Community Engagement
in British Columbia Archaeology

by

Erin A. Hogg

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Approval

Name: **Erin A. Hogg**

Degree: **Master of Arts (Archaeology)**

Title of Thesis: ***Community Engagement in British Columbia Archaeology***

Examining Committee: **Chair:** Dr. Dana Lepofsky
                                             Professor

Dr. John R. Welch
Senior Supervisor
Associate Professor

_____

Dr. George P. Nicholas
Supervisor
Professor

_____

Dr. David Schaepe
External Examiner
Director and Senior Archaeologist,
Stó:lō Research and Resource
Management Centre

_____

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Abstract

Archaeologists are increasingly aware that their discipline affects living people, including the descendant communities on whose lands we work and heritage we explore. This trend has created a rise in engaged archaeological practices, including community-based, collaborative, and indigenous archaeologies. This thesis addresses the topic of community engagement by assessing how, to what extent, and to what ends archaeologists and descendant communities are working together in British Columbia.

To examine these questions I first describe literature and theory on community engagement within and outside of archaeology, including past attempts to measure or evaluate community engagement. I use this to frame a set of attributes that characterize effective elements of community engagement. I then use these attributes to assess individual British Columbia archaeology projects, through interviews with British Columbia archaeologists and a sample of the British Columbia archaeology reports. My results indicate that British Columbia archaeologists recognize the importance of community engagement and attempt to implement strategies of engagement in their projects. Moreover, my results indicate that meaningful community engagement includes the opportunity for partnership, involvement, and long-lasting relationships.

Keywords: Collaborative Archaeology; Community Engagement; British Columbia Archaeology

Dedication

To all generations of my family who cherished education and learning, for showing me that with hard work and dedication, anything is possible.

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AAA	Australian Archaeological Association
AIA	Archaeological Impact Assessment
AOA	Archaeological Overview Assessment
BC	British Columbia
BCAPA	British Columbia Association of Professional Archaeologists
CAA	Canadian Archaeological Association
CBPR	Community-Based Participatory Research
CI	Critical Inquiry
CJA	*Canadian Journal of Archaeology*
CRM	Cultural Resource Management
HCA	Heritage Conservation Act
NAGPRA	Native American Graves Protection and Repatriation Act
NHPA	National Historic Preservation Act
PAR	Participant Action Research
PARL	Provincial Archaeological Report Library
RISC	Resources Information Standards Committee
SAA	Society for American Archaeology
UNDRIP	United Nations Declaration for the Rights of Indigenous Peoples
WAC	World Archaeological Congress

"People, not things, should be what matters in our archaeology. But sometimes our collective passion for the stuff of archaeology–be it stone scrapers, clay pots, animal or plant remains, or stains in the ground–might confuse us as to priorities. If there is one thing I've learned, and if there is activism in what I do, it is that it always needs to be the person, not the scraper, that our archaeology and our activism is on behalf of. Realizing this is a bit like putting toothpaste back in the tube: once you realize archaeology isn't about scraper metrics, it will never again go back to being about scraper metrics" [Ferris and Welch 2014:217].

Chapter 1.

The Future of Archaeology Includes Community Engagement

> "[Community Archaeology] is the only way that indigenous people, descendant communities and other local interest groups will be able to own the pasts archaeologists are employed to create" [Marshall 2002:218].

The discipline of archaeology has undergone many changes in the past 50 years. It is regulated by laws (such as the *National Historic Preservation Act* [NHPA] and the *Native American Graves Protection and Repatriation Act* [NAGPRA] in the United States and by the *Heritage Conservation Act* [HCA] in British Columbia [BC]). Since the 1990s, archaeology has experienced profound changes in its theory and practice (Trigger 2010:456–478). Archaeologists are increasingly aware that their discipline and practice affects living people, including the descendant communities on whose lands we work (e.g., Atalay 2006, 2012; Ferris 2003; Layton 1994).

