

ARCHAEOLOGIES 2.2

APRIL 2006

ABSTRACTS

ARTICLES

1. From Dialogue to Polylogue: Exploring the Israeli and Palestinian Past in the Present

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Abstract

This article discusses a project that dealt with the contentious past in Israel and Palestine. Against a background of unceasing conflict, both the Arab and Jewish participants discovered their mutual involvement with the different voices in the communities in which they worked. Within the context of this common ground, the participants explored areas of both agreement and disagreement. The prevailing spirit of the project, however, was one of cooperation. Symbolic of this spirit was the successful effort by project participants to save an ancient settlement from destruction by the security wall being constructed through the West Bank by Israel.

Key words: Israeli-Palestinian Conflict, heritage, public archaeology, community, multi-vocality

Od dialoga k polilogu: raziskave izraelske in palestinske preteklosti in sedanjosti

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Povzetek

Prispevek predstavlja projekt, ki se ukvarja s spornimi vidiki preteklosti v Izraelu in Palestini. V kontekstu nenehnega konflikta so tako arabski kot izraelski udeleženci v projektu odkrivali obojestransko vpletenost različnih stališč v skupnostih, v katerih so delovali. Na osnovi tega skupnega spoznanja so udeleženci raziskovali vidike, o katerih obstaja skupno soglasje, kot tudi tiste okrog katerih je še vedno veliko nesoglasja. Slednjim navkljub pa je v projektu prevladal duh sodelovanja. Simbolni pokazatelj takega duha so bila uspešna prizadevanja udeležencev projekta pri reševanju stare naselbine, ki jo je ogrožal varnostni zid, ki so ga Izraelci gradili na Zahodnem bregu.

2. Which Benjamin Franklin - Yours or Mine? Examining Responses To a New Story from the Historical Archaeology Site of Franklin Court

Patrice L. Jeppson

Abstract

Recent assessment of archaeology conducted at the site of Benjamin Franklin's Philadelphia mansion (excavated 1953-1975) reveals a new history interpretation meaningful to U.S. communities living in the present. The story of Franklin the slave holder and then abolitionist comes full circle when, figuratively speaking, descendants of the African American community that Franklin worked to free, excavate Franklin's history for the creation of a shrine to national historical memory. New history relevant for Native Americans, the Labour Movement, women, and gay and lesbian citizens is also found. Responses to this new interpretation are examined in light of the broader contexts shaping various community agendas. (Key Words: Pragmatism, Contested Heritage, Public Engagement)

Kateri Benjamin Franklin? Tvoj ali moj? Opazovanje reakcij na novo zgodbo iz historičnega arheološkega najdišča Franklin Court

Patrice L. Jeppson

Povzetek

Novejše ovrednotenje arheoloških raziskav philadephijskega dvorca Benjamina Franklina, izkopavanega med leti 1953 in 1975, je ponudilo nove zgodovinske interpretacije, ki so se pokazale za pomenljive za različne sodobne ameriške skupnosti in družbene skupine. Zgodba o Franklinu, sprva lastniku sužnjev, kasneje pa abolicionistu, je sklenila svoj krog, ko so, figurativno rečeno, potomci afriških Američanov, za katere svobodo se je zavzemal Franklin, izkopavali Franklinovo zgodovino, eno od 'svetinj' nacionalnega zgodovinskega spomina. Hkrati s tem pa je bila odkrita tudi nova zgodovina, relevantna za domorodne Američane, delavsko gibanje, ženske ter za gejevsko in lezbično populacijo. Reakcije na nove interpretacije so bile predstavljene v širšem kontekstu, ki ga oblikujejo interesi različnih skupnosti.

3. Privatising the Public Past: The Economics of Archaeological Heritage Management

Daniel D Kreutzer

Abstract

The pre-Hispanic sites of the Cañada de la Virgen and Teotihuacán in Mexico are at the centre of an on-going struggle between public archaeology, the state, and private interests. Laws protecting Mexico's cultural heritage are being circumvented by privatisation policies that impose an economic value on archaeological sites, arguing they should operate at a financial profit. The obligations of national governments toward archaeological sites are being undermined as sites are increasingly at risk from private development. The public is disenfranchised when governments, acting as custodians of cultural patrimony, put the past up for sale. As the conflicts over the Cañada de la Virgen and Teotihuacán demonstrate, these issues go beyond the local to the global community. Archaeologists, charged with protecting the past, must develop a strategy to counter this trend, based on a clearly articulated message that conveys the urgency of the crisis threatening archaeological sites. Today archaeological sites worldwide are increasingly at risk from national governments. The economics of privatisation policies threaten to disenfranchise the public from its own past. The past serves as symbolic capital for the public, yet it is the government that benefits from the exchange of this symbolic capital for economic capital. This paper illustrates two recent case studies from Mexico where this exchange is occurring in related, albeit differing, ways. The study then concludes with a charge to archaeologists to work more actively with the public in protecting the past.

