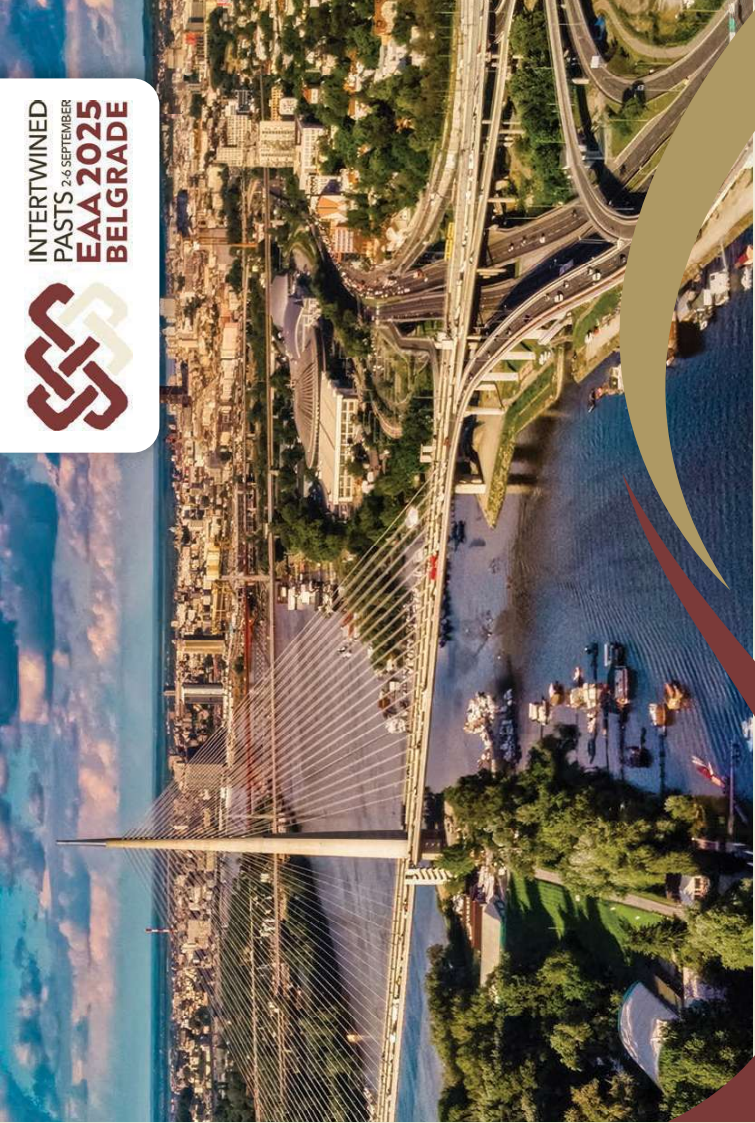




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31st EAA Annual Meeting 2-6 September 2025 Belgrade Virtual

Abstract Book

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work in the area. It also allows for some fascinating meta-analysis of archaeological patterns and areas of focus for different journals and eras. This expands upon work text-mining historical records (Minimo 2012, Richards 2015, and Plet 2021, among others) by both centering the geospatial and targeting accessibility. While the ultimate goal of this work is a full survey of (out of copyright) journals, the initial corpus is *The American Journal of Archaeology*, in which early volumes had dedicated chapters for overviews of finds - discussing work at dozens of locations in the first edition alone. It is only recently that tools have advanced enough to facilitate this type of work. This project offers various options, focusing on free and open source tools where possible, such as geocoding via OSM and building interactive websites using QGIS and Github. It also offers a framework for others to do similar work; with and without incorporating AI tools. This project allows for far greater access and dissemination of long dismissed records, bridging the gap documenting archaeology as it was and archaeology as it will be. A demo is here: <https://familiamtdt.github.io/EAA2025/>

465. SAVING FILES, REKINDLING STRUGGLES, ASSEMBLING MEMORIES

Contribution format: Oral
Contribution authors: David Barreiro (Institute of Heritage Sciences, Spanish National Research Council)

Santiago de Compostela (Spain) is renowned for its historical and architectural heritage, which is closely associated with the Church and the city's university. It is not an industrial city, nor does it have a large working-class population. However, certain areas on the outskirts of the city arose as a result of the social housing policy of the final years of the Franco regime. These residential areas were characterised by the low quality of the building materials employed, their lack of basic urban infrastructure and overcrowding. During the 1960s and 1970s, these neighbourhoods became home to underprivileged people who mainly moved in from rural areas. Policies which marginalised these residents led to problems of integration and crime, particularly in the 1980s. One such residential area (Vite), located in the north of the city, has undergone a process of great change from the time of its foundation to the present day, now being considered one of the most desirable areas to live in the city. The fighting spirit of the neighbourhood's residents and their achievements have played a fundamental role in this process of change. Their struggle has left a material culture consisting of objects and documents of historical and sentimental value for the residents of the neighbourhood. For this reason, the Vite Arquiva initiative was created some years ago to create, organise and maintain a community archive and to promote different activities relating to the historical memory of the area. This initiative arose from the interconnecting memories of the community's members, even reaching back to times before the construction of the residential area, to the rural life which thrived in the same physical space.

