



Monday 18<sup>th</sup> December, Afternoon Sessions, 13:00-16:30

1. An Archaeology Committed to the Future: From the Social and Environmental Value of Archaeological Theory to the Decolonisation of Development-Led Archaeology.

Room: NEWSI 0.02

**Session Abstract:**

This session aims to apply a creative and speculative lens to archaeology, as a field of research and practice, to explore, in an ambitious and optimistic way, how the discipline might look like in the future. The session is particularly interested in exploring how we shall bridge the gap between archaeological theory and development-led practices, to explore how they can both contribute towards a more sustainable future for the discipline and society.

Some of the questions we would like to explore are:

What will be the contribution of both research and development-led archaeology to the Anthropocene? How will we contribute towards the well-being of society? Can we decolonise development-led archaeology, and if so, how do we do it? How do we make the 'development' in development-led archaeology less problematic? How do we bridge the gap between an increasingly elitist theoretical archaeology, and an increasingly precarious commercial practice, that struggles to include social or sustainable values in the agenda? How can we bring theoretical archaeology to the forefront of development-led archaeology? How shall we make sure archaeology is useful fighting the climate emergency?

We particularly welcome the contributions of early career researchers and those working in the development-led sector, as well as contributions from more established researchers willing to develop a long-term dialogue with the commercial sector.

**Organisers:** Guillermo Diaz de Liaño (MOLA), Sadie Watson (MOLA), Alice Clough (MOLA/University of Bournemouth)

13:00	Introduction to the session by Guillermo Diaz, Sadie Watson, and Alice Clough
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13:15	Neil Redfern (Council for British Archaeology): <b>The CBA at 80 – Reflecting on the interface between commercial and grassroots archaeology in developing sustainable practice in the future.</b>
13:30	Sadie Watson (MOLA): <b>Archaeology today and tomorrow. What changes do we want to see, and what changes do we fear?</b>
13:45	Alice Clough (MOLA & Bournemouth University): <b>Telling different stories: developing future-oriented, experimental approaches to large-scale linear infrastructure schemes.</b>
14:00	Discussion slot/questions for the first half of session
14:30	Tea/Coffee Break
15:00	Fàres K. Moussa (University of Southampton) and Charles Le Quesne (University of Oxford & Quercus Heritage): <b>'Space Invaders': enabling the reclamation and continuity of non-linear time-space in development-led archaeology.</b>
15:15	Ana González San Martín (Brown University): <b>The making of archaeological theory: between the ivory tower and the coffee break.</b>
15:30	Guillermo Diaz de Liaño (MOLA): <b>Once upon a time... we looked South. From archaeology today to tomorrow's archaeology in three acts.</b>
15:45	Discussion slot/questions for second half of session
16:00	General Discussion and Final Remarks

## 2. Towards an 'archaeoecology' of landscape

Room: NEWSCI 0.03

### Session Abstract:

Adaptations to a changing climate require, above all, transdisciplinary solutions. One of the key concepts in this respect is landscape. Archaeologists have tended to adopt the term as simply connoting a scale of analysis above that of the individual site but the wider literature, including the European Landscape Convention, makes it clear that landscape represents the entanglement of culture and nature at a variety of scales. So how could we help develop and contribute to a more inclusive landscape discipline that brings nature into archaeological work and provides a historical dimension to ecological approaches? And how might an attention to landscape in four dimensions address our anxieties about environmental change and help generate more sustainable places for people and other species? This session invites contributions presenting theoretical approaches, methodologies, case studies or creative responses to inform a transdisciplinary landscape archaeology.

**Organiser:** Jonathan Last (Historic England)

14:00	Jonathan Last: <b>Introduction: towards an 'archaeoecology' of landscape</b>
14:20	Colin Weighell (University of Southampton): <b>The chalk influence: ecocultural confluence and creation in the Wessex Basin</b>
14:45	Ana González San Martín (Brown University): <b>Laboursapes and the conviviality of action</b>
15:10	Stewart Bryant (Independent Researcher): <b>Along the way and on the edge: the case for a holistic approach to research and conservation of the Icknield Belt landscape</b>
15:35	Lara Band (Independent Researcher): <b>In the midst of rich meadows / it was perfectly clear / I walked with company: creative archaeology of landscapes, in and for the Anthropocene (a film and paper)</b>
16:00	Discussion

## 3. Increasing impacts of Climate Change on Cultural Heritage and Human Migrations

Room: NEWSCI 0.05

**Session Abstract:**

The effect of climate change and the changing perspectives on heritage have had major influences on the use and practice of heritage in many areas around the world. There have been instances of mass movements of people leaving their ancestral homes for more friendly locations. Others have abandoned certain lifestyles or cultural practices, such as culinary ways, in the face of boisterous climate crises. How is climate change perceived among the indigenous groups? What is the degree of impacts of climate change on primordial cultural practices, and how can its impacts be measured? What can indigenous epistemologies contribute to abating the impact of climate change on cultural heritage?

This session critically seeks to critically engage these questions with the aim to formulating theoretical and practical approaches to mitigating the effects of climate change on both tangible and intangible cultural heritage. It focusses on a multidisciplinary approach in the discussion on issues relating to how communities adapted or have been adapting and the regional and local circumstances that negatively affect heritage practices across the globe from theoretical perspectives. This session therefore welcomes research papers from scholars in Archaeology, Anthropology, Geography, Palynology and other disciplines to discuss local, regional or continental cases. We especially encourage climate change experts, environmentalists to be part of the session.

**Organisers:** Kolawole Adekola and Macham Mangut (University of Jos)

13:00	Macham Mangut: <b>Climate Change and Migration: Chadic Migrations and the Transformation of Ethnic Identities on the Jos Plateau, Nigeria</b>
13:15	Akinbowale M. Akintayo (University of York), Zachariah H. Mshelia (Disaster Management Training and Education Centre for Africa, University of the Free State): <b>Climate change and its effects on coastal historic communities: case study of Badagry in Southwestern Nigeria</b>
13:30	Patience Nanep Ladan (University of Bokkos): <b>Historical Archaeology of Climate-Induced Human Migration in the Adjourning Lowlands of the Jos Plateau</b>
13:45	Discussion
14:15	Tea/coffee
14:45	Albert Larbi Appiah (University of Ghana):

	<b>The Impact of Climate Change on Ancient Settlements: A study of Larteh Amanfu (Amanfro), a 17th Century Urban Centre in Akuapem, Eastern Region of Ghana</b>
15:00	Na'ankwat Kwapnoe-Dakup (Sainsbury Research Unit, UEA): <b>Effects of Climatic Changes on Kofyar Cultural Practices</b>
15:15	Adum Edward Nyarko (University of Ghana): <b>Death, Destruction and Migration: Ghana's Varnishing Past</b>
15:30	Hamza Woodson (University of Oxford): <b>A Pilgrim's Solemn Rite: Theoretical Discussions on Indigeneity, Environment, and Pilgrimage within The Moroccan Jewish Diaspora</b>
15:45	Sara Simões, Ana Maria Costa, Cláudia Oliveira, João Tereso, Maria da Conceição Freitas, Maria da Conceição Lopes, Patrícia Mendes, Rui Gomes Coelho, Rute Arvela, Sandra Domingues Gomes, and Sónia Gabriele (University of Lisbon): <b>The environmental impacts of slavery in two different regions of the Atlantic world: Cacheu (Guinea-Bissau, West Africa) and Sado (Portugal, Southwestern Europe)</b>
16:00	Discussion

4. "The Archaeology Made all the Difference."  
A Speculative Design Workshop for Sectorial Response to Climate Change.

Room: NEWSCI 0.04

**Session Abstract:**

*"2022 was yet another year of climate extremes across Europe and globally.*

*These events highlight that we are already experiencing the devastating consequences of our warming world."*

*(European 3C Service Deputy Director, Samantha Burgess).*

As individuals and professionals, we must accept that we are no longer planning for climate change but consciously or unconsciously responding to it. Despite significant work having been and continuing to be done across the cultural heritage sector it still lacks focus and cohesion and therefore any sense of the effectiveness of this work. If archaeology IS to be the difference, then a critical assessment of current practice is required. Are we asking the right questions? Working with the right people? Using the right approaches? Do we have the data, tools, funding, roles and structures we need?

