



International Workshop

Université Paris Nanterre, bâtiment Ginouvès, salle du conseil

Reconfiguring Anthropology and Archaeology Through Indigenous Knowledge: Fieldwork, Territories, and Heritage

**23 octobre
2025**
10h>18h30

Organisé dans le cadre du séminaire **RESCI – Retours, restitutions, circulations**, en partenariat avec les **UMR LESC** et **TEMPS** et le **labex Les passés dans le présent**, par **Bérénice Bellina**, directrice de recherche, UMR TEMPS, **Jessica De Largy Healy**, chargée de recherche, UMR LESC, et **Ghislaine Glasson Deschaumes**, directrice de la MSH Mondes.

This workshop explores how Indigenous knowledge systems are reshaping research and heritage practices in anthropology and archaeology, with a special focus on participatory approaches and co-produced methodologies.



Sorathat Rotchanarat, Sirikanya Chantasri et Aeat Yamae - Koh Por, Lanta, Thaïlande © B. Bellina - 2022

Reconfiguring Anthropology and Archaeology Through Indigenous Knowledge: Fieldwork, Territories, and Heritage

Programme

10h00-10h15 – Opening session – Pascale Goetschel – Directrice adjointe scientifique, CNRS SHS, Sciences et sociétés

10h15-10h30 – Opening session – Ghislaine Glasson-Deschaumes (MSH Mondes), Jessica De Largy Healy (UMR 7186 LESC-CNRS), Bérénice Bellina (UMR8068 TEMPS-CNRS)

10h30-11h10. Entangling Indigenous knowledges in Universities: Reflections on Collaborative Experiences and Fieldwork (EDGES Project)

Romain Denimal Labeguerie (UMR 7186 LESC-EREA, CNRS-UPN), **Prof. Aline Hémond** (UMR 7186 LESC-EREA, CNRS-UPN), **Prof. Olivier Le Guen** (CIESAS-DF, Mexique)

The Edges Project, “Entangling Indigenous Knowledges in Universities”, brings together 19 groups of researchers divided equally between European and Latin/Luso-American universities, organized into six working groups. We will begin by presenting the project’s main objectives—namely, to map existing collaborative experiences and to promote the integration of Indigenous knowledges within universities—as well as some of the key themes and the theoretical, methodological, and epistemological frameworks that underpin these reflections. We will then highlight a few examples of project events involving Indigenous participants: 1/ The workshop “Redefiniendo las cosmo-ecologías y las cosmo-políticas indígenas”, held in Bogotá and attended by Romain Denimal, where more than half of the participants were Indigenous Colombians and Brazilians trained in anthropology. The workshop fostered exchanges on the relationship between Indigenous and academic knowledges; 2/ Aline Hémond will discuss a community-based project that enables the training of Indigenous artists through a collaboration with the master of a fine arts workshop at the University of Oaxaca (southern Mexico); 3/ Olivier Le Guen, organizer of a roundtable on the integration of Indigenous linguistic knowledge into universities (July 2025), particularly focusing on Maya speakers and researchers.

11h10-11h30. COFFEE BREAK

11h30-12h10. Indigenous knowledge recognition in Australian institutions

Dr Andrea Clarke, Senior Research Fellow (Indigenous Studies Unit, the University of Melbourne)

Indigenous knowledge is now recognised in Australian institutions, and has expanded through Indigenous Studies programs, dedicated knowledge institutes, and professorial appointments based on cultural expertise. Recent ethics guidelines contributed to the formalisation of the role of Indigenous knowledge holders, acknowledging authority derived from traditional owners. Defined as a living culture grounded in ancient wisdom, law, and custodianship, Indigenous knowledge compels disciplines like anthropology and archaeology to reconfigure methods, outputs, and collaborations, ensuring research serves community benefit, cultural authority, and self-determination.

