An Archaeology of the Contemporary Era approaches the contemporary age, between the late nineteenth and twenty-first centuries, as an archaeological period defined by specific material processes. It reflects on the theory and practice of the archaeology of the contemporary past from epistemological, political, ethical, and aesthetic viewpoints, and characterises the present based on archaeological traces from the spatial, temporal, and material excesses that define it. The materiality of our era, the book argues, and particularly its ruins and rubbish, reveals something profound, original, and disturbing about humanity. This is the first attempt at describing the contemporary era from an archaeological point of view. Global in scope, the book brings together case studies from every continent and considers sources from peripheral and rarely considered traditions, meanwhile engaging in an interdisciplinary dialogue with philosophy, anthropology, history, and geography. An Archaeology of the Contemporary Era will be essential reading for students and practitioners of the archaeology of the contemporary past, historical archaeology and archaeological theory. It will also be of interest to anybody concerned with globalisation, modernity, and the Anthropocene.

Putting Greece back on the cultural and political map of the "Long 1960s," this book traces the dissent and activism of anti-regime students during the dictatorship of the Colonels (1967-74). It explores the cultural as well as ideological protest of Greek student activists, illustrating how these "children of the dictatorship" managed to re-appropriate indigenous folk tradition for their "progressive" purposes and how their transnational exchange molded a particular local protest culture. It examines how the students' social and political practices became a major source of pressure on the Colonels' regime, finding its apogee in the three-day Polytechnic uprising of November 1973 which laid the foundations for a total reshaping of Greek political culture in the following decades.

This volume examines the distinctive and highly problematic ethical questions surrounding conflict archaeology. By bringing together sophisticated analyses and pertinent case studies from around the world it aims to address the problems facing archaeologists working in areas of violent conflict, past and present. Of all the contentious issues within archaeology and heritage, the study of conflict and work within conflict zones are undoubtedly the most highly charged and hotly debated, both within and outside the discipline. Ranging across the conflict zones of the world past and present, this book attempts to raise the level of these often fractious debates by locating them within ethical frameworks. The issues and debates in this book range across a range of ethical models, including deontological, teleological and virtue ethics. The chapters address real-world ethical conundrums that confront archaeologists in a diversity of countries, including Israel/Palestine, Iran, Uruguay, Argentina, Rwanda, Germany and Spain. They all have in common recent, traumatic experiences of war and dictatorship. The chapters provide carefully argued, thought-provoking analyses and examples that will be of real practical use to archaeologists in formulating and addressing ethical dilemmas in a confident and constructive manner.

A vast array of papers on Mediterranean archaeology from prehistory to the present from excavation reports and technical studies to broader historical or economic theses. It is hard to pick out any dominant themes from such a wide-ranging collection, but the Istanbul location of the conference ensured that many of the papers focus on Turkish sites.
Grahame Clark was a major figure in European archaeology for over 50 years, and pioneered work in prehistoric economies and ecology, in science-based archaeology and in a world view of ancient societies. A variety of authorities assess these major contributions and provide discussions about Clark’s own colleagues and contemporaries.

An introduction to Marxist theory as it applies to archaeology. It explores long-term historical change and cultural evolution, and advocates a dialectical and historical approach to the study of the past.

Historical archaeology has made great strides during the last two decades. Early archaeological reports were dominated by descriptions of features and artifacts, while research on artifacts was concentrated on studies of topology, technology, and chronology. Site reports from the 1960s and 1970s commonly expressed faith in the potential artifacts had for aiding in the identifying socioeconomic status differences and for understanding the relationships between the social classes in terms of their material culture. An emphasis was placed on the presence or absence of porcelain or teaware as an indication of social status. These featured were typical features in site reports written just a few years ago. During this same period, advances were being made in the study of food bone as archaeologists moved away from bone counts to minimal animal counts and then on to the costs of various cuts of meat. Within the last five years our ability to address questions of the relationship between material culture and socioeconomic status has greatly expanded. The essays in this volume present efforts toward measuring expenditure and consumption patterns represented by commonly recovered artifacts and food bone. These patterns of consumption are examined in conjunction with evidence from documentary sources that provide information on occupations, wealth levels, and ethnic affiliations of those that did the consuming. One of the refreshing aspects of these papers is that the authors are not afraid of documents, and their use of them is not limited to a role of confirmation.

Classical archaeology has changed beyond recognition in the past generation, in its aims, its choice of subject-matter and the methods it uses. This book brings together twenty-five papers by A. M. Snodgrass, some of them previously published only in rather inaccessible places, which have contributed to this change. They cover four decades of work on pre-Classical and Classical Greece and some adjacent fields of scholarship, beginning in the 1960s when Classical archaeology was not widely seen as a free-standing subject. They chart the progress of a movement for the intellectual independence of Greek archaeology and art, from history and textual studies and for recognition among other branches of archaeology. The key theme of the papers is the importance of the Iron Age as the formative period in the making of Classical Greece and the author varies this with comment on literature, history, anthropology, Aegean and European prehistory and Roman provincial archaeology. This book will be an important one for all archaeology and ancient history collections.

This book offers new insights into the mechanisms of state control, systematic repression and mass violence focused on ethnic, political, class, and religious minorities in the recent past. The geographical and temporal scope of the volume breaks new ground as international scholars foreground how contemporary archaeology can be used to enhance the documentation and interpretation of totalitarian and authoritarian regimes, to advance theoretical approaches to atrocities, and to broaden public understandings of how such regimes use violence and repression to hold on to power.

Focusing on novels by writers such as Junot Díaz, Héctor Tobar, Cristina García, Salvador Plascencia, and Francisco Goldman, the book reveals how Latino/a dictatorship novels foreground more ubiquitous modes of oppression to indict Latin American dictatorships, U.S. imperialism, and structural discrimination in the U.S., as well as repressive hierarchies of power in general. Harford Vargas simultaneously utilizes formalist analysis to investigate how Latino/a writers mobilize the genre of the novel and formal techniques such as footnotes, focalization, emplotment, and metafiction to depict dictatorial structures and relations. In building on narrative theories of character, plot, temporality, and perspective, Harford Vargas explores how the Latino/a dictatorship novel stages power dynamics. Forms of Dictatorship thus queries the relationship between different forms of power and the power of narrative form

Margarita Diaz-Andreu offers an innovative history of archaeology during the nineteenth century, encompassing all its fields from the origins of humanity to the medieval period, and all areas of the world. The development of archaeology is placed within the framework of contemporary political events, with a particular focus upon the ideologies of nationalism and imperialism. Diaz-Andreu examines a wide range of issues, including the creation of institutions, the conversion of the study of antiquities into a profession, public memory, changes in archaeological thought and practice, and the effect on archaeology of racism, religion, the belief in progress, hegemony, and resistance.

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