This half-day, inter-disciplinary workshop aims to bring together a broad, representative group of archaeologists and heritage practitioners and will follow the 'Futurescaping' speculative design protocol (CoHERE, 2019) developed specifically for innovation and change the Cultural Heritage Sector by Areti Galani and Gabriella Arrigoni (Newcastle University) and their partners at the Copenhagen School of Design and Technology. Grounded in critical theory, speculative design, while future-oriented, is not about predicting the future. Leveraging collective intelligence its purpose is to suspend present-day constraints in order to ask questions about the politics and values in the sociotechnical systems that we currently experience (or might want to experience in the future) by creating an imagined world configured differently from our own. It is speculative in that it re-imagines the world to be organized into different social, political, economic, and technological configurations, or what Auger (2013: 12) terms "alternative presents". However, speculation alone is insufficient. The final action in this workshop will evaluate what is needed to deliver the desired future outcomes, against current capabilities and capacities to provide a starting point for a strategic sectorial response to climate change.

**Organisers:** Lorna-Jane Richardson (UEA) and Claire Boardman (University of York)

## 5. The Multiscale Archaeology of Big and Small Events

Room: NEWSCI 0.01

### Session Abstract:

"The archaeological record is not composed of the residues of structures, practices or processes but the residues of events" (Lucas, 2008) But what is an event? Some debates have already been made and aim to define an event as relating to something that happened in a certain space and in a certain time, even though the concepts of space and time are in themselves under discussion. Events in archaeology can have different approaches, their duration or length for example, but they always leave tangible and intangible evidence, which inevitably becomes the archaeological working material. In this session, we aim to discuss the impact that large- and small-scale events, (leaving the consideration of what is large-scale or small-scale to the presenters) have on the existence of different people, animals, things, buildings, or landscapes. Responding to the topic of TAG2023 we welcome papers that consider the impact of these events based on different scalar readings of pollution, environment, climate change, economics, social acceleration, cultural changes, religious confrontations, and entertainment, among others.

**Organisers:** Tânia Casimiro and Joel Santos

13:00	Matt Edgeworth (University of Leicester): <b>The multi-scalar Anthropocene Event and its archaeological signature</b>
13:20	Carlos Del Cairo Hurtado, L. Victoria Báez Santos, Liliana Rozo Pinzón, Jesús Aldana Mendoza, Carla Riera Andreu, Gabriela Caro León, Juan Sarmiento Rodríguez, Andrés López Narváez (NGO Colombia, Anfibia): <b>Anthropocene and Climate Change: Evidence of Hyperobjects in the Archaeological Record of Coastal Contexts in the Littoral of Tierra Bomba Island, Cartagena de Indias (Colombia)</b>
13:40	Hyunjung Park (Hokkaido University): <b>Consideration on the creation and development of spaces with a focus on Ano-greenhouse</b>
14:00	Discussion
14:30	Tea/coffee
15:00	Jesus Martin Alonso (University of Amsterdam): <b>Diggin a simulacrum: fake temporality in the abandoned film set of Golden City (Madrid)</b>

15:20	Paul Graves Brown (University of York): <b>Pulp Fiction, or how did we get where we are?</b>
15:40	Jiajing (Iris) Mo (Durham University): <b>Flourishing along the Himalayas: urban process in Nepal's Wester Terai, 1-1000 CE</b>
16:00	Tânia Casimiro (University of Lisbon) and Joel Santos (University of Leicester): <b>You just lost your thing there...or is it everywhere?</b>
16:20	Discussion

Monday evening 18<sup>th</sup> December 17:00-21:30

Thomas Paine Lecture Theatre, 17:00-17:10

Professor David Maguire: Vice Chancellor's welcome

Professor Sarah Barrow: Pro-Vice Chancellor's welcome to the Faculty of Arts and Humanities

Keynote

Thomas Paine Lecture Theatre, 17:10-17:55

Professor Joanne Clarke, UEA

*Archaeology, heritage and climate change: how recent research is influencing international policy agendas*

Outstanding contribution to archaeological theory prize to be awarded to Professor Colin *Renfrew*

Wine reception and dinner in Sainsbury Centre for Visual Arts, 18:00-21:30

Gallery/Modern Life Café drinks reception followed by dinner

**Tuesday morning 19<sup>th</sup> December 9:00-13:00**

**6. Mountains have souls and some statues are gods: Living *artefacts*, climate justice, and new animism in archaeology**

Meet in the Living Area of the Sainsbury Centre for Visual Arts

(congregate by Mother and Child, Henry Moore)

**Session Abstract:**

In this session we wish to discuss the ways in which artefacts, art, and the landscape have the capacity of being alive. The session invites speakers who engage with ideas inspired by the ontological turn, environmental personhood, indigenous theories, new animism or in any way looking at personhood of objects in the past or present.

We broadly want to discuss animacy on the basis of a shared concern with the potential for the personhood of nonhumans. This means how living art and objects manifested themselves in past societies, as we know there was much ontological fluidity, in which some objects were alive and could speak (Mol 2023). However, we also want to think about how we as archaeologists, theorists, museum, and heritage professionals can engage with that sense of 'alterity' in the present world. For example, New Animism as a movement seeks to secure personhood rights for nonhuman beings through legal means (environmental personhood), successfully establishing these rights in countries such as Equador, Bolovia, India, or New Zealand. For the Māori Whanganui tribes some rivers or mountains are ancestors (*tupuna*), and this has been influential in granting legal personhood to New Zealand's Whanganui River. Although we should be very critical in all these examples about the ways this serves indigenous communities and about where responsibilities are situated (Tănăsescu 2020), adopting animism could potentially be a further aid towards climate justice.

**Organisers:** Eva Mol (University of York) and Jago Cooper (Sainsbury Centre, UEA)

10:00	Jago Cooper (Sainsbury Centre): <b>Introduction – Living Art in the Museum.</b>
10:15	Eva Mol (Univeristy of York): <b>'There's a spirit within'; how are the past and the future aided by animism.</b>
10:30	Chris Wood (Independent Researcher):

	'Ensouled Statues: A Relection', inspired by the 'Female Shinto Deity' (accession no. 1146) in the Living Area.
10:45	Shanshan (Lisa) Li (University of York): <b>If Neolithic figurines could speak to us in the present, who would they ask to speak to?</b>
10:50	Guillermo Díaz de Liaño (MOLA): <b>Objects but not just objects. How the ontological turn allows us to manage the 'ontological excess' of things with personhood.</b>
11:00	Na'ankwat Kwapnoe-Dakup (Sainsbury Research Unit, UEA): <b>Archaeological sites or living entities? Kofyar notion of 'Archaeology'.</b>
11:15	Reflection break
11:30	Farès K Moussa (University of Southampton): <b>New Animism: a 21<sup>st</sup> century Promethean fallacy? Maile figure ('Fisherman's god'), accession no. 189.</b>
11:45	Anastasia Chrysanthi Solomu (Independent Researcher): <b>The personhood and liveliness of non-human persons as participants in Minoan peak sanctuary practices: a neuro-archaeological, cognitive, and phenomenological approach.</b>
12:00	Patrick Mullins, (Visiting Fellow, Sainsbury Research Unit; Visiting Assistant Professor, Washington College): <b>Listening to the Huaco: The Animated Landscapes of the Moche Valley as told by Huaco 40089 (Wellcome)</b>
12:15	Sara Sallam (multidisciplinary artist): <i>Visions of Ancient Egypt.</i>
12:30	Collective Think-in
13:00	Lunchtime: Continued discussion for anyone who wants to sit in the Terrace Cafe in the Sainsbury Centre together.

