ROOTED COSMOPOLITANISM, HERITAGE AND THE QUESTION OF BELONGING

ARCHAEOLOGICAL AND ANTHROPOLOGICAL PERSPECTIVES

Edited by
Lennart Wouter Kruijer, Miguel John Versluys
and Ian Lilley

Rooted Cosmopolitanism, Heritage and the Question of Belonging

This book explores the analytical and practical value of the notion of "rooted cosmopolitanism" for the field of cultural heritage.

Many concepts of present-day heritage discourses—such as World Heritage, local heritage practices, or indigenous heritage—tend to elide the complex interplay between the local and the global—entanglements that are investigated as "glocalisation" in Globalisation Studies. However, no human group ever creates more than a part of its heritage by itself. This book explores an exciting new alternative in scholarly (critical) heritage discourse, the notion of rooted cosmopolitanism, a way of making manifestations of globalised phenomena comprehensible and relevant at local levels. It develops a critical perspective on heritage and heritage practices, bringing together a highly varied yet conceptually focused set of stimulating contributions by senior and emerging scholars working on the heritage of localities across the globe. A contextualising introduction is followed by three strongly theoretical and methodological chapters which complement the second part of the book, six concrete, empirical chapters written in "response" to the more theoretical chapters. Two final reflective conclusions bring together these different levels of analysis.

This book will appeal primarily to archaeologists, anthropologists, heritage professionals, and museum curators who are ready to be confronted with innovative and exciting new approaches to the complexities of cultural heritage in a globalising world.

Lennart Wouter Kruijer is Lecturer in Ancient Visual and Material Culture at the Department of Classics, Ancient History, Religion and Theology of Exeter University. He previously held an ANAMED postdoctoral fellowship at Koç University. He obtained his PhD from Leiden University, which is the basis of his 2024 book *The Palace of Samosata: Objectscapes, Ancient Globalization and Cultural Transformation in Commagene (4th c. BCE—1st c. CE)* (Asia Minor Studien, Habelt Verlag).

Miguel John Versluys is Full Professor and Chair of Classical and Mediterranean Archaeology at Leiden University and a member of the *Academia Europaea* as well as the *Royal Netherlands Academy of Arts and Sciences* (KNAW). His research

focuses on the cultural dynamics that characterise the global ancient world. He actively engages with the presence of the past and the importance of deep history for our contemporary world and its future. Between 2016 and 2022, he directed the NWO VICI project Innovating Objects.

Ian Lilley has worked in Australasian and Indo-Pacific archaeology and heritage for over 45 years. He is Professor Emeritus in the University of Queensland School of Social Science and was also inaugural Willem Willems Chair in the Faculty of Archaeology at Leiden University, 2015–2022. Ian is a Fellow of the Society of Antiquaries of London and the Australian Academy of Humanities. He has held visiting positions around the globe, most recently at the Deutsches Archäologisches Institut in Berlin. He has won numerous Australian Research Council and other national and international grants for archaeological research. He also has extensive experience with Australian and international heritage issues, from local to World Heritage level.

> "An important intervention in both archaeology and heritage studies, the contributors of this volume bring a global perspective to the classic theme of cosmopolitanism. Drawing from different disciplines and international case studies, this book makes a significant contribution beyond method and theory and offers new insights on globalisation, nationalism, religion, and the ethics of belonging."
>
> **Lynn Meskell**, *Professor of Anthropology, University of Pennsylvania & AD White Professor-at-Large, Cornell University*

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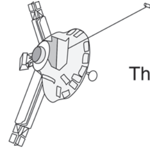
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Contributors

Martin Berger is an assistant professor at the Faculty of Archaeology, where he teaches museum studies and collections-based research. He is also a core member of the interdisciplinary research group Museums, Collections, and Society. His research interests include (ethnographic) museums and collections histories, indigenous forms of representation, and the impact of globalisation on indigenous cultures. He has explored these interests with specific attention to Mesoamerica and Surinam.

Gönül Bozoğlu is Lecturer in Museum and Heritage Studies at the University of St Andrews, UK. She previously held research associateships, a Leverhulme Postdoctoral Fellowship, and a lectureship at Newcastle University. Prior to this, she completed a PhD at Humboldt University, which was the basis for her book *Museums, Emotion and Memory Culture: The Politics of the Past in Turkey* (Routledge 2021). She also works at the intersection of heritage studies and film practice and has made two major documentaries: *Life After Life: the Greeks of Istanbul* (2021) and *The Journey and the Grief* (2023).