Privatiziranje javne preteklosti: Ekonomika arheološkega upravljanja z dediščino.

Daniel D Kreutzer

Povzetek

Predhispanski mehiški najdišči Cañada de la Virgen in Teotihuacán sta osrednji točki stalnega konflikta med javno arheologijo, državo in privatnimi interesi. Zakone, ki ščitijo mehiško kulturno dediščino, je privatizacijska politika obšla z vsiljevanjem ekonomskih vrednosti arheološkemu najdiščem in z zahtevo, da ta morajo poslovati profitno. Tako so se tudi zmanjševale obveznosti državne oblasti do arheoloških najdišč, ki so poslej vse bolj izpostavljena tveganju zaradi privatnih investicij. S tem, ko je vlada kot varuh kulturne dediščine to dala naprodaj, so bile dejansko odvzete možnosti vpliva javnosti. Konflikti v zvezi z najdiščema Cañada de la Virgen and Teotihuacán so pokazali, da takšni primeri presegajo lokalno raven in postajajo globalni. Arheologi, ki jim je zaupano varovanje preteklosti, morajo razvijati strategijo za uspešno soočanje s takšnimi trendi, ki mora tudi jasno sporočati o resnosti krize, ki ogroža arheološka najdišča. Danes po vsem svetu nacionalne vlade ogrožajo arheološka najdišča. Ekonomika privatizacijskih politik grozi, da bo javnost odstranjena iz njene lastne preteklosti. Preteklost deluje kot simbolni kapital javnosti, toda prav vlade so tiste, ki simbolni kapital menjajo za ekonomskega. Prispevek predstavlja dva novejša primera iz Mehike, kjer se je takšna menjava pojavila v različnih oblikah. Prispevek se zaključuje s pozivom arheologom, da se aktivneje povezujejo z javnostjo pri varovanju preteklosti.

FORUM

1. Three Concepts – Hospitality, Cosmopolitanism and Human Dignity. Reconceptualising Heritage Futures

Beverley Butler

Abstract

Using images of the destruction of the Palestinian cultural heritage as my point of departure, this paper seeks to critically reflect on WAC's future by means of reflecting upon the contemporary philosophical-operational concerns of cultural heritage and of 'one world archaeology'. My strategy is to 'gift' via three authors, Virginia Woolf, Jacques Derrida and Edward Said, 'three concepts' - hospitality, cosmopolitanism and human dignity - to this debate on WAC's future. I argue that these 'concepts' are not only fundamental for the re-conceptualisation of cultural heritage but capable of a bringing into view core questions concerning WAC's institutional identity and possible future transformations. My conclusions reiterate that WAC's 'coming-of-age' crystallises the need not only to commemorate foundational aspirations and cumulative achievements but also to open up the organisation's future, critically and reflectively, to new constituencies and concerns and to 'alternative' or 'parallel' archaeologies and heritages.

Trije koncepti – gostoljubje, svetovljanstvo in človeško dostojanstvo

Beverley Butler

Povzetek

Avtorica, ki si za izhodišče postavlja podobe uničenja palestinske kulturne dediščine, skuša v svojem prispevku kritično reflektirati prihodnost WAC s premislekom o sodobnih filozofskih in pragmatičnih vidikih prizadevanj okrog kulturne dediščine in "arheologije enega sveta". Avtoričina strategija je - s pomočjo Virginie Wolf, Jacquesa Derridaja in Edwarda Saida - ponuditi WAC-u diskusijo o njegovi prihodnosti s pomočjo treh konceptov: gostoljublja, svetovljanstva in človeškega dostojanstva. Avtorica trdi, da ti koncepti niso samo temeljni za ponovno konceptualizacijo kulturne dediščine, temveč je z njihovo pomočjo možen nov vpogled v samo jedro institucionalne identitete WAC in njegovih potencialnih preoblikovanj. Prispevek zaključuje s večkrat ponovljeno trditvijo, da se je v odraščanju WAC-a ni kristalizirala samo potreba po komemoriranju ustanovitvenih želja in dosedanjih dosežkov, temveč se je odprla tudi potreba po kritični refleksiji bodočega razvoja organizacije, potreba po pridobivanju novih ljudi in po prizadevanjih za "alternativne" in "vzporedne" arheologije in dediščine.