7. Risk, resilience and response: societal responses to past and future rapid climate change

Room: NEWSI 0.06

Organisers: Joanne Clarke (UEA) and Nick Brooks (Independent Researcher)

13:00	Nick Brookes: <b>Archaeology and the climate crisis How can archaeology help us think about and respond to climate disruption in the 21<sup>st</sup> century?</b>
13:20	Joanne Clarke: <b>Archaeology, Climate Change and the IPCC's Concept of Risk.</b>
13:40	Pir Hoebe: <b>The North Sea giveth, and she taketh away: Exploring the risks of inundating landscapes on hunter-gatherers in Northwest Europe and its meaning</b>
14:00	Discussion
14:30	Tea/coffee
15:00	Bolaji Owoseni (University of Cambridge): <b>Researching during the Covid-19 Pandemic in Ilorin Nigeria: some experiences and lessons in the field.</b>
15:20	Discussion

## 8. Place, Climate and Health: Archaeology, Therapy and Well-being

Room: NEWSCI 0.06

### Session Abstract:

The practice of undertaking archaeological work and stimulating the imagining of different pasts can be therapeutic, leading to measurable improvements in self-assessment of well-being and mental health. Programmes providing experiential encounters with archaeological objects, sites and landscapes can provide a sense of value and help to establish notions and feelings of stewardship towards both human and non-human aspects of place. Theoretically one reason for this may be the dissolving or converging of the Cartesian dichotomy **culture / nature** and much unnecessary transactional and hierarchical baggage attendant in that structure.

There appears to be a unique role for the therapeutic benefits of archaeology with applicability for resilience in the face of climate shifts, in dealing with loss of landscapes and the resultant sorrow and anxiety. Tiering of such experiences is likely key, so that the practices and imaginings are relatable and pragmatic to different people depending on their previous experiences. Ritual and reciprocity can be incorporated into the practice with an emphasis on non-transactional, non-directive ontological mindsets. Imagining different social realities and exploring individual's different ways of relating to the inherited world can then be factored into the practice of community archaeology, particularly through creative responses.

This session is interested in drawing out the value of different responses to the past and examining models for how this can be facilitated. Evaluation and assessment of benefits are necessary to better encode successful practices in future work and to unlock support. The session is also interested in exploring the relationship between educational and therapeutic practices and the merging of the two. More work and further case-studies on facilitating community project co-creation is also a key interest.

**Organisers:** Harriet Sams (Bournemouth University), Chris Elmer (University of Southampton)

and Andy Hutcheson (Sainsbury Institute for the Study of Japanese Arts and Culture, UEA)

9:00	Introduction
9:05	Carenza Lewis (University of Lincoln): <b>New perspectives on the relationship between heritage and wellbeing</b>
9:25	Timothy Darvill (Bournemouth University):

	<b>Scaling-up Human Henge: Ancient landscapes and mental health well-being</b>
9:40	Neil Redfern (CBA):  <b>The Wellbeing and Heritage Working Group: Creating a Community of Practice.</b>
9:55	Discussion
10:20	Tea/coffee
10:50	Harriet Sams (Bournemouth University):  <b>Archaeology as therapy - experiencing landscape and objects: visits to the UEA Broad and to the Sainsbury Centre for Visual Arts</b>
11:00	Guided visit to either UEA Broad or the Sainsbury Centre with a focus on mindful contemplation of landscape or materials
12:00	Discussion
12:30	Lunch
	<i>Afternoon open session; participants' views of taking part in the Later Prehistoric Norfolk Project and Archaeology 4 Wellbeing</i>
13:30	Andy Hutcheson (SISJAC, UEA): <b>Introduction to the afternoon</b>
13:40	Darren France, Ian Brownlie and Laura Drysdale (Restoration Trust):  <b>Archaeology 4 wellbeing</b>
14:00	Robert Fairclough (Restoration Trust):  <b>The film and drawn record of communities embarked on archaeology at Arminghall Henge and Warham Camp Hillfort.</b>
14:15	Chris Smith (Restoration Trust):  <b>Thoughts on taking part in a community archaeology project.</b>
14:25	Phil Wells (Restoration Trust):  <b>Community archaeology through a lens</b>
14:35	Discussion
15:00	Tea/coffee
15:30	Michael Pittaccio and Leanne Reed (Reepham High School and College):  <b>Curriculum Enhancement for High School and College Students - Introduction to Archaeology</b>

15:45	<b>Hearing from the students who participated</b>
16:00	Alice Jaspers (University of Southampton): <b>Playing by the book: the Book of Deer and questions of repatriation</b>
16:15	Helen Farr (University of Southampton): <b>Maritime Cultural Heritage and Climate Change.</b>
16:30	Andy Hutcheson (SISJAC, UEA): <b>Climate, archaeology, health and wellbeing</b>
16:45	Stephanie Piper, Aimée Little, Andy Needham, Gareth Perry, Emily Shoemith, Trish Darcy, Peter Coventry and Piran White (University of York): <b>CraftWell: Investigating Connections Between Heritage Crafting, the Outdoors, and Wellbeing</b>
17:00	Chris Elmer (University of Southampton): <b>A hot topic; disruption and dilemma during a climate crisis</b>
17:15	Discussion
17:30	End

**9. Temporalities, ontologies and teaching and learning: archaeology to address global challenges**

Room: NEWSI 0.01

Session Abstract:

In this session, we explore how archaeological theory can be used in our teaching and learning to address global challenges. For instance, how do we go about addressing climate change in our teaching? Can lessons be learnt from past behaviour? Does studying migration and movement in the past offer insights into population shift today? Is there a role for the past in understanding and addressing inequalities? This session seeks to draw on examples of using teaching and learning to inspire positive contributions to some of today's global issues.

But this is TAG! So we have papers which do not just 'show and tell', but which engage with the value of broader theoretical debates to inform their teaching and learning. For instance, can we frame Pétursdóttir's (2017, 2020) drift archaeology of the Anthropocene in our classrooms and our labs? Can we learn from Mol's (2021) approach to embed slow archaeologies of looking in our learning? Can indigenous archaeologies re-shape how we teach and learn field practice, as we see in Cipolla, Quin and Levy (2019)? Does a new materialist approach inspire new ways of seeing the world today and reframing assemblages of teaching and learning (Cobb and Croucher 2020)? Do posthumanist feminist approaches provide space for disrupting the human at the heart of our teaching and learning (e.g. Cobb and Crellin 2022)?

This will be a non-judgemental, safe space to discuss the role of theory in our teaching and learning of archaeologies of climate change and beyond. It will complement the session on archaeology and contemporary value.

**Organisers:** Hannah Cobb (University of Manchester) and Karina Croucher (University of Bradford)

9:00	Hannah Cobb and Karina Croucher: <b>Introduction</b>
9:10	Anna Fisher (University of Leicester): <b>Modular degrees, modular thinking? How the structure of undergraduate degrees limits our ability to think critically and address global challenges.</b>
9:30	Lorna-Jane Richardson (UEA): <b>'Do Different': Interdisciplinarity at a Time of Crisis</b>
9:50	Katherine Patton (University of Toronto) and Steph Piper (University of York): <b>Teaching Archaeology and the Climate Crisis: examining the limits and promise of archaeological thinking</b>

10:10	Hanna Steyne (University of Manchester/Wessex Archaeology) and Emma Rae (First People's State Relations, Victoria):  <b>Challenges and opportunities of offshore development projects and upskilling First Peoples and archaeologist</b>
10:30	Tea/coffee
11:00	Katherine Fennelly (University of Sheffield):  <b>Ground rules, conventions and rituals: understanding the concept and language of 'Community' in the classroom</b>
11:20	Mia Coe and Krupa Sayania (University of Bradford):  <b>Learning archaeology and global challenges: a student perspective</b>
11:40	Laura Hampden (Historic England), Hannah Cobb and Karina Croucher:  <b>Posthuman Pedagogies and Affirmative Action: An association for teaching and learning in archaeology</b>
12:00	Discussant: Eva Mol (University of York):  <b>Roundtable discussion</b>
13:00	End

## 10. Elsewhere: Rethinking Settlements through Non-places, Edges, and Forgetfulness

Room: NEWSI 0.05

### Session Abstract:

As Latour (Guinard, Lin & Latour 2020) reminds us, built space has its 'ghost acres' elsewhere. Every town and dwelling is entangled with a flurry of near and distant places through vital movements of extraction, dispersal, and dislocation. Yet settlement archaeology has traditionally focused on built space; durable accumulations of things and memories; on the archaeological site as a defined unit. Narratives built in this way may revolve around centres

or essences—‘what was this place like?’—reinforcing the tacit notion that settlements are integral places with entrenched histories and character. Questions of movement may remain secondary, or unasked: ‘what was coming in; going out; fast forgotten; living on the edge?’ This session asks what settlement archaeology might look like if we characterised settlements through their unravelling edges. Such ‘elsewheres’ are often transient, un-home-like or unwanted: in Auge’s (1992) words, ‘non-places’. Non-places are defined by how we move through them, and how they resist ‘settling in’. Though crucial to any settlement, their histories form through decidedly different dynamics of remembering, forgetting, accumulation and erasure.