Fang-I Chu is a PhD candidate at the Institute of Cultural Anthropology and Development Sociology at Leiden University. She holds a Bachelor of Science degree in horticulture and landscape architecture and a Master of Arts degree in anthropology from National Taiwan University (NTU). Her research focuses on the intricate interplay of factors shaping contemporary portrayals of Green Island, Taiwan. She examines how state violence traces, political trauma imaginings, evolving island tourism, and religious beliefs about lingering souls collectively contribute to the island's present-day image. Apart from her academic pursuits, Fang-I's interest in photography and SCUBA diving mirrors her curiosity in exploring various dimensions of her research domain.

Alexander Geurds (FSA FRAI) is Associate Professor and Vice Dean at the Faculty of Archaeology and holds a post as Research Fellow at Wolfson College and the School of Archaeology at the University of Oxford. His work is focused on human-environmental engagements, particularly the crafting of durable landscape traces, including monumental features and work on stone. Alexander is also interested in the past and present of archaeology, through disciplinary

history, regional archaeologies, and contemporary shifts in archaeological priorities and concerns. He has taught and researched the archaeology of Middle and South America for more than 25 years.

Cornelius Holtorf is Chairholder, UNESCO Chair on Heritage Futures and Professor of Archaeology, Linnaeus University (Kalmar, Sweden). He strike directed the Graduate School in Contract Archaeology (GRASCA) at his university (2015–2024). His current priorities include enhancing the theory of cultural heritage, advancing heritage futures in theory and practice, and promoting culture and heritage in global development contexts. Recent publications include *Cultural Heritage and the Future* (co-edited with Anders Högberg, Routledge 2021). During spring 2024 he was a Getty Conservation Scholar in Los Angeles.

Troels Myrup Kristensen is Associate Professor of Classical Archaeology at Aarhus University, Denmark, where he until recently directed the Classical Antiquity and its Heritage Research Programme. He works on pilgrimage, visual culture, and the contemporary "consumption" of classical heritage. Along with Anna Collar, he is the co-editor of *Pilgrimage and Economy in the Ancient Mediterranean* (2020) and *Pilgrims in Place, Pilgrims in Motion: Sacred Travel in the Ancient Mediterranean* (2023).

Lennart Wouter Kruijer is Lecturer in Ancient Visual and Material Culture in the Department of Classics, Ancient History, Religion and Theology of Exeter University. He previously held an ANAMED postdoctoral fellowship at Koç University. He obtained his PhD from Leiden University, which is the basis of his 2024 book *The palace of Samosata. Objectscapes, Ancient Globalization and Cultural Transformation in Commagene (4th c. BCE–1st c. CE* (Asia Minor Studien, Habelt Verlag).

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Erik de Maaker (PhD Leiden University, 2006) is Associate Professor at the Institute of Cultural Anthropology and Development Sociology of Leiden University. His thematic focus is on the social constitution of values, objects, and places and their relevance in terms of ethnicity, indigeneity, heritage,

environment, and religion, mainly in upland South and Southeast Asia. His current research focuses on how appreciations of heritage can inform notions of sustainability in both local and globalised contexts. He is the author of the monograph *Reworking Culture: Relatedness, Rites, and Resources in Garo Hills, North-East India* (OUP, 2022) and co-editor of *Environmental Humanities in the New Himalayas: Symbiotic Indigeneity, Commoning, Sustainability* (Routledge 2021) *and Media, Indigeneity and Nation in South Asia* (Routledge 2019). He is an author prolifically published in journals such as *Asian Ethnography*, *South Asia*, *Visual Anthropology*, and the *Journal of Borderland Studies*, and he is also an award-winning visual anthropologist. He is a track leader of the Heritage and Identity track of the Leiden-Delft-Erasmus Centre for Global Heritage and Development.

Asma Mehan is a researcher, educator, and architect working at the intersection of architectural humanities and critical urban studies. She is currently an assistant professor at Texas Tech University College of Architecture. She is the author of the books *Tehran: From Sacred to Radical* (London: Routledge, 2022) and *Kuala Lumpur: Community, Infrastructure, and Urban Inclusivity* (London: Routledge, 2020). Mehan has received several awards from prestigious institutions, such as AESOP, European Architectural History Network (EAHN), the Society of Architectural Historians (SAH), and the ZK/U Berlin Center for Art and Urbanistics, as well as the Society of Architectural Historians of Great Britain (SAHGB). Her primary research and teaching interests include architectural humanities, critical urban studies, spatial planning, and heritage studies. She has authored over 50 articles and essays in scholarly books and professional journals in multiple languages, such as English, Persian, and Italian, on critical urban studies, architecture, urban planning, housing, and heritage studies.

Vinnie Nørskov is Associate Professor of Classical Archaeology and Director of the Museum of Ancient Art and Archaeology at Aarhus University, Denmark. Her research focuses on the uses of the classical past, the reception of classical antiquity, and the history of classical scholarship, with a special focus on the collecting of and modern trade in Greek painted pottery.