In British Columbia, First Nations are asserting treaty rights and titles, including their rights to proper consultation and accommodation before land modifications or resource extractions occur in their territories (e.g., Budhwa 2005; Klassen et al. 2009; Stó:lō Nation 2006). [1] These assertions and consequent court decisions and government policy alterations, are causing archaeologists to determine how to engage with descendant communities (e.g., Budhwa 2005; Klassen 2013; Welch et al. 2011a; 2011b). However, the legal framework has not changed to show this reality, resulting in

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1 In this thesis, I use the term Indigenous to describe all aboriginal, First Nations, Inuit, and Metis peoples. The term Indigenous is the internationally accepted term of reference, and increasingly is used to encompass all Native peoples or Aboriginal peoples (Klassen 2013:xvii; Silliman 2008:21). I use the term First Nations when referring to Indigenous groups from British Columbia, as it is the most common and specific term.

archaeologists and other stakeholders creating informal and experimental policies and practices in community engagement (Klassen 2013:5).

Although there is extensive literature on the topic of community engagement in archaeology (e.g., Atalay 2012; Atalay et al. 2014; Colwell-Chanthaphonh and Ferguson 2008b; Little and Shackel 2007; Lyons 2013; Marshall 2002; McDavid 2014; Nicholas 2008; Nicholas and Andrews 1997; Silliman 2008), we have few analyses as to what engaged research consists of in British Columbia. There have been some excellent discussions of archaeology in British Columbia, but we do not have an overall picture of engaged practices in the province: where they occur, how they occur, under what conditions, or to what effect. Because these emergent policies and practices may become the next generation of law and policy in British Columbia, and as archaeologists most often study community engagement through specific case studies, instead of an overall picture (e.g. Klassen 2013; Lyons 2013), it is essential that archaeologists pay attention to engaged projects and identify the most just and effective forms of engagement, including engagement with indigenous and non-indigenous communities. This thesis will do just that, by assessing how, to what extent, and to what ends archaeologists and communities in British Columbia are working together.

For the purpose of this study, community engagement in archaeology is defined as archaeologists working together with other interested groups. Community engagement encompasses many forms of engaged research and is the term I use to describe all of these research practices, including collaboration. Collaboration has many definitions, including Chip Colwell-Chanthaphonh and T.J. Ferguson's in which collaboration "typically means people working jointly on a given project" (2008a:7). Stephen Silliman takes this further by articulating that collaboration requires archaeologists to "consider [the community's] perspectives at many times other than during the final interpretation or at the moment of doing 'public outreach'" (2008:3). Collaboration is not the same as working together, but instead requires the incorporation of different perspectives to be embedded in all stages of research (Silliman 2008:3–4). Collaboration is also different from consultation, in which a community "has the opportunity to react" to a research agenda (Greer et al. 2002:267). Consultation "involves legal mandates, procedural steps, and compliances, whereas collaboration emphasizes social relationships, joint decision-making, equitable communication, mutual

respect, and ethics" (Silliman 2008:7). Collaboration is an "interactive" process (Greer et al. 2002:268) where "community or individual involvement in the process of research, thus designed, becomes a condition for its success, not simply a fortuitous by-product of work with communities" (Fluehr-Lobban 2003:242). This chapter discusses the ideas and issues behind forms of research encompassing community engagement. I first discuss the legal and ethical requirements of consultation, emphasizing that consultation is a legal and professional requirement of archaeological research. I then provide a background of community engagement in archaeological practices, describing and defining various forms of research that include community engagement.

"Communities"

Before discussing community engagement, it is essential to discuss with whom the engagement occurs. Elizabeth Chilton and Siobhan Hart (2009:87) argue that "one of the greatest challenges facing archaeologists today is engaging the diverse individual and community stakeholders who make up pluralistic communities." The idea of "community" is an ever-changing and evolving entity, and an issue within all forms of collaborative practice. There have been many attempts to articulate its meaning, including an attempt by Yvonne Marshall who argues that communities are rarely "monocultural and are never of one mind" (2002:215). In archaeology, many types of community are discussed (Marshall 2002; Tully 2007). I outline three relevant to this thesis: local, descendant, and stakeholder communities.

Local communities are made up of the people that live close to or on the archaeological site. For example, Stephanie Moser et al.'s (2002) project in Quesir, Egypt collaborates with a community made up of various ethnic and cultural backgrounds, but who are all connected through where they live; i.e., near the project site.