**Organisers:** Kevin Kay (University of Leicester) and Laurence Ferland (Université Laval)

9:00	Kevin Kay and Laurence Ferland: <b>Introduction</b>
9:10	Juan Palá Gutiérrez (UCL): <b>Ruination and Non-places in the Neoliberal Suburb</b>
9:30	Ben Jervis (University of Leicester): <b>Taking Urbanity Elsewhere: Extending Perceptions of Medieval Urbanism</b>
9:50	Laurence Ferland (Université Laval): <b>Water &amp; Waste – Dissonance and Disconnection in colonial Québec City</b>
10:10	Discussion
10:30	Tea/coffee
11:00	Kevin Kay (University of Leicester): <b>Ghost acres and zombie plots: Neolithic settlement as metabolic movement</b>
11:20	Clive Jonathon Bond (University of Winchester and King’s Lynn Archaeological Society): <b>Lithics scatters, Ecology and Non-places</b>
11:40	Kiah Johnson (University of Cambridge): <b>Wild South-West: Land use and community-building in arid Northern Cape hinterland, South Africa</b>

12:00	Héloïg Barbel (Université Laval):  <b>"There's no place on earth like home": engaging with decolonial epistemologies through community-based archaeology</b>
12:20	Brodhie Molloy (University of Leicester):  <b>"Hold her down with soggy clothes and breezeblocks: unsettled materialities as (other) foundations of settlements</b>
12:40	Discussion
13:00	End

## 11. How did we get here? Exploding the day-to-day to explore climate relations.

### Full day workshop

#### Organisers:

Lara Band (Independent researcher/University of the Highlands and Islands)

Harriet Crisp (Independent researcher)

Helen Garbett (Social Artist Researcher/University of the Highlands and Islands)

Hilary Orange (Swansea University)

Janet Tryner (Contemporary Artist. MA Art & Archaeology, University of the Highlands and Islands)

Katherine Watson (Swansea University)

Katy Whitaker (Historic England)

#### Room: NEWSCI 0.03

#### Session Abstract

This session will address the climate and ecological emergencies by exploring relationships between humans, non-humans, things and the planet. Through archaeological and art practices, it will investigate issues including (but not limited to) consumption, interconnectedness, conservation, extractive colonialism, mutual reliance and Anthropocene assemblages. Culminating in an artist-facilitated workshop during the conference, participants will collaborate to re-present research as an artwork. Inspired by Cassie Newland's work (2022) that explodes the telegraph into a rhizomatic network of global relations, in advance of the conference each participant will research the multiple narratives and landscapes of something essential to their journey to, or reason for attending, TAG2023 – such as a car key, breakfast cereal, ranging rod, railway track steel, pollen sample, aircraft wing, laboratory pipette, walking boot sole... We will follow things where they take us, seeking to hear their stories about the world and its condition.

**Note** The artwork created at the conference is open: it could be one collective piece, individual pieces, or indeed a whole that is brought together made from individual items. The process is as, if not more important, than the result. We make no clear distinction between artist and archaeologist. Participants will be welcome to bring media with them to the workshop.

#### Participants:

Claire Boardman, University of York

Tânia Manuel Casimiro, FCSH NOVA University of Lisbon

João Sequeira, University of Minho

Alice Clough, University of Bournemouth/Museum of London Archaeology

Catriona Cooper, Canterbury Christ Church University

Helen Garbett, University of the Highlands and Islands, Centre for Island Creativity, Shetland

Rob Hedge, University of Leicester

The KOKRA FAMILY, line kramer and marjolijn kok  
Joel Santos, University of Leicester  
Sara Simões, University of Lisbon  
Isabel Sturges, University of Oxford  
Melissa Thomas, University of York

**12. States of Being(s): The Politics of Bodies in Archaeology**  
**Full day**

Room: Julian Study Centre 3.02

**Session Abstract:**

In the last two decades, the human body has emerged as a rich field of theorisation and scholarly exploration in archaeology. Turns to multispecies archaeologies, material feminism, and post-anthropocentrism have provided powerful new tools that cast many of our assumptions about the world – and our place in it – in a new light. The climate crisis highlights the significant vulnerability of our bodies, the inextricable interdependencies between bodies and landscapes, compost and critters (to speak with Donna Haraway) and our unequal culpability for the current state of the world.

With a focus on bodies in the broadest sense, this session includes papers that explore the multiplicity of bodies from manifold perspectives – be that the physical, literary, or iconographical body: from the entanglements of physical bodies and material processes to multispecies bodies; marginalised bodies, including other-abled, subaltern, and queer states of being; body ontologies; and politics of the lifecourse. In this session we want to encourage new and creative thinking on the politics of the body in archaeology, including but not limited to ideas of gender, personhood, and power as they intersect with the bodies of the past, the politics of the excavation and curation of bodily remains in the present, and the vulnerability of bodies. Ultimately the session asks: which bodies come to matter – and why?

**Organisers:** Emma Tollefsen (University of Leicester), Kate Olley (University of Nottingham), Melanie Giles (University of Manchester)

9:00	Introduction
9:10	Madeleine Fyles (University of Toronto): <b>The Oak and the Acorn: Cyclical Bodies and Temporalities of Social Memory</b>
9:30	Renate Larssen and Marianne Hem Eriksen (University of Leicester): <b>Multispecies Vikings – Disrupting the Human/Non-Human Binary in Archaeology</b>
9:50	Comfort break
10:00	Brad Marshall (University of Leicester): <b>The Archaeological Posthuman Child: Exploring a New Approach to Studies of Childhood in the Past</b>

10:20	José Chessil Dohvehnain Martínez-Moreno (Universidad Nacional Autónoma de México):  <b>Assembling Bodies: Affect, Gender and More-Than-Human Personhood</b>
10:40	<b>Discussion: More than human bodies</b>
11:00	Tea/coffee
11:20	John Robb and Jess Thompson (University of Cambridge):  <b>Bodies in Death and Bodies in Art: Different Ways of Constituting Leaders and Ancestors</b>
11:40	Emma Louise Thompson (University of Leicester):  <b>The Cost of Gendered Death in Viking Age Denmark</b>
12:00	Katherine M. Olley (University of Nottingham), Emma Tollefsen, Marianne Hem Eriksen and Brad Marshall (University of Leicester):  <b>The Pregnant Body and Archaeologies of Absence</b>
12:20	<b>Discussion: Gender, identity and personhood</b>
12:40	Lunch
13:30	Catherine Jones (University of Manchester) and Matt Hitchcock (University of Leicester):  <b>Deep Cuts: Determining the Mark of the Sword on the Body in Later Prehistoric Britain</b>
13:50	Melanie Giles (University of Manchester):  <b>George: The Head from Holderness</b>
14:10	Jess Thompson (University of Cambridge):  <b>Resurrecting Transhuman Ghosts</b>
14:30	<b>Discussion: Power, authority and violence</b>
14:50	Tea/coffee
15:10	Dulcie Newbury (University of Bradford):  <b>'Beyond the Binary': Funerary Archaeology, Gender Identity, and Its Impact on Mental Health and Wellbeing</b>

15:30	Aoife Sutton-Butler and Karina Croucher (University of Bradford):  <b>Things in Jars: Museum Goes Attitudes Towards the Display of Fluid Preserved Medical Specimens, the Archaeological Skeleton and Mummified Remains</b>
15:50	Comfort break
16:00	Sabrina Authenrieth (Leiden University):  <b>Bodyscapes: A 3-Body-Solution for a Categorical Problem</b>
16:20	Theodore Muscillo (Independent Scholar):  <b>Voluptuous, Obese, Too Large? Fat Objects in the Archaeological Record</b>
16:40	<b>Discussion: Ethics and practice</b>
17:00	Closing remarks

### 13. Past Responses to Climate and Environmental Change Through the Lens of Mythology

Room: NEWSI 0.02

Session Abstract:

Archaeology can reveal much about human responses to environmental change, as can mythology. Whether long-term or rapid-onset, previous 'adaptation events' show the scale and violence of societal responses if impacts are managed badly.