Marianna Papastephanou has studied and taught at the University of Cardiff, UK. She has also studied and researched in Berlin, Germany. She currently teaches philosophy of education in the Department of Education at the University of Cyprus. She has written articles on the “modern versus postmodern” divide, utopia, cosmopolitanism, and epistemological, linguistic and ethical issues in education. She is the editor of *K-O Apel: From a Transcendental-Semiotic Point of View* (Manchester University Press, 1997) and the author of *Educated Fear and Educated Hope* (Sense Publishers, 2009) and *Thinking Differently About Cosmopolitanism* (Paradigm, 2012/Routledge, 2015).

Ljuben Tevdovski is Associate Professor of Classical Archaeology and Archaeological Theory at the Institute of History and Archaeology, Goce Delcev University in Stip, Macedonia. He studies ancient identities and religions, as well as

the transmission and modern impact of the classical/Mediterranean heritage. His research concerns ancient empires and ancient globalisation, focusing particularly on the religious and identity transformations that they introduced during the Hellenistic and Roman periods. Tevdovski is an archaeologist and classicist, as well as an international expert, lecturer, diplomat, and cultural manager with more than two decades of experience in leading positions in educational, scientific, and governmental institutions and nongovernmental organisations. He served as Director of Research of the Holocaust Fund of the Jews from Macedonia, Director of Skopje City Museum, editor of numerous scientific journals, and coordinator of archaeological excavations and different international projects for scientific and intercultural cooperation.

Miguel John Versluys is Full Professor and Chair of Classical and Mediterranean Archaeology at Leiden University and a member of the *Academia Europaea* as well as the *Royal Netherlands Academy of Arts and Sciences* (KNAW). His research focuses on the cultural dynamics that characterise the global ancient world. He actively engages with the presence of the past and the importance of deep history for our contemporary world and its future. Between 2016 and 2022, he directed the NWO VICI project Innovating Objects: The Impact of Global Connections and the Formation of the Roman Empire (277–61–001), of which this book is one of the outcomes. Recent publications include *Visual Style and Constructing Identity in the Hellenistic World. Nemrud Dağ and Commagene under Antiochos I* (Cambridge 2017) and the edited volume *Canonisation as Innovation: Anchoring Cultural Formation in the First Millennium BCE* (Leiden 2022).

Preface

This volume is one of the results of the NWO (the Dutch Research Council) project Innovating Objects: The Impact of Global Connections and the Formation of the Roman Empire (VICI 277–61–001) that was undertaken at Leiden University in the period 2016–2022 and directed by Professor Miguel John Versluys. Issues of heritage and archaeological-anthropological questions on the continuous flows from past to future that characterise human history played a crucial role in the project from its very beginnings. This volume is among the main outcomes of our VICI work in this domain.

In collaboration with the Willem Willems Chair for Current Issues in Archaeological Heritage Management at the Leiden Faculty of Archaeology, the first impetus for this volume was a session at the European Association of Archaeologist's annual meeting in Budapest in August 2020 (online). Instigated by its success, we organised a second in-person meeting at the National Museum of Antiquities (RMO) in Leiden in November 2021 with some additionally selected contributors.

We are grateful to the Dutch Research Council (NWO) for their support of the VICI project and the publication of this book. We would also like to thank the National Museum of Antiquities (RMO) for hosting us generously. We are grateful to our authors and the two discussants for their intellectual engagement. Last, but definitely not least, at Routledge, we would like to thank assistant editor Heeranshi Sharma for her wonderful work and Matt Gibbons for his support of this book.

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Part 1

Introduction and theoretical perspectives

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1 Rooted cosmopolitanism, heritage and the question of belonging

Miguel John Versluys and Ian Lilley

Introduction

Cosmopolitanism has a long and contested history and continues to be debated intensely. The discussion revolving around Martha Nussbaum's *The Cosmopolitan Tradition: A Noble But Flawed Ideal* from 2019 illustrates both. First, there is the continuing importance of (the history of) the idea itself to try to understand the world we are living in. Second is the fact that cosmopolitanism is not considered a neutral term but rather something of an ideology that can only be either noble *or* dishonourable: flawed *or* perfect.[1] One cannot be indifferent to cosmopolitanism so it seems, but nor, apparently, can the concept be used as a descriptive or analytical category in its own right.

