



Politics of Heritage Values: How Archaeologists Deal With Place, Social Memories, Identities, and Socio-Economics

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Message from the Guest Editor

The concept of heritage raises different questions when we look at countries, such as Europe and the Middle East, where no direct ethnic and historical connections exist between archaeological sites and the modern people who live in the area and are not Indigenous as defined by the United Nations. How is heritage constructed there?

This panel asks how can heritage discourse be made meaningful and productive in the social sciences in the 21st century? How could heritage objectives empower archaeology and grow knowledge by de-colonizing? Additionally, how can new partnerships form between archaeologists and Indigenous people which would shape the future in the sense of Rodney Harrison's "dialogical" model in which heritage is seen as emerging from the relationship between people, objects, places and practices, and ... is ... concerned with the various ways in which humans and non-humans are linked by chains of connectivity and work together to keep the past alive in the present for the future" (Harrison 2013:4-5)?

Archaeology-based case studies from different parts of the world are welcome.





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