Disentangling the environmental changes behind such narratives as the Biblical Exodus is enlightening about social and political change – and collapse. Climate justice is key: adaptations could disenfranchise vulnerable members of global society. The 17<sup>th</sup>-century witch hunts had a root in societal reactions to a cooler climate. The disappearance of Doggerland involved both gradual and sudden habitat and lifestyle changes. What happened to people's deities? Could Nehalennia, known from Roman-era Dutch altars, have evolved from an ancient deer-goddess to offer safe sea-passage as the landscape changed? Could the Norse Gefjon, ploughing Sjælland from Sweden, or Welsh Ladies of the Lake, with underwater cattle, be memories of the arrival of farming as the land flooded?

Equally, anthropogenic environmental change is not new, just that the scale of today's climate change is unprecedented. The coming of agriculture was a massive upheaval, with habitat change, land-use conflicts, the emergence of city states and new 'gods of civilisation'. 'Old-fashioned' lifestyles were misrepresented, hence the legendary Amazons. Tying mythological motifs to environmental changes does not devalue the mythology; it brings a richer understanding and allows us to chart the evolution of myths and fit orphan legends into wider narratives. Understanding past adaptations can warn of dangerous impacts of climate change today, from wars to 'witch hunts'. It is a multi-disciplinary, imaginative endeavour.

**Organiser:** Chris Wood (Independent researcher and curator of the Ickney Collection)

14:00	Chris Wood:  <b>Past Responses to Climate and Environmental Change Through the Lens of Mythology: An Introduction</b>
14:20	<b>Discussion Q&amp;A</b>
14:30	Micheál Butler (University College Dublin), James Walker and Vince Gaffney (University of Bradford):  <b>Climate Change narratives and the long tradition of mythologising submerged landscapes: a story from, and of, Doggerland</b>
14:50	Discussion – Q&A
15:00	Tea/coffee

15:30	Martin Bates (University of Wales Trinity Saint David), Samantha Brummage (University of Wales Trinity Saint David), Peter Stevenson (Storyteller) and Jake Whittaker:  <b>Through the Myths of Time</b>
15:50	Discussion – Q&A
16:00	Filippa Dobson (Independent Artist and Researcher):  <b>Taciturn Cave and the hunting of the Quark: A journey into the void, an excavation of darkness</b>
16:20	Discussion Q&A
16:30	General discussion
17:00	End

#### 14. Grief for the past and for the future: heritage, climate, and decolonisation

Room: NEWSI 0.01

##### Session Abstract:

This session will explore the emotional impact and resonance of grief, loss and mourning for archaeologists and other heritage workers engaging with extractive histories of racialisation, empire, neocolonialism, and/or the impact of climate change. We're particularly interested in the relationship between grieving and our labour. We're seeking responses that explore personal experiences of environmental, material and postcolonial grief in museums and

archives, at archaeological field sites, and other heritage spaces. Responses may explore themes described below, but are not limited to them.

- Feelings of anxiety or loss associated with damage to heritage sites or cultural materials resulting from climate change, particularly from those working with sites or collections affected by climate change, or environmental harm.
- Grief and resilience in relation to the labour of activism in an institutional context.
- Emotional responses from heritage workers who have faced denialism on racism and/or climate change from audiences.
- Grieving media misrepresentation of your work.
- Mourning cancelled or indefinitely delayed projects related to themes of social justice.
- Testimonials about changes in professional practice as a result of grief.
- Creative responses for complex emotions related to grief, mourning, loss or decay, including the roles of anger and hope.

Contributions from any discipline are welcomed, including those that might be artistic, cathartic, meditative, and/or geared towards community-building. Personal narratives and data-driven approaches are welcome, as well as work that combines them. The session will be hybrid, and proposals from heritage workers in the Global South are very welcome

**Organisers:** Danika Parikh (University of Cambridge Museums) and Ayesha Fuentes (University of Cambridge Museums)

14:00	Nathalie Cooper (University of Warwick): <b>Grieving the Unknowable: Object Research as Mourning</b>
14:15	Simran Kaur (UCL): <b>In Search of the Vanishing Heritage: Combatting Loss of Urban Archaeological Heritage through Citizen Archaeology in Postcolonial India</b>
14:30	Martin Callanan and Einar Kristensen (NTNU): <b>"The Once was a Mountain Valley....."</b>
14:45	Discussion
15:15	Tea/coffee
15:45	Ayesha Fuentes: <b>Museum death fetish: Lessons in entropy and the conservation of material heritage</b>
16:00	Ayesha Fuentes and Danika Parikh: <b>Grief and creativity workshop</b>

16:30	End
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## 15. [Re:]Assembling Artefacts for the Anthropocene

**Room: NEWSI 0.05**

Geologists attempting to frame the impacts of human activity in terms of the Anthropocene have essentially rediscovered human-made artefacts as 'technofossils' (Zalasiewicz et. al. 2014; 2022) – re-engaging frameworks familiar from the origins of Archaeology. This session asks how we might engage more recent conceptual developments to reframe our engagements with, and understandings of, artefacts in response to the challenges of the Anthropocene.

Over recent years, an escalating series of conceptual developments including various aspects of post-humanism and the new materialisms, assemblage theory, the 'ontological turn' and considerations of the animacy and vibrancy of material things have suggested a move

beyond object biographies and artefact agency towards perspectives on the lives and powers of things less embedded in contemporary western metaphysics.

In this session, we will include studies of artefacts and assemblages from diverse geographical and temporal contexts that seek to employ novel theoretical approaches in order to present fresh perspectives on manufactured material things, whether complex valuables or mundane everyday items. Achille Mbembe (2021, 88-89) recently combined a call for a return to “big questions” and “deep history” with an appeal to consider the continuous topological *folds of the whole*. What better starting point than the intersection of archaeology and geology to attempt to grapple with this topological challenge?

**Organisers:** Abigail Moffett, Chris Wingfield (both University of East Anglia) and Julian Thomas (University of Manchester)

14:00	Introduction
14:10	John Robb (University of Cambridge): <b>Systems, cumulativity and the emergent power of material things</b>
14:25	Abigail Moffett (UEA / University of Cambridge): <b>Making and assembling beads: reflections from beaded materials in the Anthropocene</b>
14:40	Lewis Jones (University of Manchester): <b>A Silent Witness? Examining modern engagements as future heritage at Billinge Beacon, Merseyside</b>
14:55	Discussion
15:10	Matt Edgeworth (University of Leicester): <b>Artefact or technofossil or both? Past and future aspects of archaeological objects from modern landfill</b>
15:25	Chris Wingfield (UEA): <b>Artefacts are not (always) 'objects' and (almost) never 'technofossils'</b>
15:40	Julian Thomas (University of Manchester): <b>Material Things in a More-Than-Human Anthropocene</b>
15:55	Discussion

16:10	Tea/coffee
16:40	Discussion and roundtable
17:30	End

**Tuesday evening 19 December 17:35-24:00**

Plenary Session 17:40-18:30 Thomas Paine Lecture Theatre

Keynote:

Kristina Douglass, Columbia University, Knowledge Co-production, Climate and Archaeology

Dinner in Vista: 18:45-20:00

Antiquity Quiz: 20:15-21:30 in UEA Union LCR

TAG Party: 21:30-24:00 in UEA Union LCR

Following the Antiquity Quiz, this year's TAG party will warm up with a DJ set from Archaeo-dB, before [Unofficial Hippocampus](#) (aka John Schofield) presents his annual 'Unauthorised Heritage Disco'.

