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<p>This book offers a critique of the all pervasive Western notion that other communities often live in a timeless present. Who Needs the Past? provides first-hand evidence of the interest non-Western, non-academic communities have in the past.</p>
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<p>Review article of S.J. Shennan, 1989, Archaeological approaches to cultural identity, R. Layton (ed) 1989, Who needs the past Indigenous values and archaeology, R. Layton (ed), 1989, Conflict in the archaeology of living traditions; code of ethics for archaeologists; return of skeletal remains to Aboriginal communities.</p>
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<p>This comprehensive reader on indigenous archaeology shows that collaboration has become a key part of archaeology and heritage practice worldwide. Collaborative projects and projects directed and conducted by indigenous peoples independently have become standard, community concerns are routinely addressed, and oral histories are commonly incorporated into research. This volume begins with a substantial section on theoretical and philosophical underpinnings, then presents key articles from around the globe in sections on Oceania, North America, Mesoamerica and South America, Africa, Asia, and Europe. Editorial introductions to each piece contextualize them in the intersection of archaeology and indigenous studies. This major collection is an ideal text for courses in indigenous studies, archaeology, heritage management, and related fields.</p>

<p>What does being an archaeologist mean to Indigenous persons? How and why do some become archaeologists? What has led them down a path to what some in their communities have labeled a colonialist venture? What were are the challenges they have faced, and the motivations that have allowed them to succeed? How have they managed to balance traditional values and worldview with Western modes of inquiry? And how are their contributions broadening the scope of archaeology? Indigenous archaeologists have the often awkward role of trying to serves as spokespeople both for their home community and for the scientific community of archaeologists. This volume tells the stories—in their own words— of 37 indigenous archaeologists from six continents, how they became archaeologists, and how their dual role affects their relationships with their community and their professional colleagues. Sponsored by the World Archaeological Congress</p>

<p>With case studies from North America to Australia and South Africa and covering topics from archaeological ethics to the repatriation of human remains, this book charts the development of a new form of archaeology that is informed by indigenous values and agendas. This involves fundamental changes in archaeological theory and practice as well as substantive changes in the power relations between archaeologists and indigenous peoples. Questions concerning the development of ethical archaeological practices are at the heart of this process.</p>

<p>Comprehensive and global in scope, this book critically evaluates the range of management options that claim to have integrated Indigenous peoples and knowledge, and then outline an innovative, alternative model of co-management, the Indigenous Stewardship Model.</p>
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<p>This book presents original and provocative views on the complex and dynamic social lives of Indigenous Australians from an historical perspective. Building on the foundational work of Harry Lourandos, the book critically examines and challenges traditional approaches which have presented Indigenous Australian pasts as static and tethered to ecological rationalism.The book reveals the ancient past of Aboriginal Australians to be one of long-term changes in social relationships and traditions, as well as the active management and manipulation of the environment. It encourages a deeper appreciation of the ways Aboriginal peoples have engaged with, and constructed their worlds. It solicits a deeper understanding of the contemporary political and social context of research and the insidious impacts of colonialist philosophies. In short, it concerns people: both past and present. Ultimately, The Social Archaeology of Australian Indigenous Societies looks beyond the stereotype of Aboriginal peoples as hunter-gatherers and charts new and challenging agendas for Australian Aboriginal archaeology.</p>
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<p>Decolonizing Indigenous Histories makes a vital contribution to the decolonization of archaeology by recasting colonialism within long-term indigenous histories. Showcasing case studies from Africa, Australia, Mesoamerica, and North and South America, this edited volume highlights the work of archaeologists who study indigenous peoples and histories at multiple scales. The contributors explore how the inclusion of indigenous histories, and collaboration with contemporary communities and scholars across the subfields of anthropology, can reframe archaeologies of colonialism. The cross-cultural case studies employ a broad range of methodological strategies—archaeology, ethnohistory, archival research, oral histories, and descendant perspectives—to better appreciate processes of colonialism. The authors argue that these more complicated histories of colonialism contribute not only to understandings of past contexts but also to contemporary social justice projects. In each chapter, authors move beyond an academic artifice of “prehistoric” and “colonial” and instead focus on longer sequences of indigenous histories to better understand colonial contexts. Throughout, each author explores and clarifies the complexities of indigenous daily practices that shape, and are shaped by, long-term indigenous and local histories by employing an array of theoretical tools, including theories of practice, agency, materiality, and temporality. Included are larger integrative chapters by Kent Lightfoot and Patricia Rubertone, foremost North American colonialism scholars who argue that an expanded global perspective is essential to understanding processes of indigenous-colonial interactions and transitions.</p>

<p>Sponsored by the American Real Estate Society (ARES), Indigenous Peoples and Real Estate Valuation addresses a wide variety of timely issues relating to property ownership, rights, and use, including: ancestral burial, historical record of occupancy, treaty implementation problems, eminent domain, the effects of large governmental change, financing projects under formal and informal title or deed document systems, exclusive ownership vs. non-exclusive use rights, public land ownership, tribal or family land claims, insurgency and war, legal systems of ownership, prior government expropriation of lands, moral obligation to indigenous peoples, colonial occupation, and common land leases. These issues can also be broadly grouped into topics, such as conflict between indigenous and western property rights, communal land ownership, land transfer by force, legacy issues related to past colonization and apartheid, and metaphysical/indigenous land value.</p>

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