Conversely, expansionist, dictatorial and colonial regimes have seized on the past to legitimize their dominant position and maintain their grasp of power.

Overall, this course explores how elites and regimes make use of and how local communities experience material remains from the past. Focusing on the mismatches and contrasts between the strategies and approaches adopted, we examine the ways and means developed by governments and local people alike to (re)incorporate the past and its material remains into their contemporary policies and lives. In thematically focused seminars, we investigate a wide range of case studies that concentrate on the Mediterranean but may usefully be compared and contrasted to situations from around the globe. We will thus examine iconic sites like the Athenian Akropolis and Great Zimbabwe but also zoom in on lesser-known locales.



Practical Information

- Instructor: Peter van Dommelen (peter_van_dommelen@brown.edu)
- Office hours: Wed-Fri, 11-12, Rhode Island Hall, 009 (basement)
- Canvas site: <https://canvas.brown.edu/courses/880844>
- Course blog: <http://blogs.brown.edu/anth-1126-s01/>

Archaeological Ethnographies - syllabus

Course Organization

This course is made up of 12 two and a half hour-long seminars. It revolves around weekly readings and discussions in class. The course also involves short lectures and student presentations, both online on the course blog and in the class room.

The course will be assessed through a combination of written work and classroom presentations, as well as student participation in the seminars and student contributions to the course blog.

Course Assessment

- 30% 3 short written papers
- 20% 2 classroom presentations
- 15% participation in classroom discussions and contributions to course blog
- 35% final paper

Due Dates and Assignments (please note that the Canvas always offers the most up-to-date information)

1. written papers
 - **Sept. 21:** select a local monument in Providence and discuss its appearance and the object of commemoration in a paper of ca 750 words;
 - **Oct. 24:** write a comment of ca 1000 words of a book-length ethnography relevant to the course topic
 - **Nov. 5:** select an on-site presentation of the past in New England or elsewhere that you have visited and write a report of ca 1000 words on the point(s) of view presented, paying particular attention to the role of material culture.
2. classroom presentations
 - **Oct. 20:** present a short summary (ca 10 mins), supported by a blog entry, of a book-length ethnography relevant to the course topic.
 - **Nov. 3/10/17:** present in class (15-20 mins) about how archaeological sites or monuments are used by local communities to position themselves in the wider world.
3. final paper
 - **Dec. 12:** discuss in a substantial essay how ancient sites and landscapes, of similar or wholly different chronologies, are used strategically by local communities or interest groups to construct their local identity and to assert it in contrast to other entities and groups (ca 2,000 words, excluding bibliography).

Reading and Text Books

You are required to read two to three papers every week as listed in Canvas. Journal articles and book chapters that will be made available as pdfs but you are expected to buy two text books:

- Meskell, L. (ed.) 1998: *Archaeology under Fire. Nationalism, Politics, and Heritage in the Eastern Mediterranean and the Middle East*. London: Routledge.
- Rowan, Y. and U. Baram (eds) 2004: *Marketing Heritage. Archaeology and the Consumption of the Past*. Walnut Creek, CA: Altamira Press.

Course Outline

1. Sept. 8 Who Owns the Past?
2. Sept 15 Constructing Present Identities and Past Memories
- Sept. 21: short paper 1 due***
3. Sept. 22 Nationalism and Colonialism
4. Sept. 29 Monuments and Memories
5. Oct. 6 Local Perspectives
6. Oct. 20 Ethnographies of the Past (including short student presentations)
- Oct. 24: short paper 2 due***
7. Oct. 27 Landscape and Environment
8. Nov. 3 Grassroots Identities and Fringe Archaeologies
- Nov. 5: short paper 3 due***
9. Nov. 10 *student presentations*
10. Nov. 17 *student presentations*
11. Nov. 24 *student presentations*
12. Dec. 1 Political and Engaged Archaeologies
- Dec. 12: final essay due***

Reading List (per week)

