

The Archaeology Abroad task force – suggestions for directions of research

The Archaeology Abroad task force will be discussing how archaeology, as a body of knowledge, practices and practitioners, has circulated across the European continent and beyond. Archaeologists do not work in isolation, but receive influences not only from colleagues and situations in their own countries, but also from development that occur in others. Arenas of interaction are international conferences and travels but ideas travel through publications and many personal connections took place through correspondence. This international aspect of archaeology needs further discussion. Issues of emulation, competition, networking need to be placed in a theoretical framework.

Possible directions of research

1. Institutional and Funding Contexts. How far did the state involvement in archaeology require practitioners to be that particular nationality? Do the relevant departments allow foreign expeditions in their country/area? Do they engage in constructive partnership with other nations within their own country or abroad?
2. Cross-continental connections: academic Archaeologists networking between European countries. On what basis is this carried out? Are there universities internationally-considered as centres of excellence that attract students from all over Europe where interaction take place? Is this co-operation dependent on the power of nationalism at any one time?
3. University Courses: Do main texts of archaeology cite literature from other countries and are these on the reading lists? Excursions travel and museum tours-these seem to be common to many archaeologists/scientists-how effective or necessary were these in the creation of Archaeology Abroad?
4. Formal Knowledge Transfer: what was the role of the international congresses of archaeology/anthropology in stimulating trans-national work?
5. Post-Colonial Theoretical Frameworks. What universities trained archaeologists doing archaeology around the world? Who is writing books about world archaeology? Does 'world archaeology' create trans-national accounts of the past or does it continue to create a series of new national traditions. Where does European archaeology abroad situate its knowledge with relation to post-colonial theory and

literature? Is 'world archaeology' as practised still a tool for controlling 'sites' and the 'past' along colonial/European lines for the new emerging elites of each nation?