12h10-12h50. Sharing Science, Sharing Responsibility: Engaging Yolŋu Regimes of Care

Dr Jessica De Largy Healy (UMR 7186 LESC, CNRS)

This presentation reflects on recent fieldwork undertaken in the Yolŋu island community of Milingimbi, in East Arnhem Land, Australia, as part of the Living Legacies Project—an international collaboration between the Lesc-CNRS, the musée du quai Branly–Jacques Chirac, and the Indigenous Studies Unit at the University of Melbourne. The project focuses on the digitisation, documentation, and renewed access to an exceptional collection of “old paintings” and objects created in the 1950s and 1960s in Northern Australia.

Karel Kupka, the collector, worked closely with the fathers, uncles, and grandfathers of today’s senior Yolŋu artists and knowledge holders—our project partners—who, as members of distinct clans, have inherited rights and responsibilities to care for, speak about, and interpret these works. Drawing on fieldnotes and meeting records, this presentation outlines the collaborative development of a research methodology that incorporates Indigenous regimes of care, both within museums and digital environments. Here, taking care of collections entails not only identifying paintings, cross-checking records, and adding stories and appropriate names, but also determining levels of restriction and access.

While recent institutional calls to “share science” are commendable and resonate with the Yolŋu philosophy of two-way learning and exchange, this talk will also highlight the challenges that arise in collaborative projects with Indigenous knowledge holders. These include questions of recognition, reciprocity, and forms of value that extend beyond intellectual or academic gratification.

12h50-13h30. Indigenous archaeology in Brazil: challenges and perspectives.

Ana Caroline Sousa Arapiun, PhD candidate (Universidade de São Paulo/MNHN)

– traduction E. de Vienne (UMR 7186 LESC-UPN)

13h30-14h10. LUNCH BREAK

14h10-14h50. From living people to living archaeology: building an archaeological project in Alaskan Native communities.

Dr Claire Houmard (Chrono-environnement - UMR 6249 CNRS/UFC) **Dr Quentin Verriez** (UMR 6249 Chrono-environnement - UMR 6249 CNRS/UFC), **Aliona Troubnikoff** (UMR 6249), **Charlotte Fauve** (Télérama)

Since the Alaska Native Claims Settlement Act signed at the beginning of the 1970s, the different Arctic Native communities are at the hearth of the cultural heritage issues, including a substantial part of the archaeological projects. Because of the complexity of the American laws and the traditional Natives' politics, each archaeological project has its specificities. Through three different case studies, the European archaeologists - Arctic Native Americans interactions will be discussed.

14h50-15h30. Archaeology, Colonial Politics and the Struggle for First Nations' Heritage Sovereignty: Three Vignettes from the Canadian State

Dr Peter Johansen, Associate Professor (Department of Anthropology, McGill University)

Archaeological practice in Canada has made significant progress in the past 30 years towards Indigenous collaborative, participatory and indeed community-led archaeological research. Yet in practice, commercial and indeed some academic archaeology, approaches an archaeological record that is largely ancestral to contemporary Indigenous communities according to a set of values and procedures that are determined by, and for, a majoritarian settler-colonial Canadian public. This presentation will discuss some of the dimensions of contemporary heritage politics in Canada through the constitution of a range of juxtaposing and sometimes overlapping publics that (re)materialize through tensions in both professional archaeological practice and the construction of knowledge about the past, processes that continue to exhibit epistemic injustice towards Indigenous community stakeholders. I examine these tensions through three short case studies which illustrate how politics are produced as publics develop around problems involving archaeological sites and materials that require some form of collective care or attention. These cases illustrate some of the problems and politics of Canadian heritage management and the uneven valuation of Indigenous histories by a range of publics.

15h30-16h10. From Margins to Center: Co-Constructing the Heritage of Southeast Asia's Maritime Nomads at the Crossroads of Anthropology, Archaeology, and Orang Suku Laut Knowledge

Prof. Cynthia Chou (University of Iowa) and **Dr Bérénice Bellina** (UMR8068 TEMPS, CNRS)

This presentation focuses on the largely overlooked yet pivotal role of Southeast Asia's maritime nomads—the Orang Suku Laut—in shaping the region's history, trade networks, and cultural exchanges. Despite their significance, their heritage remains almost entirely unrecognized, and their archaeology is virtually non-existent in academic discourse.

