

10 years

Editors:

Jaime Almansa Sánchez and Elena Papagiannopoulou



www.arqueologiapublica.es

Online Journal in Public Archaeology

INDEX

Editorial	1
Jaime Almansa-Sánchez and Elena Papagiannopoulou	
An interview with Tim Schadla-Hall	3
Tim Schadla-Hall and Jaime Almansa-Sánchez	
Points of You: Is archaeology becoming a bullshit job?	19
Jaime Almansa-Sánchez	
FORUM: Chatting about the future of public archaeology	29
Indigenous views on the future of public archaeology in Australia	31
Kellie Pollard, Claire Smith, Jasmine Willika, Vince Copley senior, Vincent Copley junior, Christopher Wilson, Emily Poelina-Hunter and Julie Ah Quee	
Dealing with a hangover of Public Archaeology: Scattered thoughts on the Italian 'Archeologia Pubblica'	53
Francesca Benetti	
For a solidary and activist [public] archaeology in the Amazon	59
Marcia Bezerra	
From present to future. An academic perspective of Public Archaeology in Spain	65
Alicia Castillo Mena	
Public Archaeology in Nepal: Now and in the next 10 years	73
Neel Kamal Chapagain	

Public Archaeology in 10 years? We will hopefully learn to share more, and better	75
Sarah De Nardi	
When divulgation reaches us	81
Jaime Delgado Rubio	
Archaeology in the public space in Nigeria	87
Caleb A. Folorunso	
Toward a Decolonial and Denationalized Public Archaeology	97
Rafael Greenberg	
Public Archaeology: the loss of innocence	101
Reuben Grima	
Archaeology for the public in Greece minus/plus ten	105
Stelios Lekakis	
“Let’s send millions of qualified public archaeology cadres to the new museums and field units!”	109
Gabriel Moshenska	
After the Pandemic: Reflections from an uncertain present on the futures of public archaeology	117
Alejandra Saladino and Leonardo Faryluk	
How do I see Public Archaeology in ten years in Peru	123
Daniel Saucedo Segami	

FORUM:

CHATTING ABOUT THE FUTURE OF PUBLIC ARCHAEOLOGY

With the tenth anniversary of the journal we wanted to take a deep breath and look into the future.

This forum consists of short pieces from colleagues around the world that discuss general and specific issues regarding public archaeology in the coming years. We asked for an open format, trying to grasp a fresher approach than the one usual academic writing permits.

As with other forums in the journal, we will keep it open from now on in case any of you want to participate too. It is a good occasion to debate the current and coming role of public archaeology and we hope this selection of papers helps to foster it.

We originally invited 50 people to participate. However, these difficult times made it difficult for some to do so. Nevertheless, we have a good set of contributions that will be of interest to you all.

Enjoy it (and participate if you feel you have something else to say).



Laugh now,
but one day
we'll be
in charge.

BONESY

FORUM: Chatting about the future of public archaeology

PUBLIC ARCHAEOLOGY: THE LOSS OF INNOCENCE

Reuben GRIMA

In 1973, David Clarke's seminal article 'Archaeology: the loss of innocence' appeared in *Antiquity*, to herald, epitomise, and articulate a paradigm shift that was reshaping the entire discipline of archaeology as it embraced new tools, methods, and theories. The present short contribution is immeasurably more modest in scope, and only borrows Clarke's title in homage to his lasting influence. It will argue that the specific domain of action and encounter that we gather under the rubric of Public Archaeology is itself on the cusp of undergoing a 'loss of innocence' of a different kind. For the purpose of this conversation, Public Archaeology will be understood in its widest possible sense, to embrace the way people anywhere may relate to the past, and the influence that the past and attitudes to the past may have on the lives of people today. It will consider some of the impacts and consequences of the internet and the World Wide Web, which of course deserve a much more thorough discussion than is possible here, and which should be read as a shorthand for some of the wider sea changes that we are witnessing.

Our relationships with each other and with authority are being reshaped more than ever before by social media and the virtual. The part of our lives that we live online continues to grow. The opportunities for individuals to express themselves and capture an audience are unprecedented. Individual influencers jostle for attention with established institutions. Those with the best command of these new tools are the most likely to capture an audience, while those that are less savvy are more likely to struggle to maintain a following.

These changes are likely to have far-reaching consequences for the shape of public archaeology in ten years' time. Here I will let myself speculate on three possible consequences that may

characterise the relationship between the public and archaeology a decade from now.

The first consequence of increased online connectivity, and one that we may expect to continue to have a growing impact in the coming decade, is that individual voices will have a greater opportunity for empowerment than ever before. We may therefore expect a further snowballing of appropriation, engagement with, and narration of archaeology from the grassroots, which will be led increasingly by individuals, rather than institutions. Institutions will be challenged to keep up with the conversation, in a world that is increasingly bottom-up. Networks of knowledge-sharing are more likely to be organic and fluid than centralised or hierarchic, bringing together groups of people who may not know each other in any other context.