The emergence of the idea of cosmopolitanism is usually ascribed to Stoicism and dated to the period around 300 BCE (for cosmopolitanism in Antiquity, see Pradeau 2015 as well as Versluys, forthcoming). The Stoa used and developed the concept to underline a (critical) opposition towards their place of birth, as a form of 'rationalism' or 'enlightenment', one might say. The roots of the idea, however, go deeper. The Cynic philosopher Diogenes of Sinope (who probably lived around 412–324 BCE) is reported to have answered, when asked where he came from, "I am a citizen of the world" (*kosmopolites*). The idea of cosmopolitanism as it developed in Antiquity most probably was a political reflection in the first place and already took shape around 500 BCE. It is thus attuned to a decisive breakthrough in connectivity during that period— that created, for the first time in human history as far as we can tell, a truly global understanding of the world (i.e., Afro-Eurasia) (Versluys forthcoming). These initial cosmopolitan ideas revolve around the legitimacy of the laws of the *polis* as being given by nature (or not). Through the idea of the cosmic, therefore, the civic is put in perspective and critically questioned. "Is the world not, in fact, one big city and should, therefore, the law not be common to all?", the philosopher Heraclitus asks (Pradeau 2015, chapter 2). As later cosmopolitanisms from the ancient world (cf. Tevdovski, this volume), these texts from around the turn of the middle of the first millennium BCE use the concept to think about the relation between the world and the city—and how humans relate to those categories. With the Cynics, this idea is used in a polemical way, to ask critical questions about one's own locality. With the Stoics, the cosmopolitan serves more

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as a kind of ideal type of Other that assists in developing the Self. Acknowledging that next to a civic identity a person also has a cosmopolitan identity, Stoic philosophers even see the 'enlightenment' that emerges from this Self-Other dialectic evolving through time. Much of Enlightenment cosmopolitanism, therefore, with its idea of a *homo duplex*, a person who can be local and global simultaneously, is indebted to Stoic thinking. It is in fact only relatively recently then that the notion of cosmopolitan is understood as being *fundamentally in opposition to* the local (see Papastephanou, this volume, for an overview of the debate)—and with that come the strong value judgements attached to the idea. When Stalin used the term 'rootless cosmopolitan' in his antisemitic campaign of 1948–1953, he was following Nazi propaganda that used 19th-century ideas of the cosmopolitan as denoting a lack of 'national character' in its turn (Gelbin 2016). More recent, negative views of cosmopolitanism that draw on the same absolute local-global dichotomy seem to be everywhere: from critiques that cosmopolitanism would be an elitist and uncommitted global lifestyle at the expense of the (local) subaltern (usually coming from the political Left) to attacks that cosmopolitans cannot be patriots and thus undermine the values of the nation-state (usually coming from the political Right). These two false stereotypes can be seen coming together and illustrated by a statement from Theresa May in a 2016 conference speech (in the wake of the Brexit vote) when she said: "If you believe you're a citizen of the world, you're a citizen of nowhere".

While in fact, therefore, the idea of cosmopolitanism is about the entanglement of the local with the global, nowadays it is most often understood as being estranged from and opposed to the local. This is why it is valued in either (uncritically) positive or (uncritically) negative terms. As an analytical category, cosmopolitanism thus suffers from the same fate as the concept of globalisation at present. It is understood as having only one profile—that is the cosmo or global—while, in fact, it is Janus-faced. With cosmopolitanism that double stemma should, in fact, be clear from the term itself as it includes both the global cosmos and the local *polis*, as Ulrich Beck (2003) has reminded us. This is exactly how Rabindranath Tagore (1861–1941), the famous Bengali author who was awarded the Nobel Prize for literature in 1913 and strived for Indian independence for whole his life, understood it (see Mukherjee 2020; Mehan, this volume). In his view, India should not have moved from a British nation-state to an Indian nation-state but should have become an open society. Cosmopolitan, for him, was one's own local tradition as enriched by the traditions of the world. With globalisation, the inherent local-global interplay is less apparent from the terminology itself but very clear from its use as an analytical category and methodology: Globalisation is always and as a matter-of-fact *glocalisation* (see Hodos et al. 2017). The qualification *rooted* as attached to *cosmopolitan* is a useful reminder, then, of its true meaning. It is defending, one could say (Papastephanou, this volume), cosmopolitanism against the attacks from the last two centuries or so. It thus underlines that we are dealing with local-global interplay and are interested in analysing world history in such non-dichotomous terms (cf. Cannadine 2013). As such, we think that the concept is eminently suited to play a role in current debates on heritage and questions of

belonging, characterised as these often still are by the either/or logic of identity politics and culturalist approaches (see further below). That is not to deny that the local and the global can be (perceived as) oppositions but to maintain that these oppositions are non-exclusive.

