



## Archaeological Review from Cambridge

Department of Archaeology, University of Cambridge, Downing Street, Cambridge CB2 3DZ, United Kingdom

### VOLUME 39.2, NOVEMBER 2024 : INDIGENOUS ARCHAEOLOGIES

#### Call for Papers

Theme Editor: Natasha Rai (mixed and Maaya Wiinik)

Indigenous Archaeology, as a branch of archaeological theory, is a multifaceted and active decolonising process within our field. The importance of involving Indigenous communities and epistemologies within archaeological practice and interpretation has been debated since the early 2000s (Atalay, 2006; Colwell-Chanthaphonh et al, 2010). More recently, Indigenous Archaeology is increasingly recognised as a key subfield of our discipline for deconstructing and correcting prejudiced and racist inequalities perpetuated by Western\* scholars, through amplifying Indigenous narratives.

Indigenous archaeology is rewriting settler colonial narratives of abandonment and 'terra nullius' (Laluk and Aguilar, 2023), pushing Western scholars to rethink their established histories of Indigenous lands. For example, the pioneering work of Dr Paulette Steeves (2021) has corrected Western narratives of the longevity of the Indigenous Palaeolithic in the Americas. McNiven (2016) has addressed the theoretical challenges posed by the intersection of Indigenous epistemologies, practice, and interpretation within the academic sphere: how do we maintain an appropriate balance between promoting Indigenous narratives and recognising the power that Western academic privilege still holds?

As the first volume of the Archaeological Review from Cambridge dedicated solely to Indigenous Archaeology, this piece welcomes Indigenous and non-Indigenous archaeologists, anthropologists, community members and heritage scholars from different global contexts and Indigenous communities to present their research, views, and recommendations for the future of Indigenous Archaeologies. This volume aims to demonstrate the plurality of Indigenous Archaeology in different Indigenous landscapes and contexts, with a view to providing a collective space for Indigenous, First Nations, Aboriginal, Native Nations, Adivasi, Scheduled Tribes, and Autochthonous peoples to highlight both the importance of actively applying Indigenous narratives and interpretation, and ways to move forward with its applications in Western scholarship. The use of Indigenous languages and phrases where relevant is actively encouraged. Some key questions contributors may wish to consider are:

- Is it reasonable to bound the numerous and diverse applications of Indigenous Archaeology into one umbrella theory?
- What methodologies should we use to integrate both Indigenous epistemologies and Western archaeological practice? How do Indigenous archaeologists deal with this?
- How can Indigenous Archaeology be used as a path towards healing and reconciliation?
- What role does Indigenous Archaeology play in decolonisation efforts? Can we take this further?

If you would like to participate in this publication, please send an abstract of up to 250 words to [indigenousarchaeologies@gmail.com](mailto:indigenousarchaeologies@gmail.com) or contact the editor directly at [njkr2@cam.ac.uk](mailto:njkr2@cam.ac.uk) before 14<sup>th</sup> February 2024. Following this, authors of accepted abstracts will be contacted to write papers of no more than 4000 words. These papers should be sent to the email above before 29<sup>th</sup> April 2024 for publication in November 2024. Information regarding the Archaeological Review from Cambridge can be found at: <https://arc.soc.srcf.net/> and information about our style guide and notes for contributors can be found at: <https://arc.soc.srcf.net/contribute>. Yuum bo'otik/ thank you!

*\*Here, 'Western' refers to colonial powers who once, and continue to hold (in)direct political, social (including academic) and economic power over Indigenous peoples and lands.*