Descendant communities are made up of the people who can trace their perceived genealogy to the archaeological site. For example, Carol McDavid's project on the Levi Jordan planation site collaborated with the African-American descendants of the site, none of whom live near or on the site. Descendant communities can have issues of

social, spacial, and temporal distance, such as community members living far apart, or having lost cultural ties to the site (Marshall 2002:216; McDavid 2002). However, what should remain is a shared interest in their heritage, including the archaeological site. Archaeologists can engage with both local and descendant communities simultaneously. For example, Shelley Greer et al. (2002) discuss three case studies in Australia, the first two of which included three community groups: a local indigenous community; indigenous community members who no longer resided in the area but still felt a sense of connection to the place; and a local non–indigenous community.

Stakeholder communities are made up of people who are connected to the archaeological site by a certain interest (Tully 2007:159; McDavid 2014:1595). For example, the so-called "Mother Goddess" worshippers at Çatalhöyük all have a vested interest in the site but do not live near it nor are descendants of it (Hodder 1996:3; Tully 2007:159). Stakeholder communities can incorporate both local and descendant communities, but as in the example of the Mother Goddess worshippers, can be outside groups. These outsiders can include non-archaeological groups, such as developers, antiquity dealers, or even looters (McDavid 2014:1595–1596).

One challenge in community engaged research is sorting through the various claims from these three types of communities, to determine which community has the most compelling case. Marshall emphasizes that "archaeologists should be cautious in assuming they know in advance who has an interest in the site and why" (2002:217). It is important to take all claims seriously, and work together with the interested groups. In many cases, very different communities were brought together, much to the archaeologists' surprise. For example, Madonna Moss and George Wasson (1998) describe how archaeological work at an Athapaskan village in Oregon (that was burned to the ground by a group of American men in 1856) actually brought together local indigenous and non-indigenous descendants of the conflict. Different communities may come together and interact in ways that archaeologists and other project designers may not expect. It is essential that the research does not take any specific definition of community for granted, and instead follows a critical and reflective perspective of the issue (McDavid 2014:1596).

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For this thesis, I am not excluding any definitions of community. More to the point, because I am analyzing projects that I did not participate in, I generally allow the archaeologists who *did* participate in and lead the projects to define community in the contexts of their projects. However, to frame questions and analyze my data, I need to determine how archaeologists defined the communities in British Columbia with whom they have engaged with. In British Columbia, archaeologists have engaged with descendant communities—the living representatives of the groups archaeologists are studying or working with. Descendant communities can include indigenous groups as well as more recent immigrant groups (Colwell-Chanthaphonh and Ferguson 2008a:8). In addition to First Nations, examples of descendant communities in British Columbia include descendants of Japanese fishermen working at Fraser River fish canneries (Ross 2009) and Doukhobor communities in the West Kootenays (Tarasoff 1999).

However, British Columbia archaeologists have also collaborated with steward communities—groups that are not related to the archaeology site, but act as stewards for the goodwill of the site. Steward communities are a form of stakeholder community, and can also include local communities. For example, a participant in one of my interviews (5)[2] engaged with a community with no genealogical ties to the project site. However, the community was interested in the archaeology and heritage of the site, and actively engaged in the archaeology project to learn more about it.

Legal and Ethical Requirements for Consultation

Consultation is a legal and ethical requirement of archaeological practice in British Columbia. Before discussing community engagement in archaeology, it is essential to first provide a background to the legal and ethical requirements of consultation in archaeological practice. I describe the UN Declaration for the Rights of Indigenous Peoples, as well as the British Columbia Heritage Conservation Act (HCA)

[2] Part of my research included interviewing archaeologists working in British Columbia. Throughout the rest of the thesis I provide quotes from my interviews. Each time such a quote is used, I use an in-text citation to note the respective identifying number of the interview participant.

as examples of legal requirements for consultation. I then provide examples of professional codes of ethics that mandate consultation.

Legal Standards

Community engaged practices in archaeology are occurring and changing at present and will continue to occur for the foreseeable future. Sonya Atalay et al. (2014:8) specify that they "want to see archaeology transformed into a practice that is not only acceptable to communities but also useful and perhaps necessary in our contemporary world". Carol McDavid (2014:1598) emphasizes that engaged "archaeology projects are now at the vanguard of creating a multivocal, inclusive knowledge-building process in which archaeology as it is traditionally practiced is just one of many routes to knowing the past". Therefore, although there are many reasons why community engagement is an essential part of archaeology, there is also a legal mandate to consult at intended local scales.