As always, the UHD has something for everyone, but if you have particular requests, please message John in advance.



Wednesday morning 20<sup>th</sup> December 9:00-13:00

## 16. Environments of Equity, Climates of Work

Full day

Room: NEWSI 0.01

### Session Abstract:

While many archaeology conferences are turning their attention to the climate, this session aims to keep equity, diversity and inclusivity on the agenda. It recognises the needs for those engaged in EDI to connect with each other and compare notes. The session thus seeks to address the current status of work on EDI across the sector, including commercial archaeology, universities, museums and national cultural institutions. The ultimate goal is to enable EDI leads to refine their work toward making meaningful changes that result in greater inclusivity and equity for disabled, underrepresented and marginalised people. It particularly encourages participation from those with lived experience of disability or minority representation in the fields.

**Organiser:** Catherine M. Draycott (University of Durham)

9:00	Introduction
9:10	Abigail Hunt, Emily Stammitti, Sarajayne Clements and Alex Fitzpartick (EAF): <i>Enabling Archaeology for Everyone: a call to action from the Enabled Archaeology Foundation</i>
9:30	Kymerley Jones (EAF/Universities of Cardiff and Swansea): <i>DWP Assistance for Disability Inclusiveness in Archaeological Employment</i>
9:50	Pen Foreman (CIFA/Historic England): <i>The CfA-Historic England Inequalities Report</i>
10:10	Cathie Draycott (CIFA/University of Durham): <i>The CfA EDI Survey: insights, answers and ambiguities</i>
10:30	Tea/coffee
11:00	Mercedes Baptiste Halliday (Black Archaeo/University of Cambridge):

	<b>Black Archaeo: <i>community engagement as a form of social and cultural justice</i></b>
11:20	Anita Datta and Cathie Draycott (University of Durham): <b><i>Archaeological Horizons II: moving forward with participant research into the intersections of interest in archaeology and social groups</i></b>
11:40	Shantol Campbell and Marvin Demicoli (MOLA): <b><i>The Emotions of Ethnic Diversity in Archaeology</i></b>
12:00	Neil Erskine (University of Glasgow): <b><i>Socioeconomic Diversity Amongst Ancient Near Eastern Archaeology Student Cohorts in UK Higher Education</i></b>
12:20	Discussion
12:40	Lunch
13:40	Stephanie Piper (University of York), Katherine Patton (University of Toronto), Katerina Velentza (University of Helsinki), Lindo Masur (McMaster University): <b><i>Changing Climates, Changing Classrooms, Changing Minds: precarity and higher education</i></b>
14:00	Lu Stanton-Greenwood, Liz Tideswell, David Connolly and Gwilym Williams (BAJR): <b><i>The BAJR Poverty Impact Report: the voices of the 755</i></b>
14:20	Pen Foreman (CIFA and Historic England): <b><i>Change Makers. Historic England's Inclusion Team Projects and their Potential for Change in the Sector</i></b>
14:40	Discussion: Action Planning
15:30	<b>End</b>

## 17. Archaeology Can Save the Future in Africa

Room: NEWSCI 0.04

**Session Abstract:**

Climate and climate change are among humanity's greatest challenges. The climate and human adaptation is major research topic in archaeological theory and practise. In Africa, it is sub-Saharan areas that has increasing impact, in particular the vulnerable people. We hope to dedicate this session to introduce archaeology and its importance to addressing current world problems. How do archaeologists contribute to sustainable development goals (UNSDGs)? In general, we hope that this session will address some of the goals of sustainable development through archaeology. We want to show how we can benefit from past evidence to improve the present and prepare for the future. Examples of these issues are food security (climate resilient systems, adapting Africa's food system to climate change, women in agricultural practice, past and present, indigenous knowledge and technologies).

We believe that archaeology provides examples of the past that can lead to increase yields production (lessons from the past). How to make some areas a hub for producing crops that go beyond the political borders. Water problems for human use, and adaptation to difficult acute and severe situations (people adaptations to climate in their household organisation, recycling of agriculture residue, use of palm leaves for various purposes etc.). How has archaeology accurately told us about climate change? Our research can help in contextualising current and future climate change. The use of archaeological models to predict the impact of future climate change can help us to prepare for climate ahead, not just look back. We need also to look at the case of the impact of climate change on archaeological sites, on riverine desert and coastal areas. What archaeologists discovered about climate change in pre historic and historic Sudan, for example. We are inviting our colleagues to address such issues, whether tackling large area e.g. Sahel, sub-Saharan Africa or specific areas.

**Organiser:** Intisar Soghayroun (University of Khartoum/ Freelance)

9:00	Introduction
9:10	Nik Petek-Sargeant (University of Cambridge): <b>Reconsidering the place of archaeology: tangible climate narratives among Kenya's Ilchamus community</b>
9:30	Benny Q, Shen (University of Cambridge): <i>Bees for the Future: A Historical Ecology of Beekeeping on the Cherangani Hills, Elgeyo-Marakwet, Kenya</i>
9:50	Ahmed Adam (University of Khartoum, USI Switzerland): <b>Challenges in an arid environment: Some insights from Jebel Moya, Sudan</b>

10:00	Discussion
10:30	Tea/coffee
11:00	Yahia Fadl Tahir (University of Khartoum):  <b>Ancient Food Exploitation and Adjustment in Light of Climate Change: An Archeological Evidence from El Ga'ab Depression</b>
11:20	Thembi Russell (University of the Witwatersrand):  <b>Underground storage methods among subsistence farmers: present and past</b>
11:40	Tatenda Tavingeyi (Sapienza Universita di Roma):  <b>Protect and Learn from the Past: Using Great Zimbabwe World Heritage Site as an innovation hub for the Development of Heritage-based Climate Change Solutions</b>
12:00	Discussion and roundtable
13:00	End

## 18. Questioning Posthumanism: Archaeological Approaches to Climate Change

Room: NEWSI 0.02

### Session Abstract:

Taking direct inspiration from last TAG's session on Climate Archaeology, we invite presentations that explore how our discipline can reveal insights into climate change. In particular, we will explore the potentialities and pitfalls of posthumanist approaches to

climate change archaeology. For some, posthumanism introduces valuable ideas that can enhance our conceptualisation of climate, while for others, posthumanism might compromise proper climate research. Here, we aim to confront a multitude of visions to sketch an improved theoretical approach based on posthumanism that can be applied to archaeological research on climate. Therefore, we warmly invite posthumanist, anti-posthumanist, or posthumanist-ambivalent speakers that explore archaeological investigation into climate change.

Furthermore, we would like to interrogate how approaches based on Human Ecodynamics, Historical Ecology, and Political Ecology can complement or nuance postulates from flat or symmetrical ontologies. We are first and foremost interested in complex systems and human-environment or human-nonhuman entanglements. All of these approaches, moreover, point to large and multiple scales of temporality: temporalities that unite past and present. We invite serious archaeological investigation into the material remains of both our deep and contemporary pasts for insights into climate change. Therefore, we also seek proposals that use Archaeology either to understand the past to ameliorate climate change or that explore contemporary archaeological records that enhance our understanding of the dynamics contributing to global warming.