As globalisation helps us to think about connectivity as *intra-cultural* instead of *inter-cultural* (Versluys 2017, 24–29), (rooted) cosmopolitanism shows that we have roots and routes simultaneously (see Walker and Kymlicka 2012 for an analysis of present-day Canada in these terms). Human culture is therefore not so much about *inter-action* but rather about *intra-action*, a dynamism of local and global forces working inseparably, to adapt Karen Barad's (2007) term for our purposes (see also Papastephanou, this volume). Rooted cosmopolitanism is thus good to think with if we want to understand heritage (formation) and questions of belonging as multiple, non-linear, and non-hierarchical on the one hand while giving locality and identity its due—and taking seriously what people think about heritage and how they are treated because of it—on the other (see further Kruijer and Versluys, this volume, also Colomer 2017). All culture, we would argue, is ultimately global. Yet in a local context, it becomes identity at the very same time. Rooted cosmopolitanism, therefore, may help us to understand how people deal with the local-global paradox in terms of heritage. As such it is part of the toolbox of what is called 'critical transculturalism' (Kraidy 2005; see Taberner 2017 for a literary example and Hoo 2022 for an archaeological case study in this vein). We would even argue that dealing with heritage can be understood as a performance to mediate the tension between the local and the global (as suggested by the case studies presented in this volume by Geurds and Berger, cf. Colomer 2017; Ma 2020). Acknowledging differences, rooted cosmopolitanism helps us to analyse heritage as cosmopolitan despite those differences (Appiah 2005, 2006).

Such a multi-scalar approach allows us to tell different stories in their own right *and* as related to each other (see Versluys, this volume)—and is, therefore, significant from an analytical as well as an ethical perspective (Appiah 2006; Gueye 2013 for the latter). The importance of the concept of (rooted) cosmopolitanism for archaeology was strongly argued for and illustrated by the landmark volume *Cosmopolitan Archaeologies* edited by Lynn Meskell (2009) (note Werbner 2008 for the discipline of anthropology). Although these ideas have certainly been applied since, including in discussions on heritage (Lawhon and Chion 2012 for a wonderful example of the application of specifically the idea of rooted cosmopolitanism in Peru), we feel that there is a lot of unused potential left, especially if we take the ongoing discussion to 'renegotiate heritage beyond essentialism' (see *Archaeological Dialogues* 23.1 from 2016; Holtorf 2017) into account. It is the ambition of this volume, therefore, to update, evaluate, and, where possible, strengthen the cosmopolitan agenda through a collection of essays that are all both a (critical) reflection on the idea of rooted cosmopolitanism and an application of it in the heritage domain. In the remainder of this chapter, we explore the local-global interplay and its role within the disciplines of archaeology and anthropology in more depth. We will do so in two different ways—interpreting rooted cosmopolitism from

a 'bottom-up' as well as a 'top-down' perspective—and focus on what it can do for archaeology and anthropology in an applied manner.

Solving the local-global conundrum 1: participatory archaeology and indigenous heritage

From a practical, bottom-up perspective, rooted cosmopolitanism is about making manifestations of globalised phenomena (in this case, archaeology) comprehensible and relevant at local levels. Other terms used to describe the same condition include "discrepant" (Clifford 1992) and "vernacular" (Bhabha 1996) cosmopolitanism. We need to do this so that we can acquire and/or maintain our 'social licence to operate', or, to put it another way, ensure continuing community support for what we do, in terms of access to sites, cooperation with practitioners, funding for teaching, research and preservation and so on. We need this social licence because archaeology is not a self-evident public good that needs no justification. This fact is most obvious when working in places with indigenous communities, in Australasia, the Americas, and the Indo-Pacific, for example, where people often ask what archaeology is 'for'—or, in other words, why it is considered something appropriate and useful to do (Sand et al. 2006). Yet, a sceptical mentality is also common in Western Europe, North America, and the Antipodes, where people, for instance, often do not understand or value archaeology, while governments and other institutions such as universities continue to reduce funding for archaeology among other supposedly non-essential pursuits. We are not always helped in this regard by other scholarly disciplines. Most scholars in the humanities and social sciences, and indeed across the academy more broadly, simply do not see archaeology as something they need to consider. As Meskell (2013, 92) declared, somewhat provocatively, "the omission of an archaeological contribution is more revealing about a broader scholarly reticence to engage with the messiness of things, their fundamental embeddedness, and their myriad historical residues and entanglements".