A second consequence, following from the first, is that unorthodox and alternative readings of archaeology to and by the wider public are also more likely to flourish. On the one hand, this is good news, in that it will create more spaces for sharing different perspectives on the past and its manifold meanings to different individuals and groups. On the other hand, the explosion of voices that has been made possible by the Web has also brought with it the challenges of fake news and the post-truth society. The loudest and most persistent voices are not necessarily the best-informed, and sifting the wheat from the chaff is going to become more challenging. The exponential growth of information available to the public is also going to mean a superabundance of misinformation, which is likely to continue to find receptive audiences.

A third consequence following from the two above is that archaeology is likely to become increasingly weaponised in media wars over public opinion. Such a possible outcome forms part of a wider picture where the use of the Web to shape and manage of public opinion by often opposing forces is taking on new levels of sophistication. When the Cambridge Analytica scandal was exposed in 2018, it revealed the power and the readiness of governments, political parties and corporations to exploit the Web to manipulate and even generate public opinion.

From the other end of the spectrum, the phenomenon of cancel culture, though apparently stemming from the grassroots, has

in some ways proved no less coercive. Freedom of thought in online public debate may find itself increasingly challenged as it is caught in a pincer between the Scylla of funded, systemic and scientific manipulation of public attitudes, and the Charybdis of reactions driven by facile and populist stances. The narration of contested pasts, and public engagement with archaeology, will inevitably be shaped by this backdrop. The voices and interests that make more sophisticated use of media are more likely to sway public understanding and opinion. To give one practical example, the construction industry is one arena where the weaponisation of culture and archaeology is likely to become an increasingly familiar scenario. Lobby groups and citizens objecting to construction projects are increasingly invoking archaeological evidence to substantiate their arguments against building projects that erode their quality of life. Conversely, the construction industry is becoming increasingly savvy in its 'heritage-washing' of projects that palpably erode citizens' quality of life and ability to enjoy their historic environment.

Back to the 'loss of innocence'. For more than three decades, Public Archaeology has led the way in championing the equitable accessibility and enjoyment of cultural heritage resources as a key pillar of safeguarding and improving the quality of life of people everywhere. In this respect, it has often led the way, blazing the trail in hammering out principles that were only subsequently enshrined in international instruments such as the Burra Charter, the European Landscape Convention and the Faro Convention. Concepts such as the right to enjoy the cultural heritage of one's choice, or the contribution that relating to and enjoying the historic environment makes to the physical and mental wellbeing of individuals and communities, have now become mainstream. In this changing landscape, Public Archaeology may find that it is less and less in the position of the 'Young Turk' of archaeology, heralding and championing change, holding the high moral ground, and generally leading the way to greater multivocality, equity and relevance in the discipline. Increasingly, and in no small measure thanks to the successes to date of the efforts of Public Archaeology itself, in the coming years we may expect to see that many of these concepts are taken as read. Over the coming decade, we may increasingly expect to encounter stances, ideas and practices that were pioneered and nursed by practitioners of Public Archae-

ology, but now being driven by much wider forces, that may not even recognise their indebtedness to the legacy of those earlier practitioners. And increasingly, we may encounter more subtle and sophisticated appropriations of this same discourse, to legitimise and render acceptable interventions that may not be driven by the same values.

The debate on Public Archaeology will inevitably need to adapt to this evolving scenario, perhaps in a role that will become more like that of a handmaiden, and less like that of a prophet. The explosion of connectivity and information made possible by technology convergence and the web will probably not bring about a panacea of meaningful mass appropriation of the past. It is however doing something rather more interesting. It is creating new arenas of contestation, where archaeology and its impact on human lives will need to be scrutinised afresh, and where the deployment of the past to shape better futures for people will remain hotly debated. Public Archaeology is arguably well prepared to take on these evolving challenges, with its long tradition of questioning the normative, embracing excluded voices, advocating equity and speaking truth to power.

These musings augur for fresh and exciting challenges for archaeology, and for the realm of practice we generally gather under the rubric of Public Archaeology. It appears unlikely that we will reach some plateau of public saturation with archaeological knowledge, in which Public Archaeology may be considered to have fulfilled its mission and its purpose. On the contrary, the next ten years are going to need careful scrutiny and constant evaluation of the changing relationship between people, power, and the past. The internet and technology convergence will certainly not guarantee equity in public appropriation of the past. That guarantee lies instead in ongoing critical debate and timely advocacy on the relationship between archaeology and the public, which will be more needed than ever before.

AP: Online Journal in Public Archaeology

Editors:

Jaime Almansa Sánchez & Elena Papagiannopoulou
Email: almansasanchez@gmail.com

Assistant production editor:

Alejandra Galmés Alba

Edited by:

Asociación JAS Arqueología
Website: www.jasarqueologia.es
Email: jasarqueologia@gmail.com
Address: Plaza de Mondariz, 6, 28029 - Madrid (Spain)

--

Tenth Anniversary Edition

Copyright 2020 Asociación JAS Arqueología (edition) & Authors (content)

ISSN: 2171-6315

AP Journal is a peer-reviewed journal devoted exclusively to Public Archaeology. It is freely distributed online on the Website:

www.arqueologiapublica.es

You can also follow us on:

Blogger:



<http://arqueologiapublica.blogspot.com/>

Twitter:



<http://twitter.com/APjournal>

Facebook:



<http://www.facebook.com/APJournal>