

**ARCHAEOLOGIES, ISSUE 1**  
**ENGLISH LANGUAGE ABSTRACTS**

**Editorial: From ‘One World Archaeology’ to One World, Many Archaeologies**

Nick Shepherd

Welcome to the first issue of *Archaeologies*, the journal of the World Archaeological Congress. There are two aspects that make it a significant and new addition to the available journal literature. The first is in acting as a forum for a set of discussions and dialogues linking up archaeologists identified with the North and South, East and West, developed and under-developed contexts, and dominant and subaltern nations, groupings and individuals. The second is in the explicit recognition that this multi-vocality is structured by relations of power and privilege, by different access to resources, and by different bodies of memory and historical experience. The second aspect in particular moves us beyond the politics of representation to something new and potentially more challenging. For these new times we propose a new slogan: not ‘One World Archaeology’, but One World, Many Archaeologies.

**Co-Editor’s Comment: Looking Ahead**

K. Anne Pyburn

Co-Editor K. Anne Pyburn congratulates Nick Shepard on the first issue and presents "Teaching Archaeology as a Revolutionary Act" as the theme for the second issue, which she will edit.

**Dwelling at the Margins, Action at the Intersection? Feminist and Indigenous Archaeologies, 2005**

Margaret W. Conkey

This paper is about the possible intersections between what may be considered feminist and indigenous archaeologies. The essay moves from a history of intersectionalities in Western scholarship to a consideration of these two different archaeologies, their differences and their possible concerns in common, and asks “what is to be gained from an intersectional approach?” Two dimensions of archaeological interpretation that are integral to both feminists and indigenous scholars are 1) the place and role of “experience”, and 2) the uses of oral traditions and story-telling. Some decolonizing methodologies and counter-research in archaeology are suggested. Finally, two aspects of archaeology are discussed where intersectionality and collaboration may be particularly fruitful: in the understanding of gender roles and in the archaeology of space. By suggesting that both archaeologies are working towards the transformation of archaeological practices, this review aims to encourage further development of transformative coalitional consciousness.

**Archaeological Ethnography: Conversations around Kruger National Park**

Lynn Meskell

This paper sketches out the possibilities for a hybrid practice I refer to as archaeological ethnography that bridges archaeology and socio-cultural anthropology. My fieldwork takes place on the borders of Kruger National Park with individuals from the Malatje community, and also with social ecologists, field rangers, interpretive officers and heritage officers employed in the national park. This research contributes to, and critically evaluates, the centrality of archaeological heritage in South Africa and its multiple roles in the formulation of new subjectivities in the cosmopolitan, postcolonial nation.

**‘All smoke and mirrors...’ The World Archaeological Congress, 1987–2004**

Peter Stone

This paper charts the genesis and development of the World Archaeological Congress (WAC) from the successful Southampton Congress (WAC-1) of 1986 until 2004. It touches on the banning of South African and Namibian participation at WAC-1 that caused WAC to lose its role as the 11th congress of the UNESCO affiliated International Union of Prehistoric and Protohistoric Sciences (IUSPP). It notes that there were fundamental differences in the understanding of the roles and responsibilities of archaeologists between the organisers of WAC-1 and the IUSPP before the issue of the ban caused the rift. The paper emphasises that WAC will never be able to achieve its full potential until funding is found to support a full-time Secretariat. It finally questions whether there is a continuing role for WAC in the Twenty-First Century, and ends by suggesting three, inter-related issues that suggest that WAC is needed more than ever.

### **Archaeology on Both Sides of the Iron Bars**

Alejandro F. Haber

The annual commemoration of the arrival of Columbus in the Americas as experienced in Argentina provides a focus for defining questions about the understanding of archaeology as knowledge. For Indigenous groups, it is the anniversary of the last day of independence of Indigenous peoples. Archaeologists should ask how they position themselves when they study the world and objects of Indigenous peoples. Interpretations of 'pioneer' Argentinian archaeologists are discussed along with the concept of the 'metaphysical gap' over which archaeology builds its object: that space between the reality of the world of Indigenous peoples and the archaeologist who claims knowledge through scientific method. In the 21<sup>st</sup> Century there are still questions to pose about archaeology which, if seen as a decolonising practice, must involve the process of the decolonisation of archaeology itself. One World Archaeology provides a context for continuing this decolonising task.

### **One World, One Place**

Martin Hall

This paper tracks the history of the World Archaeological Congress from a South African perspective - a fitting vantage point, given that WAC was formed around the issue of apartheid and the relationship between the study of the past and the politics of the present. While apartheid was a clear-cut issue, subsequent issues that WAC has had to confront have not been as straightforward, sometimes leading to uncertainty. The concept of One World Archaeology that WAC espouses can be seen as a continuing series of engaged meditations on a founding proposition. This world has, however, changed. New information and communication technologies offer the death of that distance that has been such a limiting factor for progressive world movements in the past. Within a few years, reasonable bandwidth will be available at low cost in every city in the world. World organizations that contest entrenched interests will be flexible networks that organize around local issues while at the same time sharing information and resources globally. This offers exciting possibilities for a One World movement that engages, at one and the same time, with the complexities of local circumstances and the opportunities of global alliances.