So, what do we need to do? How do we make archaeology comprehensible and relevant at local levels? First, we need to recognise and continually remind ourselves that there is usually an enormous gulf between the socio-political and cultural power of archaeologists as representatives of universities and government and that of local people in the broader community. This situation is particularly acute when working with social and cultural minorities but is not restricted to such cases, as 'ordinary people' in mainstream communities often reflexively defer to the authority of archaeologists among other professionals. The only real means of bridging this gap is to go beyond inviting local people or descendent communities to participate in work in the field and the laboratory, attend seminars and conferences, or perform ceremonies on site to ensure spiritual safety and the like (cf. Geurds, this volume). As Meg Conkey (2005, esp. 15–18) made clear some time ago, it has long been understood that relinquishing power in a politically meaningful way means bringing local conceptualisations into archaeological practice in ways that guide the development and application of theory as well as inform technical work in the field and laboratory. This process is largely one of

two-way communication, top-down *and* bottom-up: from archaeology as a global phenomenon 'down' to the local level and from the local community level 'up' to archaeologists in universities, government, and international organisations such as UNESCO. If done effectively, such communication should allow both 'sides' to understand the other and determine the extent to which each can accommodate the needs and concerns of the other.

Even in cultural contexts where all parties share the same language, such dialogues require translation in both directions. This is to ensure that the conceptual and technical issues routinely considered by archaeologists and commonly discussed in arcane professional language are understood by non-specialists—including other scholars and professionals as well as 'ordinary' community members—while at the same time the needs and concerns of such interlocutors are unambiguously conveyed to archaeologists. Obviously, such translation is even more important in contexts where people in the conversation speak different languages.

There are two main kinds of translation (Lilley 2014; cf. Bachman-Medick 2016). The first entails the transfer of information based on literal word-for-word interpreting. The second is a literary transposition, which attempts to convey the sense of what is being translated rather than a direct word-to-word conversion. Literary transposition "moves the reader toward the writer", while literal interpretation "moves the writer toward the reader" (as per Schleiermacher 1813, 41–42 cited in Munday 2001, 28). Literal translation is obviously crucial; one cannot simply ignore the literal meaning(s) of the original words. Nonetheless, many translators and scholars of translation understandably contend that it is even more important to capture and convey the overall conceptual message of those original words taken as a whole rather than individually word-by-word.

Translation for archaeologists working with local people entails something of both approaches, of 'moving the (local) reader toward the (archaeological) writer', as well as 'moving the (archaeological) writer toward the (local) reader.'On the one hand, archaeologists need to be as familiar as possible with the cultural context in which a translation is to be presented so that the translation can be comprehensible to the audience in question. On the other hand, an archaeological intervention where the translation is undetectable would be pointless, even though most 'normal' translations aim to be imperceptible so that the introduced material just slips unnoticed into the local cultural setting. Archaeological translations in such contexts need to be at least somewhat obvious because, as Umberto Eco (2004, 192) asserted, the recipients of a translation need to "feel *das Fremde*", the foreignness, of a translation if it is to make a difference to them. As Eco (2004) recognises, translation is thus not a matter of choosing between literalness or literary creativity, or what Venuti in various publications discusses as "domestication and foreignisation" (cited in Munday 2001, 145–148). Rather, it is a matter of *negotiation* between all the parties concerned.

We know some archaeologists reject this approach (for instance, McGhee 2008), but there is nothing about such thinking that should threaten them. It is just good for both archaeology and anthropology. As Geertz (1983, 70) pointed out many years ago, "Accounts of other people's subjectivities can be built up without

recourse to pretensions to morethannormal capacities for ego effacement and fellow feeling." As he went on to note, however, "Normal capacities in these respects are, of course, essential, as is their cultivation, if we expect people to tolerate our intrusions into their lives at all and accept us as persons worth talking to."

Applied anthropologists have been doing this sort of thing for decades (e.g., Sillitoe 1998a, 1998b). What is more, as Strathern (2006) pointed out, the course of action we are supporting is ontologically no different from the "ideas trade" (cf. Bachman-Medick 2016) that underpins the interdisciplinary research that we are encouraged to pursue these days and, we would emphasise, with which archaeologists have long been familiar (cf. Warren 1998). To quote Strathern (2006, 192, quoting Galison 1996, 14), the idea in such contexts is to "work out an intermediate language, a pidgin, that serves a local, mediating capacity" (also see Osborne 2004).

One thing that should help everyone concerned with this process of negotiation and mediation is what scholars such as Tim Ingold have recognised as local people's and archaeology's shared interest in "the temporality of the landscape" (cf. Sheehan and Lilley 2008). Thus, Ingold (2000, 189) understands that

> For both the archaeologist and the . . . [local] dweller, the landscape tells—or rather is—a story, "a chronicle of life and dwelling" (Adam 1998, 54). It enfolds the lives and times of predecessors who, over the generations, have moved around in it and played their part in its formation. To perceive the landscape is therefore to carry out an act of remembrance, and remembering is not so much a matter of calling up an internal image, stored in the mind, as of engaging perceptually with an environment that is itself pregnant with the past.