I759. SOMEWHERE IN BETWEEN CREATING A SPACE FOR DIALOG BETWEEN THE COMMUNITIES AND EXPERTS WESTERN SERBIA

Contribution format: Oral
Contribution authors: Marija Aleksic Cevrljakovic (Institute for the Protection of Cultural Monuments Kraljevo)

If we acknowledge the need to put people and human values at the center of an enlarged and cross-disciplinary concept of cultural heritage, should we allow communities to value and interpret, use, or shape heritage independently and equally with experts? Although the duality of archaeological sites is recognized in their basic definition, for they are seen as instruments for historical and scientific study and as heritage, these features are often used as synonyms. Because of the assimilation, the experts have a main role in interpreting and intervening with sites. As a rule, the knowledge of the community is ignored or isn't equal in the processes of presentation or naming the place. However, if the goal is to achieve full potential of the archaeological remains, introduced by documents, should we allow two separate processes, which may or may not have the same starting point and outcome? One is led by experts to acquire knowledge about the past, and the other by communities in creating a place based on traditional knowledge or contemporary needs. Although in the processes of defining Us and Others, i.e. our and other peoples' past some traces remain outside the focus of the group, there are examples in which the group interprets and appropriates remains from the ancient past, translating them into heritage. In these processes, expert knowledge often doesn't play a significant role. This lecture will present examples from Western Serbia in which communities interpret, use, or ignore material traces from the past in the process of building a place and its identity. The goal is to point out, through examples, the existence of parallel realities and to show their consequences to archaeological sites. All this may problematize the statement that every material trace of the past is a heritage.

I245. AT THE CROSSROADS OF COMMUNITY FORESTS AND PUBLIC ARCHAEOLOGY: A NEW APPROACH TO MANAGING CULTURAL HERITAGE IN GREATER POLAND'S FORESTS

Contribution format: Oral
Contribution authors: Paulina Przepiórka (Faculty of Archaeology, Adam Mickiewicz University)

Community forests, introduced into the Polish legal system and created from 2024, represent an innovative model of participatory forest management that actively involves local communities in decision-making processes. These forests create a unique platform for the co-management of natural and cultural heritage, fostering a sense of shared responsibility and engagement among community members. By integrating local knowledge, traditions, and values, community forests strengthen the role of communities in preserving both the ecological and historical landscape. One of the key potentials of community forests lies in their capacity to serve as a framework for the protection and interpretation of archaeological heritage located within forested areas. Public archaeology, built upon direct collaboration with local communities, can enhance the sustainable management of archaeological sites by incorporating participatory documentation and preservation methods. Community members, acting as stewards of their own historical landscape, can contribute to the mapping, monitoring, and interpretation of archaeological resources, ensuring their protection for future generations. The aim of the paper is to explore the opportunities that community forests offer for the development of public archaeology, with a particular focus on the Greater Poland region. It will analyze the ways in which local communities can be actively involved in the documentation and preservation of archaeological sites through citizen science initiatives and other participatory methodologies. Special attention will be given to collaborative strategies that empower communities to take an active role in managing their cultural and natural heritage, reinforcing the idea that sustainable conservation efforts must be deeply rooted in local engagement and responsibility.

280. ARCHAEOLOGICAL HERITAGE, SCIENTIFIC RECORDING, REMAINS AND DESTRUCTION: A LOOK AT A COMPLEX RELATIONSHIP

Contribution format: Poster
Contribution authors: Gertrudes Branco – Nelson Almeida – Inês Ribeiro (CHAI/A/Universidade de Évora)

Over the last two decades, Portuguese archaeology has experienced a significant increase in the volume of work, mainly related to the practice of so-called Preventive Archaeology and Impact Minimisation, developed contractually in the context of projects that could destroy archaeological assets. This increase in work has corresponded to an exponential increase in the volume of archaeological remains deposited at sites proposed or approved by the authorities, understood by its legal definition as the set of movable archaeological goods, such as artefacts, ecofacts and samples, together with the corresponding inventory and other documentation produced during field and office work, which is indispensable for the handling and understanding of the context to be preserved for future memory. Our experience as researchers studying and working with collections of archaeological remains leads us to question how we consider archaeological assets to be 'national heritage' under the law, and what their validity actually is as a 'scientific record' that can replace and justify the destruction of an archaeological asset.

I236. THE NEVER-ENDING STORY: ANTA DO ZAMBUJAL AS A CASE OF POST-DESTRUCTION GAINING OF SOCIAL VALUE?

Contribution format: Poster
Contribution authors: Nelson Almeida (Universidade de Évora, CHAIA – IN2PAST | UNITARQ, Universidade de Lisboa | O Legado da Terra, CRL) – Miguel Serra (Serpa Municipality | CEAACP-Uc) – Luís Costa – Joã. Reis (O Legado da Terra, CRL) – João Barreira (Museu Rainha Dona Leonor | Institute of Contemporary History, University of Évora / IN2PAST | O Legado da Terra, CRL)

Recent years have seen an increase in the amount of agricultural land reconversion in Southern Portugal, resulting in the affectation and destruction of several archaeological sites with mass media coverage. Among these, the destruction of prehistoric contexts as also been recognized, including megalithic monuments. One of these cases and among the few that were excavated is the Anta do Zambujal, a previously known Late Prehistory tomb located in the Vidigueira Municipality (Inland Alentejo, Southern Portugal), a low-density rural area. This site was recognized and subjected to a small archaeological intervention of which no information was published beyond a technical report. In 2017 the site was destroyed following agricultural works with repercussions on regional and national mass media. A small intervention aiming to assess the preservation of contexts was made, followed by a larger intervention by the heritage cooperative O Legado da Terra, with both scientific and social aims considered since the beginning. Following guardianship regulations, after the excavation, the remaining unaffected contexts were covered and the site “disappeared” with only its scar being seen in the landscape. Besides divulging of works through social media and press, a small exhibit with information on the site accompanied by a presentation to the local community was done. The 3d record of the site prior to the covering was also made freely available online. Recently, an artistic photographic exhibit on archaeological sites and materials was prepared, with a selection of materials from the site being exhibited as an example of destroyed heritage. This never-ending story leads us to discuss how heritage destruction paradoxically might result in a post-destruction acquisition of social value even if not long lasting, and if this can lead to help in the preservation of other heritage assets.