2. A Three-Takes Tale: The Meaning of WAC for a Pluralistic Archaeology

Cristobal Gnecco

Abstract

This paper argues that the recent trajectory of archaeology can be conceived of as a recording in three takes: the first one, the scientific project, betrayed the modern origins of the discipline; the second devaluated history and, thus, the disciplinary apparatuses responsible for its production; and the third, fully reactionary, is a return to the source, * (I do not understand the following passage very well) the reachable realization of archaeological production as plural, horizontal, and locally meaningful. The role of WAC is highlighted in this account.

Zgodba o treh kadrih: Pomen WAC za pluralno arheologijo

Cristobal Gnecco

Povzetek

Prispevek zagovarja, da je možno razvojno linijo arheologije zamisliti tudi na način treh kadrov. Prvi kaže arheologijo kot znanstveni projekt, ki je izdal sodobne izvore discipline, drugi devalvira zgodovino in s tem tudi aparat discipline, ki je odgovoren za njeno reprodukcijo, tretji, zelo reakcionaren, pa predstavlja vrnitev k izvirom. Takšen način predstavljanja arheologije je možen zaradi spoznanja, da je arheološka produkcija pluralna, horizontalna in lokalno pomenljiva in v tem smislu tudi ovrednoti vlogo WAC.

3. One World Archaeology Today

Cornelius Holtorf,

Abstract

Since its emergence in 1986, the World Archaeological Congress has been championing a politically and ethically informed, global perspective on archaeology that has come to be known under the label of "One World Archaeology". In this short essay I am arguing that One World Archaeology is archaeology in the age of globalisation. As such, One World Archaeology ought to be nothing less than an ethically and politically motivated attempt at both enhancing, through the means available to archaeologists, the global solidarity among all human beings on this planet and reducing the striking inequalities that exist between them. I am advocating that the two most important, guiding principles for both One World Archaeology and the work of the World Archaeological Congress should be solidarity and inclusiveness. This paper contains a number of suggestions for what that may mean in practice.

Arheologija enega sveta danes

Cornelius Holtorf,

Povzetek

Od svojega nastanka leta 1986 dalje se je Svetovni arheološki kongres zavzemal za politično in etično prežeto globalno perspektivo arheologije, ki je kmalu postala znana pod imenom "arheologija enega sveta". V tem kratkem prispevku trdim, da je arheologija enega sveta arheologija dobe globalizacije in kot taka naj ne bi bila nič manj etično in politično motiviran poskus, ki naj s sredstvi, dostopnimi arheologom, utrjuje globalno solidarnost med vsemi ljudmi na tem planetu in zmanjšuje očitne neenakosti, ki obstajajo med njimi. Zagovarjam, da naj postaneta dve najpomembnejši vodilni načeli arheologije enega sveta in Svetovnega arheološkega kongresa solidarnost in vključevanje. V prispevku je predstavljenih nekaj predlogov, kako naj bi to izgledalo v praksi.

4. Archaeology and Integrity: The World Archaeological Congress as a resource for Indigenous communities

Dorothy Lippert

Abstract

The World Archaeological Congress can serve as a vital resource for Indigenous people who wish to participate fully in the profession of archaeology. Native American experiences with archaeology parallel those of other Indigenous groups and the code of ethics of the WAC illustrates how seriously this organization takes its commitment to working in cooperation with communities. Several goals for the WAC to consider with regard to Indigenous peoples are presented, including education, networking, professionalism and management of cultural sites.

Arheologija in integriteta: Svetovni arheološki kongres kot vir za domorodne skupnosti

Dorothy Lippert

Povzetek

Svetovni arheološki kongres lahko služi kot pomemben vir oziroma sredstvo za domorodna ljudstva, ki želijo polno sodelovati v arheološki stroki. Izkušnje domorodnih Američanov z arheologijo so primerljive z izkušnjami drugih domorodnih skupin po svetu in etični kodeks Svetovnega arheološkega kongresa dobro kaže, kako resno ta organizacija razume obvezo po delovanju in sodelovanju z domorodnimi skupnostmi. V prispevku je predstavljenih več ciljev WAC-a v odnosu do domorodnih skupnosti, vključno z izobraževanjem, mreženjem, profesionalizacijo in upravljanjem kulturnih spomenikov in krajev.