### **The World Archaeological Congress: Extending the Vision**

Claire Smith

This paper outlines recent history, achievements and future directions of the World Archaeological Congress. After outlining WAC's organisational structure, with elected membership from 14 global regions, the author delineates WAC's publication program and forthcoming Inter-Congresses, encouraging people from around the world to participate. She notes that WAC has consistently taken a leadership role in supporting local archaeologists in advocacy for conservation and the ethical practice of archaeology. Moreover, it has supported the growth and nurturing of archaeological communities and values in areas where economic and political conditions make this hard to sustain.

WAC's commitment to multi-vocality is apparent in the sheer diversity of people who attend WAC conferences—for example, participants from 75 countries attended WAC-5 in Washington. This has ramifications are not only in terms of global diversity, but also in terms of an ability to hear, and a willingness to respect, the voices of disparate groups within countries, such as the voices of Indigenous populations. WAC's commitment to multivocality is augmented by its dedication to social justice, apparent not only in WAC's political positions but also through the manner in which WAC addresses such issues in archaeological theory, method and practice. By working together, the members of WAC are achieving a richer, finer, more scholarly and more equitable archaeology. More than this, WAC serves as a model for the decolonisation of other disciplines.

During their period of tenure, the current Executive hopes to help WAC become more cohesive, better funded, and more politically effective, as well as better able to connect archaeologists throughout the world and to support them with practical measures that benefit their regional communities. In this manner, they hope to extend the vision of WAC's founders.

### **Journal of Environment and Culture**

The Journal of Environment and Culture (JEC) is an official publication of the Department of Archaeology and Anthropology, University of Ibadan, Ibadan, Nigeria. The Department has housed the publication of the successful, widely read and illuminating West African Journal of Archaeology, thus the Journal of Environment and Culture is a new addition to its journal stable. The theme of the journal includes the acquisition of knowledge related to environment and culture any where in the world, and the publication of the knowledge in terms of policy formulation and implementation locally (in Nigeria) and globally.

The birth of the journal is informed by the need to respond to a perceived danger which threatens the foundation of humanism as presently articulated by modernity, and which could have serious implications for the relational patterns between, and amongst individuals, communities and nations in the nearest future. From all that is evident, Africa is particularly within the cutting edge of this danger, and Nigeria may have slipped into its grinding mill as citizens organize one form of protest or the other.

The journal is international in scope, interdisciplinary in nature and pragmatic in orientation. The primary function is to open a channel for debate on the interactive nature of culture and environment and how humanity fair within the dynamics of the intellectual, economic and political exchange in which such interaction are framed locally and globally. In line with its reflexive, multidisciplinary and comparative orientation, contributions are welcomed from any field of human inquiry, be it scientific, religious, historical, sociological or philosophical. Contributions should problematize the issues of culture and environment, independently or collectively, contextually or chronologically.

Enquiries about subscription should be addressed to the Dr J.O. Aleru at [olualeru@yahoo.com](mailto:olualeru@yahoo.com) , while enquiries about contribution of articles to the journal should be addressed to the Editor-in-Chief at [Journal-Environmentculture@yahoo.co.uk](mailto:Journal-Environmentculture@yahoo.co.uk).

### **Arqueología Suramericana Arqueologia Sul-Americana**

South America is an active region in the production of archaeological knowledge and in the formulation of alternative approaches to the past, both from a disciplinary and a contextual point of view. Yet, there was no written medium to disseminate the cultural production of the sub-continent related to the discourses on the past based on objects. That is the reason behind the collective work of South American archaeologists for the creation of a new journal, Arqueología Suramericana/Arqueologia Sul-Americana,

published by the Department of Anthropology, Universidad del Cauca (Colombia), with the support of the World Archaeological Congress. According to WAC purposes the journal aims to promote and spread the production of archaeology and related disciplines in South America, emphasizing a critical perspective that allows a dialogue with representations about the past that have been traditionally marginalized from academic spaces. The journal hopes to create bridges of understanding, communication, and discussion between the two large South American worlds, Brazil and the Spanish-speaking countries, which have consistently ignored each other for so long. It is sad that the barrier of two similar languages have split the sub-continent in such a way, especially because South American countries share similar problems and possibilities that can be tackled with collective enterprises, such as this one, that strive go beyond the borders erected by the deliberate ignorance of the others.

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