**Organisers:** Brandon Fathy (University of Reading) and Pablo Barruezo-Vaquero (University of Granada)

9:00	Brandon Fathy and Pablo Barruezo-Vaquero: <b>Introduction</b>
9:10	Peter Campbell (Cranfield University): <b>Object-Oriented Ecology: Life (and Archaeology) in the Margin of Hyperobjects</b>
9:30	Andrew Bauer (Stanford University): <b>The Anthropocene as an Event: Posthumanism, Processes, and Politics</b>
9:50	Sam Challis (University of the Witwatersrand) and Brian Stewart (University of Michigan): <b>Ritual and Social Adaptations to Climate Change in the Neoglacial of Southern African Mountains</b>
10:10	Discussion
10:30	Tea/coffee

11:00	Marcy Rockman (University of Maryland): <b>A Response in Responsibility: Archaeology in Relation to Climate Change</b>
11:20	Andy Hutcheson (UEA): <b>Is this the Road to Hell? Money and its implications in the mid 1<sup>st</sup> millennium BCE</b>
11:40	Candace Gossen (Ronin Institute): <b>2027: Waking the Aku</b>
12:00	Discussion
12:30	End

### **19. What Belongs in a Museum Belongs to Archaeology: The Perils and Benefits of Studying Museum Collections in Archaeology and Archaeological Sciences**

**Room: Julian Study Centre 3.02**

**Session Abstract:**

The intention of this session is to examine the role that museum collections have in current archaeological research and how they can contribute to archaeological knowledge. We invite speakers to present instructive case studies that can shed light on the potentials as well as problematics that characterize collection-based research, welcoming critical and

theoretical considerations that aim to situate their significance and limits for the discipline. Recently, museum collections have witnessed a renewed attention in archaeology (e.g., Finlay 2016). For a long time, museums and their collections had fallen out of mainstream archaeology, which had instead become primarily conceived as a field-science, focused on excavation as the field-practice par excellence. However, museums were the birthplace of archaeological studies, as they were home to the first classificatory attempts at artifacts' assemblages, as exemplified by Christian Jürgensen Thomsen's 'three- age system', the first prehistoric cultural chronology based on his seminal classification of artifact assemblages at the Royal Museum of Nordic Antiquities in the early 19th century. Moreover, colonial-era collections were acquired as part of major expeditions that included excavation projects which served an overarching collecting purpose. Professional archaeologists numbered among the members of these expeditions, and they were tasked with gaining hold of antiquities for the benefit of European and North American institutions.

Archaeological practice has deeply changed over intervening years and so have the objectives and methods guiding museum practices. Archaeologists are now finding novel ways to investigate historical collections, which span a wide array of research approaches, from revealing silenced indigenous voices to implementing scientific analyses that allow for new questions and the re-conceptualization of previous classifications and interpretations. Thus, how can historical museum collections be repurposed to meet the requirements of current archaeological research? And what archaeological practices can be implemented in a museum setting?

Speakers are invited to critically engage with these questions drawing from their personal research as archaeologists and/or museum curators. Whether theoretically conceived as a kind of field site (Harrison 2011), as "archaeological archives" (Baird and McFadyen 2014), or as assemblages that can be creatively and constantly re-assembled (Wingfield 2017), museums and their collections can be and are the object of productive studies. Speakers are also invited to consider issues inherent to this type of research, which range from artifact contamination due to conversation practices, the impact of time and climate on materials, the lack of information about the history of collections, to their lingering colonial legacy. Contributors would ideally present creative and theoretically relevant ways to fruitfully think about and deal with these aspects.

**Organisers:** Samuele Tacconi, Anne Haour (UEA) and Helen Anderson (British Museum)

9:00	Samuele Tacconi, Anne Haour and Helen Anderson: <b>Introduction</b>
9:10	Beccy Scott and Sally Fletcher (British Museum):  <b>How to move a museum, archaeological archives and research at the British Museum</b>
9:30	Ahmed Adam (University of Khartoum):  <b>Museum Collections in a time of conflict: Some challenges from Sudan</b>

9:50	John P. Walden (Harvard University): <b>Forming a Cohesive Understanding of the Rise and Fall of a Classic Maya Polity Through Museum-based Research and Archaeological Fieldwork</b>
10:10	Discussion
10:30	Tea/coffee
11:00	Megan Leake (University of Newcastle): <b>Until the Cows Come Home: The problems and possibilities of using archived faunal remains from Anglo-Saxon Jarrow</b>
11:20	Daniel Kumah (University of Ghana): <b>Digging through Museum collections and archives: Reflections and Lessons from Begho, Ghana</b>
11:40	Alice Stevenson (UCL): <b>Continuous archaeological context: collapsing distinctions between fieldwork and museum work in archaeology</b>
12:00	Lucrezia Milillo (University of St Andrews): <b>Beyond record keeping: khipus as assemblages of knowledge</b>
12:20	Abdulmalik Abdulmalik (UEA): <b>Museum collections are synonymous with archaeological artefacts: An examination of Dr Stanger's Niger Expedition collections from the Wisbech and Fenland Museum, East Anglia, United Kingdom</b>
12:40	Discussion
13:00	Lunch
14:00	Nathaniel Thomas Sydenham (University of Edinburgh): <b>Neil Gordon Munro: The Role and Responsibility of Museums in the Care of Indigenous Ancestral Remains, a case study</b>
14:20	Steven Matthews (German Archaeological Institute): <b>Legacy collections: A vital ingredient in studying sub-Saharan African foodways</b>
14:40	Charlotte Woods (University of Cambridge):

	<b>Whose nature are we conserving anyway?: Archaeological objectivity, the construction of the idea of nature in museums and the perpetuation of climate injustice</b>
<b>15:00</b>	Discussion
<b>15:30</b>	End

## 20. From Bogs to Beaches: Navigating Water(scapes) in the Past and Present

Room: NEWSI 0.05

### Session Abstract:

Waterscapes are environments which are natural, and constructed; they can divide, as well as bridge communities; and they can be destructive, yet vulnerable. These liminal and fluid spaces are the battlelines of a rapidly changing climate and can offer insight into how past human interaction has understood and responded to these changes, as well as contemporary perceptions of them. These environments can transcend everyday life and can be deeply imbued with ritual and symbolic meaning. How do we navigate these complex waters within contemporary practice? And what are the challenges and opportunities by doing so?

This session will investigate how various waterscapes can inform thinking about climate in archaeology, as well as people's engagement with their past and present environment. How do current populations interact with these watery spaces? How has the relationship between

people and these various waterscapes changed over time? How can past evidence of interactions with waterscapes change our current relationship with these liminal spaces?

**Organisers:** Alison Norton (Canterbury Christ Church University), Grace Conium-Parsonage, (Canterbury Christ Church University/Museum of London Archaeology), Angie Majnic-Lane, (Canterbury Christ Church University), Lara Band (Independent Researcher)

9:00	<b>Introduction</b>
9:10	Katerina Velentza (University of Helsinki):  <b>Through the eyes of a boatbuilder: Uncovering local knowledge of the Aegean Sea environment through maritime cultural heritage</b>
9:30	Mark Harrison (Historic England/University of Kent):  <b>Timescapes and Waterscapes of the North Kent Coast</b>
9:50	Jay Ingate (Canterbury Christ Church University):  <b>Calcareous Kent: rediscovering importance of our sacred chalk waters</b>
10:10	Discussion
10:30	Tea/coffee
11:00	Katherine Watson (Swansea University):  <b>Lessons from Contested Seascapes: Fishing, Sewage Disposal and Seaside Tourism in South Wales</b>
11:20	Grace Conium Parsonage (Canterbury Christ Church University/MOLA):  <b>Shifting sands: Kentish coastal communities in transition</b>
11:40	Discussion
12:00	End

## 21. Archaeological Theory in Dialect: rethinking narratives in archaeology through accents, language, and communication

Room: NEWS CI 0.06

### Session Abstract:

English is the *lingua franca*, not only for academia but also for almost all international infrastructures and global communications. It comes as no surprise then that the dominant and assumed normative voice in archaeology is standard British English (SBE) for narratives of various times and places. This language is 'majoritarian' - by this we don't mean that it is spoken by most of humanity but that it is the imposed "ideal" others are measured against and that is an issue.

Categories, terms, and ways of interpretation are all done from a privileged majoritarian position. These do not translate and are certainly not applicable in all the different places where archaeology takes place. But unfortunately, this is mostly the case for archaeologists from Asia, Africa, and Latin America who are forced to use these narratives to make their research 'valuable' or to translate their own theories to be able to have a voice in the academic world. This majoritarian notion is further echoed when considering the inherent disproportionate impacts communities in these areas face due to climate change.

