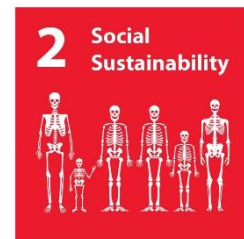




Session 4: October 27th 7 pm (CET) – Social Sustainability

Moderator: Merit Hondelink

Social archaeology examines the social dimensions of human life in the past through the interpretation of archaeological remains, informing us about expressions of ethnicity, race, age, status, class, and gender. It provides insights into the social sustainability of past societies. Through, for example, the investigation of the unequal distribution of power, wealth, and resources, social archaeology can reveal patterns regarding social practices and how communities and societies were shaped and developed through time. Interpretations of the past are also influenced by social issues in the present. Increasingly, archaeological studies advocate for more agency for groups traditionally under-represented in research. Here environmental archaeology also plays an important role in lending more agency to non-human species, for example in social zooarchaeological and multi-species approaches.



19:00-19:10

Introduction

19:10-19:35

Presenter: Aleksa K. Alaica

Affiliations: University of Toronto

Title: *Pastoral Practices and Marine Resource Exploitation among the Moche of North Coast Peru: Examining Social and Cultural Continuity through Vertebrate and Invertebrate Remains*

Abstract:

The environmental disruptions of ENSO events, droughts and climatic shifts have impacted pre-colonial cultures of the Andes region for millennia. Among the Moche (CE100-850), a series of droughts and ENSO events created constraints to agricultural practices that shifted the reliance of rural communities to mobile pastoral practices and greater marine resource exploitation. Despite, the sociopolitical transformations of the Late Moche period (CE600-850), pastoral activities persisted through predominantly coastal herding strategies and local animal management, supplemented by long-distance trade with the northern and southern highlands. At the site of Huaca Colorada, the combination of marine resource exploitation and agropastoral activities permitted the stability of rural coastal communities to engage with larger political spheres of Moche influence in the Jequetepeque Valley on the north coast of Peru. I present the distribution of vertebrate and invertebrate species to demonstrate the continuity of mollusk collection, hunting, herding and fishing practices despite volatile environmental conditions. I argue that the stability of social interaction is predicated on sustainable subsistence acquisition strategies. In the Late Moche period, rural and urban communities were maintaining interaction through seasonal cycles of gathering that permitted the negotiation of trade relations, authority and cultural capital. In the end, social sustainability was possible during environmental instability because of the resilient strategies employed by



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indigenous stakeholders. These insights place important attention on the integral study of ancient practices to ensure the sustainability of our contemporary environment, indigenous traditional knowledge and cultural practices.

19:35-20:00

Presenter: Taariq Ali Sheik

Affiliations: Department of Art, Culture, History, and Antiquity, Faculty of Humanities and CLUE+, Vrije Universiteit Amsterdam

Title: *Environmental Archaeology: Inter-disciplinary Decolonization?*

Abstract:

2020 has certainly been something. I, like a lot of people, have been watching the enfolding health, social, economic, and environmental crises with a mix of shame, anger, fatigue, and helplessness. But, we should not forget that these crises have been unfolding for hundreds of years. Where does Environmental Archaeology, and its related disciplines, lie among these crises? The field is by no means free from complicity in producing and maintaining inequality, but simultaneously occupies a liminal space, laden with the capacity to challenge the norms that have shaped the world as we know it today. This talk aims to present both the potential of environmental archaeology to contribute to a more sustainable, equitable, and accountable present and future, and highlight the systemic factors that have (re)produced violence, discrimination, and degradation. A diverse range of sources will be drawn on to highlight the potentials and limitations of a Decolonial Environmental Archaeology, from the intersectional feminist labours to deconstruct the primacy of Cartesian dichotomies, to palaeoecology and archaeology to provide material evidence for the intersecting roles of racialization, sexualization, colonialism, imperialism, and modernization in manufacturing a world defined by crisis. A final note will be made to emphasize that there can be no decolonization without emancipation. Therefore, any decolonial environmental archaeology needs to be both reflective and accountable, aware of its institutional context and complicity, and active in its potential to harbour diverse perspectives and challenge harmful narratives.

20:00-20:45 Keynote

Presenter: Prof Christine Hastorf

Affiliations: University of California, Berkeley

Title: *Plant protection as societal sustainability: meaningful Andean landscapes*

Abstract:

Until 2000 years ago many people engaged with their landscape in an agentive way. To them, everything was a subject not an object, plants, animals, rocks and streams were alive. The indigenous American ontology assumes that all who live in a landscape are responsible for all other beings, plants, animals, water, and rock. This includes both the fields of planted domesticates as well as the gifts of the wild. Archaeologists and anthropologists are learning



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that as people settled down in this landscape, they valued not only their domestic animals and plants but also the wild beings that resided throughout the landscape. These beings are not just part of the ecology of a vibrant ecosystem, they are also beings that require social relationships and tending to maintain this diverse world. This talk will discuss this worldview that has sustained farmers and collectors for thousands of years by presenting an Andean indigenous world view of a farming community who produce food for their families, and maintain their community while tending to the beings throughout the landscape. These reciprocal interactions promote both social and botanical well-being that has sustained people and plants for thousands of years. These ideas help us to think about the longue dureé of domesticates and food.

20:45-21:00

Discussion