Facing imminent displacement due to development and modernization programs, the Orang Suku Laut's ancestral knowledge, territorial rights, and cultural practices are under severe threat. This proposed project seeks to address this critical gap by developing a pluridisciplinary program—combining anthropology, archaeology, and indigenous knowledge—to work alongside with the Orang Suku Laut to document and preserve their heritage before it disappears.

We emphasize the urgency of recognizing their contributions to the prehistory and early state formation of the Indo-Malaysian region, as well as the need to center their voices in heritage preservation. Through collaborative methodologies, including social mapping, this project aims to challenge conventional narratives and advocate for the inclusion of maritime nomadic communities in the broader understanding of Southeast Asian history.

16h10- 16h30 – TEA BREAK

16h30-17h10. The Anlape site as a Living Heritage: Combining Scientific and Social Challenges for Understanding the Early Colonial Period at Anlape, Northern Coast of Peru

Dr Alicia Espinosa (UMR 8096 ArchAm, Université Paris 1 Panthéon - Sorbonne,), **Prof Jefrin Ascencio Falla** (Universidad Nacional Toribio Rodriguez de Mendoza de Amazonas) et **Dr Carlos Figueroa Beltran** (Universidad Estatal de San Diego)

The site of Anlape, occupied since prehispanic times, was transformed in the 16th century into a major sanctuary dedicated to the Virgin of Guadalupe. It features both a prehispanic ceremonial mound and a colonial sector, with a convent and a church founded by the Augustinian Order. The Guadalupe Archaeological Project, a Franco-Peruvian collaboration, aims to study the site's material remains to understand how indigenous Andean populations experienced colonization into their daily lives. Alongside the research, the project promotes heritage education and community involvement through a strong site management program. This dual approach seeks to ensure that Anlape remains a culturally vibrant and socially meaningful space for future generations.

17h10-17h50. Modern ancestors: heritage reconfigurations of Mayan discourses on the past

Dr Valentina Vapnarsky (CNRS-EPHE)

The Maya have lived for several millennia in regions where they have continuously built structures of varying grandeur, traces of which are still very tangible in their territory. Until the 20th century, both colonial powers and national governments promoted an ideology that created a gulf between the pre-Hispanic Maya – considered either depraved or prodigious – and the contemporary Maya. Since the end of the last century, however, heritage policies developed in the West and sometimes used to give indigenous peoples access to official recognition of their territorial and cultural rights have, on the contrary, spread a discourse in which ancestry and direct continuity of links to past societies and their production have become a condition for being considered indigenous. At the same time, archaeologists have integrated Maya people as workers or collaborators in their excavations in the region, often conveying to them discourses that emphasise the idea of a

centuries-old attachment to these places. This ancestral theme is now found in indigenous claims. However, as we have shown in the book *Living Ruins*, Mayan conceptions of ruins are more complex in nature, involving ambivalence and constitutive ruptures. The contexts in which discourse on the Maya circulates (to which we could add the echo chamber of tourism companies) thus has the effect of reconfiguring the types of relationships and concepts proclaimed and thought by them, which we can attempt to trace back over more than a century.

17h50-18h30. Indigenous Knowledge and State Institutions in Bolivia: The dik@ré Project and the Yurakaré Institute of Language and Culture

Dr Vincent Hirtzel (UMR 7186 LESC-CNRS)

Since 2010, Bolivia's Plurinational State has created 36 Institutes of Languages and Cultures, under the Ministry of Education, to promote the Indigenous languages and cultures recognized by the Constitution. Staffed by salaried Indigenous researchers (técnicos), these institutes aim to safeguard linguistic and cultural heritage, develop materials for intercultural bilingual education, and open new spaces of collaboration with national and international scholars.

Drawing on the experience of the dik@ré project—which seeks to transfer a digital lexical database to the Yurakaré Institute of Language and Culture (ILC-NY)—this presentation shows that, while the ILC is formally dedicated to valuing Indigenous knowledge, such valorization remains strongly constrained by two forces: the bureaucratic control exercised by the State and the political oversight exerted by Yurakaré organizations, which ultimately narrows its "decolonial potential."