Coming to 'translation as negotiation' from this shared 'meta-interest' is surely key to the success of effective two-way communication between archaeologists and non-archaeologists, especially local people, and thus to developing archaeology as an example of rooted cosmopolitanism.

Solving the local-global conundrum 2: towards an understanding of heritage as emergent

As we concluded in the previous section, rooted cosmopolitanism is about making manifestations of a globalised phenomenon such as archaeology comprehensible and relevant at local levels. Thus 'translation as negotiation' should be key. This resonates with what we wrote in the introduction to this chapter, namely that in more general terms, rooted cosmopolitanism is about making sense of the paradox that the local and the global are always, in one way or another, entangled *in a non-dichotomous way*. Local and global indeed constitute one another. Globalisation is always glocalisation and can be defined as the ability of individuals to operate across different (local, regional and global) scales simultaneously

(Knappett 2011, 10 and also Berger, this volume). Anna Lowenhaupt Tsing summarises this point of departure as well as its consequence for our methodologies as follows (2005, 122):

> Even the most out-of-the-way cultural niches are formed in world crossing dialogues. Cultures are always both wide-ranging and situated, whether participants imagine them as local or global, modern or traditional, futuristic or backward-looking. The challenge of cultural analysis is to address both the spreading of interconnections and the locatedness of culture.

In the previous section, we have taken, in tune with many present-day heritage discourses, the locatedness of culture as our point of departure and subsequently looked at the (bottom-up) integration of archaeology as a global phenomenon. In this section we will approach the local-global conundrum from the opposite perspective. We will depart from the fundamental cosmopolitan nature of (all) cultures and subsequently look at the status of a local phenomenon, such as the notion of indigenous heritage (top-down). This matters because many concepts of present-day heritage discourses—such as local heritage practices or indigenous heritage (but also the idea of world heritage)—show a tendency to ignore the complex interplay between the local and the global. However, no human group ever creates more than a part of its heritage by itself. The idea that the cultural heritage of one people is not that of another has become so ingrained in our (modern) understanding that it is difficult to realise how strange and artificial this conception actually is. This is, among many other reasons, certainly also owed to the intense intertwining of the appearance and the establishment of the nation-state in the 19th and 20th centuries with that of (historical) academic disciplines such as archaeology and anthropology. These projects were mutually dependent, and they therefore, scaffolded each other to the extent that they became interchangeable. That is to say, the past was to be studied and understood as a historical canvas to explain and legitimise the (nation-state) present. Museums play an important role in delivering this culturalist message to the wider public.

Postcolonialism got rid of the colonial idea of the superiority of some of these cultures over others but not, so it seems, of the culturalist idea that "individuals are determined by their unambiguously distinct cultures and can only realise themselves within their respective cultures" (definition after Holtorf 2017, 3). In an essay programmatically entitled 'What's wrong with cultural diversity in world archaeology', Cornelius Holtorf (2017) has shown how, even today, the field we call world archaeology is determined by this culturalist thinking. From a focus on 'some superior cultures' (Europe selected the Greeks and Romans, cf. Funder et al. 2019 for the example of the Danish case), we have now moved to study all cultures worldwide, in their own right and without value judgements on their 'importance'. The point, Holtorf (2017) argues, is that we still study these cultures in a culturalist way. Here lies the important distinction, we believe, between world archaeology on the one hand and global archaeology on the other. World archaeology understands

the world as a mosaic of hundreds of different tesserae that it considers to be distinct in terms of culture and identity. It does not deny the inter-action between them but understands that as a form of inter-cultural connectivity, thus making a distinction between self-other, inside-outside, us-them, etc. Global archaeology, on the other hand, is truly cosmopolitan in the sense that it has moved from the (culturalist) idea of inter-action to the framework of *intra-action* (for the difference between these notions see above). From this perspective, one cannot speak about 'our culture', 'our identity' or 'our heritage' any more. Holtorf (2017, 9) argues we should start with the notion of communities instead because "Communities provide attachments that are multiple and partial; they overlap and adjoin to each other; they have porous boundaries and allow hybrid exchanges" (cf. Kraidy 2005 for the same argument in different terms). This not only matters for our methodologies but is also of great importance ethically: individual human rights can be strengthened "where the lives of individuals are not determined by a distinct culture to which they are said to belong but by their own preferences" (Holtorf 2017, 10; cf. Ackerman 1994; Geurds this volume).