- Week 1** Naccache, A. 1998: Beirut's memorycide. Hear no evil, see no evil, in L. Meskell (ed.), *Archaeology under Fire. Nationalism, Politics, and Heritage in the Eastern Mediterranean and the Middle East*. London: Routledge, 140-158. [= chapter 7]
- Meskell, L. 2002: The intersections of identity and politics in archaeology, *Annual Review of Anthropology* 31: 279-301.
- Week 2** Baram, U. and Y. Rowan 2004: Archaeology after nationalism: globalization and the consumption of the past, in Y. Rowan and U. Baram (eds), *Marketing Heritage. Archaeology and the Consumption of the Past*. Walnut Creek, CA: Altamira Press, 3-23. [= chapter 1]
- Meskell, L. 1998: Archaeology matters, in L. Meskell (ed.), *Archaeology under Fire. Nationalism, Politics, and Heritage in the Eastern Mediterranean and the Middle East*. London: Routledge, 1-12. [= chapter 1]
- Meskell, L. 2009: Cosmopolitan heritage ethics, in L. Meskell (ed.), *Cosmopolitan Archaeologies*. (Material Worlds). Durham, NC: Duke University Press, 1-27.
- Rowlands, M. and F. De Jong 2007: Reconsidering heritage and memory, in F. De Jong and M. Rowlands (eds), *Reclaiming Heritage. Alternative Imaginaries of Memory in West Africa*. (Critical Cultural Heritage). Walnut Creek, CA: Left Coast Press, 13-29.
- Week 3** Bahrani, Z. 1998: Conjuring Mesopotamia. Imaginative geography and a world past, in L. Meskell (ed.), *Archaeology under Fire. Nationalism, Politics, and Heritage in the Eastern Mediterranean and the Middle East*. London: Routledge, 159-174. [= chapter 8]
- Dietler, M. 1994: 'Our ancestors the Gauls': archaeology, ethnic nationalism and the manipulation of Celtic identity in modern Europe, *American Anthropologist* 96.3: 584-605.
- Díaz-Andreu, M. 2001: Guest editor's introduction. Nationalism and archaeology, *Nations and nationalism* 7.4: 429-440.
- Lafrenz Samuels, K. 2009: Trajectories of development: international heritage management of archaeology in the Middle East and North Africa, *Archaeologies: Journal of the World Archaeological Congress* 5.1: 68-91.
- Week 4** Hamilakis, Y. 2007: *The Nation and its Ruins. Antiquity, Archaeology, and National Imagination in Greece*. (Classical Presences). Oxford: Oxford University Press. [chapters 1-7-8]
- Hassan, F. 1998: Memorabilia. Archaeological materiality and national identity in Egypt, in L. Meskell (ed.), *Archaeology under Fire. Nationalism, Politics, and Heritage in the Eastern Mediterranean and the Middle East*. London: Routledge, 200-216. [= chapter 11]
- Rowlands, M. and C. Tilley 2006: Monuments and memorials, in C. Tilley, W. Keane, S. Kuechler, M. Rowlands and P. Spyer (eds), *Handbook of Material Culture*. London: Sage, 500-515.
- Week 5** Al-Houdalieh, S. 2012: Archaeological heritage and spiritual protection: looting and the *jinn* in Palestine, *Journal of Mediterranean Archaeology* 25.1: 99-120.
- Hamilakis, Y. 2007: *The Nation and its Ruins. Antiquity, Archaeology, and National Imagination in Greece*. (Classical Presences). Oxford: Oxford University Press. [chapter 3]
- Herzfeld, M. 2003: Localism and the logic of nationalistic folklore: Cretan reflections, *Comparative Studies in Society and History* 45.2: 281-310.
- Odermatt, P. 1996: Built heritage and the politics of (re)presentation. Local reactions to the appropriation of the monumental past in Sardinia, *Archaeological Dialogues* 3.2: 95-136.
- Week 6** Herzfeld, M. 2009: Rhythm, tempo and historical time: experiencing temporality in the Neoliberal Age, in Y. Hamilakis and A. Anagnostopoulos (eds), *Archaeological Ethnographies*. (Public Archaeology 8.2-3). London: Maney Publishing, 108-123.
- Week 7** Heatherington, T. 2001: Ecology, alterity and resistance in Sardinia, *Social Anthropology* 9.3: 289-306.
- Kolen, J. 2009: The 'anthropologization' of archaeological heritage, *Archaeological Dialogues* 16.2: 209-225.
- Meskell, L. 2009: The nature of culture in Kruger National Park, in L. Meskell (ed.), *Cosmopolitan Archaeologies*. (Material Worlds). Durham, NC: Duke University Press, 89-112.

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- Morphy, H. 1993: Colonialism, history and the construction of place: the politics of landscape in northern Australia, in B. Bender (ed.), *Landscape. Politics and perspectives*. (Explorations in anthropology). Providence and Oxford: Berg, 205-243.
- Week 8** Arnold, B. 2006: Pseudoarchaeology and nationalism: essentializing difference, in G. Fagan (ed.), *Archaeological Fantasies : How Pseudoarchaeology Misrepresents the Past and Misleads the Public*. London: Routledge, 154-179.
- Bender, B. 1993: Stonehenge - contested landscapes (medieval to present-day), in B. Bender (ed.), *Landscape. Politics and perspectives*. (Explorations in anthropology). Providence and Oxford: Berg, 245-279.
- Chippindale, C. 1986: Stoned Henge: events and issues at the summer solstice, 1985, *World Archaeology* 18.1: 38-58.
- Roth, A. 1998: Ancient Egypt in America: claiming the riches, in L. Meskell (ed.), *Archaeology under Fire. Nationalism, Politics, and Heritage in the Eastern Mediterranean and the Middle East*. London: Routledge, 217-229.
- Rowan, Y. 2004: Repackaging the pilgrimage: visiting the Holy Land in Orlando, in Y. Rowan and U. Baram (eds), *Marketing Heritage. Archaeology and the Consumption of the Past*. Walnut Creek, CA: Altamira Press, 249-266. [=chapter 13]
- Week 9** *t.b.a*
- Week 10** *t.b.a*
- Week 11** *t.b.a*
- Week 12** Butler, B. 2006: Heritage and the present past, in C. Tilley, W. Keane, S. Kuechler, M. Rowlands and P. Spyer (eds), *Handbook of Material Culture*. London: Sage, 463-479.
- Herzfeld, M. 2010: Engagement, gentrification, and the neoliberal hijacking of history, in L. Aiello (ed.), *Engaged Anthropology: Diversity and Dilemmas*. (Wenner-Gren Symposium Supplement 2). Chicago: Wenner-Grenn Foundation, 259-267.
- MacDonald, S. 2013: *Memorylands: Heritage and Identity in Europe Today*. London: Routledge. [chapters 1-2-9]
- Stoler, A. 2013: "The rot remains" From ruins to ruination, in A. Stoler (ed.), *Imperial Debris. On Ruins and Ruination*. Durham, NC: Duke University Press, 1-35.