In this session, we want to explore the different ways we can harness regional dialects,

language, and forms of communication to undermine and disrupt the majoritarian status of SBE as the normative voice of archaeological narratives. We welcome papers that experiment with these concepts and look to forge new narratives in archaeology. As Adkins (2015, 17) highlights, 'Everyday usage, borrowings from other languages, literature, and slang continually disturb the stability of a major language'.

**Organisers:** Brodhie Molloy, Judith López Aceves, and Jonny Graham (all University of Leicester)

9:00	Brodhie Molloy, Judith López Aceves, and Jonny Graham: <b>Introduction</b>
9:05	Judith López Aceves and Brodhie Molloy (both University of Leicester): <b>Ey, Ay? What are the implications of AI technology for research/ knowledge production and consumption?</b>
9:25	Aldo Accinelli (University of Amsterdam): <b>Can equivocations be controlled in archaeology?</b>
9:45	Matthew Johnson (Northwestern University): <b>Archaeological theory in translation: some reflections</b>
10:05	Discussion
10:15	Tea/coffee
10:45	João Sequeira (Universidade do Minho) and Tânia Casimiro (University of Lisbon): <b>"I thought British policy was make the world England? Sir." British Industrial Archaeology concepts in Portugal</b>
11:05	Jonny Graham (University of Leicester): <b>Gannin' hyem: Geordie dialect, the virtual, and Neolithic South Shields (Pre-recorded paper)</b>

11:25	Marianne Hem Eriksen (University of Leicester), Eva Mol (University of York), Þóra Pétursdóttir (University of Oslo):  <b>Found in translation: towards a richer archaeological language</b>
11:45	Questions
11:55	Discussion
12:55	End

## 22. Repetition, repetition, repetition: archaeological applications of repetition beyond the normative

Room: Julian Study Centre 1.02

### Session Abstract:

At the last TAG conference, we held a session examining archaeological approaches to difference. This time around, we aim to consider applications of a related concept: repetition. In *Difference and Repetition*, Deleuze radically rethought both concepts. Difference was no longer a measure of lack between terms but became an affirmative and productive force. Similarly, repetition is now productive. A repetition isn't a copy that could be swapped for another – a production of the same – but more a 'reflection', 'echo', 'double', or 'soul' (Deleuze 1994, 1). Your reflection cannot replace you, and in the very ways that it is *not* you it emphasises your uniqueness, your singular existence (Hagen 2013). Creativity and transformation results from the repeated production of difference in this way; in other words: 'To repeat is to begin again; to affirm the power of the new and the unforeseeable' (Parr 2010, 225).

We see huge potential for archaeological engagements with repetition in this sense. Two closely related handaxes can resemble one another, but they are not copies, they have unique lives. Constructing a house at Çatalhöyük where one previously stood is not the

production of the same house, but a repetition, with its own immanent properties and relations. Similarly, 'climate change' is not an event that comes from nowhere but is only observable because of many repetitions of difference. In this session, we welcome papers that explore repetition beyond its conventional understanding as repetition of the same.

**Organisers:** Jonny Graham and Andy Rogers (both University of Leicester)

9:00	Jonny Graham and Andy Rogers: <b>Introduction</b>
9:05	Andy Rogers: <b>Repetition-for-itself in the indigenous Caribbean</b>
9:25	Jonny Graham: <b>The same Wold story? Communities of difference at Rudston Wold</b>
9:45	Ben Jervis (University of Leicester): <b>Repetition, persistence and generality: problematising the endurance of medieval urbanity</b>
10:05	Questions
10:15	Tea/coffee
10:45	Kevin Kay (University of Leicester): <b>Revivals: Going back to the way things used to be in Neolithic Turkey</b>
11:05	Crain N. Cipolla (Tufts University), Rachel J. Crellin and Oliver J.T. Harris (University of Leicester): <b>Live, die, repeat; archaeology for today and tomorrow</b>
11:25	Kelly Davies (Cardiff University): <b>CTRL+C and CTRL+V? Thinking about hillforts as a repeated phenomenon</b>
11:45	Kirsty Lilley and Lusia Zaleskaya (University of Edinburgh): <b>Repeat after me: exploring similarity and variation in Later Neolithic funerary architecture</b>

12:05	José Chessil Dohvehnain Martínez-Moreno (Universidad Nacional Autónoma de México-UNAM):  <b>The power of repetition and rock art. (Virtual Presentation)</b>
12:25	Discussion
13:00	End

**Wednesday afternoon 20<sup>th</sup> December 14:00-17:30**

### **23. How can archaeologists take climate action?**

**Room: NEWSCI 0.04**

#### **Session Abstract:**

Discussions surrounding the impact of climate change on archaeology and heritage have largely focussed on preservation and adaptation of monuments and collections, with policies being developed to address these issues at both national and international levels. We now recognise archaeology's contribution to the Anthropocene. Museums and other cultural institutions are moving towards net zero and some have divested from fossil fuel sponsorship.

How can we, as individuals, within our institutions, and collectively as representatives of the discipline, take climate action? Can we take an ethical stance on the work we do? How can we create a just transition away from the destructive commercial sector which enables increased fossil fuel usage and degradation of the natural environment? How can museums and heritage professionals teach sustainable development through their collections and subjects? How and when do archaeologists become activists?

Further than this, concepts of going beyond sustainability and developing regenerative archaeologies are beginning to emerge as a topic of debate. Can we create a genuinely restorative practice which re-engages people with the landscape, the past and each other?

**Organisers:** Natasha Harlow (University of Nottingham), Daniël van Helden (University of Leicester), Sarah Scoppie (State Office for Cultural Heritage, Regional Council Stuttgart)

14:00	<b>Introduction</b>
14:10	Daniël van Helden:  <b>Archaeological Climate Action? Navel-gazing a way forward</b>
14:30	Nina Crummy (University of Reading):  <b>Archaeology and Plastics</b>
14:50	Discussion
15:10	Tea/coffee
15:40	Natasha Harlow (University of Nottingham):  <b>"No-Dig" Archaeology? Resistance and regeneration in archaeological practice.</b>
16:00	Sarah Scoppie (Regional Council Stuttgart):  <b>World Heritage and Sustainable Development – Partners against crime or long-standing nemeses?</b>
16:20	Discussion
17:00-17:30	End

## 24. On the Wetland's Edge: Iron Age Settlements, Environments and Cultural Interactions.

Room: NEWSI 0.02

### Session Abstract:

Wetlands form an integral aspect of the study of the Iron Age. As archaeologists, they offer us the potential for incredible preservation of organic artefacts, human remains and ecofacts which can provide insights into entire past landscapes. Beyond this, they provide evidence for activities in the Iron Age which were restricted to the context of these environments. The development of settlements on the frontier of wetland offers us the chance to explore economic, social, cultural and symbolic relationships between site and landscape.

This session invites a range of presenters to showcase some of the recent discoveries and developments in theory surrounding the diverse range of Iron Age settlement types located on the wetland's edge. Focusing on the dynamic interaction between societies and their environmental contexts, it investigates how Iron Age communities adapted to and exploited wetland environments and formed cultural identities. By integrating archaeological evidence and interdisciplinary approaches, this session aims to unravel the complex relationships between Iron Age settlements, their surrounding environments, and the cultural dynamics which shaped their development.

**Organisers:** Theo Reeves and Freddie James (both University of Birmingham)

14:00	<b>Introduction</b>
14:10	Theo Reeves (University of Birmingham):  <b>A Great British Marsh-fort Programme? How interpretive categorisations can benefit our understanding of Iron Age wetland enclosures</b>
14:30	Mark Hoyle (AOC Archaeology):  <b>Reconstructing an Iron Age Crannog</b>
14:50	Sheridan Clements (Cardiff University):  <b>Building or Burying the Past? Memory in the Iron Age Fens</b>

15:10	Discussion
15:30	Tea/coffee
16:00	Tiffany Treadway (Pontypridd Museum):  <b>The mnemonic and cognitive functions of British Iron Age deposition practice in Wales and Scotland</b>
16:20	Melanie Giles (University of Manchester):  <b>'Enchanted garments' from the bog</b>
16:40	Discussion
17:00-17:30	End

**TAG National Committee Annual Meeting**

13:00-15:00

NEWSCI 0.05