The feasibility of this perspective for heritage studies, both analytically and ethically, is underlined by an important recent book by the Belgian anthropologist David Berliner entitled *Perdre sa culture* (Berliner 2018). Berliner starts from the observation that, within society at present, there seems to be a rather particular way of understanding (foreign) cultures and identities and that is in terms of nostalgia. Central to our concept of heritage, he argues, is the idea of loss. As a result, the irreversibility of time is felt and understood as disappearance and has to be lamented (Berliner 2018, 12). There is an obsession, therefore, with what Berliner qualifies as 'retromania' and consequently we have difficulties when we see cultures change—despite the fact that this is what cultures do all the time. Although often unconsciously and with the best (ideological) intentions, this nostalgic conception of heritage departs from the idea of holistic and authentic cultures and is therefore deeply culturalist, in tune with the idea of world archaeology (as discussed above). It results in heritage practices that should be qualified as conservative as their main interest lies in preservation. These conservation, protection and maintenance practices can, of course, be described as part of the cultural dynamics of societies. However, they are often at odds with change at the very same time because they are primarily oriented towards the past, not the future. An important question, moreover, is *whose* past and future are then the main point of reference. Berliner explores this question for the inscription of the site of Luang Prabang (Laos) in the UNESCO World Heritage List (for information see https://whc.unesco.org/ en/list/479/). Its preservation was mainly fuelled, he argues, by a European nostalgia for its colonial past in the 'Orient' on the one hand as well as by the wish to create a gentrified tourist destination for European pleasure, for the future, on the other. The local population seems to be much less enamoured with this aspect of its past and envisions a rather different future (Kruijer and Versluys, this volume for comparable conclusions on Nemrut Dağı). Berliner calls this process *exonostalgia*—a term meant to indicate that *we* long for *their* past—and he shows how related heritage practices have resulted in the "freezing" of culture at

Luang Prabang. His general conclusion on the basis of this and other examples is clear (Berliner 2018, 119):

> Mon désaccord d'anthropologue avec ces défenseurs intransigeants de la culture précieuse porte principalement sur leur manière de sous-estimer, voire d'ignorer, le génie des humains à inventer et réinventer de nouvelles formes esthétiques, sociales, culturelles.

Culture is always in the making through local and global forces. Why preserve one specific manifestation and label that authentic and indigenous heritage in order to preserve it? This question is especially relevant now it is becoming more and more clear that preservation and 'retromania' might be rather particular manifestations—in place and time—of dealing with cultural change. From this perspective, we agree with Holtorf (2016) that heritage can "never be at risk" as it is constantly changing and evolving to varying extents and at different rates. Rooted cosmopolitanism emphasises the fact that, in localities all over the world, cultural heritage is always in the process of becoming and that these local processes are inherently shaped by global connections. Rooted cosmopolitanism emanates from local settings and practices—it is rooted—while at the same time, it moves beyond the essentialism (and culturalism) of cultural diversity—it is cosmopolitan. As such, the concept might well be able to critically reflect on the ideological dichotomy between globalisation and isolation that characterises our current political climate and strongly influences heritage practices in nation-states worldwide, as we described above. More and more, archaeological interpretations of the past show that globalisation is indeed a very deep historical process (Hodos et al. 2017). All the objects, assemblages, monuments and sites we excavate, document and preserve, therefore, are inherently cosmopolitan in nature. This characteristic, however, sits uncomfortably with the discourse and heritage practices of nation-states in which this work takes place. We know that the solution of nation-states to this problem is forgetting, or rather selective remembering, as illustrated by many of the chapters in this volume, particularly those of Kristensen et al. and Chu.

Rooted cosmopolitanism offers a different solution for reconciling the inherent tension between the local and the global, Self and Other, in a productive way. It does not choose one over the other nor contests the tension between them. Rather, it looks for ways to make this tension productive. Not denying the importance of identities, the idea of rooted cosmopolitanism refuses to bring people or cultures back to "the lies that bind" (Appiah 2018). Rooted cosmopolitanism asks for *synthetic* understandings of cultures, instead of the holistic and pluralistic ones we often still work with today (cf. Kraidy 2005, 150; Bachman-Medick 2016). Thinking through rooted cosmopolitanism, then, will enable us to understand the fundamental cosmopolitan nature of human society as a shared meta-interest as well. It urges us to explore this shared concern in terms of *emergence* and, for that, the instruments of curiosity, uncertainty, mutual exploration and conversation are key. We hope this volume contributes to that important project.

Note

1 Nussbaum 2019. For the debate on her use of the concept, which started with the famous 1994 essay entitled 'Patriotism and Cosmopolitanism' as published in the *Boston Review* (October–November issue, 3–6), see Ackerman 1994; Ayaz Naseem and Hyslop-Margison 2006; Nadiminti 2012, with references, as well as Papastephanou, this volume. This chapter was written as part of the NWO VICI project *Innovating objects. The impact of global connections and the formation of the Roman Empire* (277-61-001).

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Local pasts, global presents? Rooted cosmopolitanism and (the future of) pelota mixteca

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