International Law

From an international perspective, the UN Declaration for the Rights of Indigenous Peoples (UNDRIP) provides a mandate for free, prior, and informed consent when working with indigenous peoples (United Nations General Assembly 2007). The UNDRIP recognizes "the urgent need to respect and promote the rights of indigenous peoples affirmed in treaties, agreements and other constructive arrangements with States" (2007:2). Article 11 of the UNDRIP states that "Indigenous peoples have the right to practice and revitalize their cultural traditions and customs…. [including] the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites" (2007:6). In addition, Article 18 states that "Indigenous peoples have the right to participate in decision-making in matters which would affect their rights" (2007:8). Finally, Article 27 specifies that

> States shall establish and implement, in conjunction with indigenous
> peoples concerned, a fair, independent, impartial, open and transparent
> process, giving due recognition to indigenous peoples' laws, traditions,
> customs and land tenure systems, to recognize and adjudicate the rights
> of indigenous peoples pertaining to their lands, territories and resources,
> including those which were traditionally owned or otherwise occupied or

used. Indigenous peoples shall have the right to participate in this
process [2007:10].

This is the highest level of framework for assessing consultation and partnership
with indigenous peoples, and essentially requires worldwide consultation between
indigenous peoples and those who want to work in their traditional territories. However,
the UNDRIP lacks legal enforcement under national laws that do not recognize collective
rights, and many "settler governments" have issues with the self-determination theme
expressed by the UNDRIP (Hammond 2009:44).

Federal Law

Although federal heritage legislation exists in some settler countries, including
the United States (with laws such as NHPA and NAGPRA)(Davis 2010) and Australia
(with laws such as *Aboriginal and Torres Strait Islander Heritage Protection Act*[3])(Burke
and Smith 2010), no such legislation exists in Canada. There are two Canadian Acts
with some relation to heritage (Burley 1994; Pokotylo and Mason 2010), the *Historic
Sites and Monuments Act*[4] and the *Canadian Environmental Assessment Act*.[5] These
two pieces of federal legislation have little or no potential to protect heritage sites and do
not require any consultation within the heritage domain (including archaeology). This
lack of federal heritage legislation has been previously discussed (Burley 1994; Pokotylo
and Mason 2010) and is beyond the scope of this thesis.

Provincial Law

In British Columbia, there is a legal mandate to consult through the *British
Columbia Heritage Conservation Act* (HCA) (Budhwa 2005:41; Hammond 2009:53;
Klassen 2013:59–63; Klassen et al. 2009:204–207; Pokotylo and Mason 2010:57–58).[6]
The HCA recognizes a special role for First Nations, stating that the province may enter
a "formal agreement with a first nation in respect to the conservation and protection of
heritage sites and heritage objects that represent the cultural heritage of the aboriginal

3 *Aboriginal and Torres Strait Islander Heritage Protection Act* 1984 (Cth.).
4 R.S.C. 1985, c. H-4.
5 S.C. 2012, c. 19.
6 R.S.B.C. 1996, c. 187.

people who are represented by that nation."[7] The HCA requires archaeologists to acquire a permit before doing archaeological work, and requires the permit holder to "consult with or obtain the consent of one or more parties whose heritage the property represents or may represent."[8] Therefore permit holders are required to at least consult with First Nations communities before archaeological work is done on their territory. As previously articulated, consultation does not equate to collaboration, and instead connotes "a process of information exchange in a decision making process structured through government-to-government relations" (Colwell-Chanthaphonh and Ferguson 2008a:7). Many see consultation as a reactive process, in which the archaeologist sets the agenda (Greer et al. 2002:267). However, consultation does require at least some communication; in the case of the HCA, minimal requirements of communication between archaeologists and indigenous communities are specified.

British Columbia Archaeology Branch

The British Columbia Archaeology Branch is a branch of the Ministry of Forests, Lands, and Natural Resource Operations. The role of the Branch is to "assist the development industry, the province, regional authorities, and municipalities in making decisions which will ensure rational land use and development" (BC Archaeology Branch 1998:2). The Branch ensures "the protection and conservation of archaeological resources through administration of the Heritage Conservation Act" (BC Archaeology Branch 1998:2) and ensures "that First Nations who could be affected by decisions are given an opportunity to have their concerns considered prior to making decisions" (BC Archaeology Branch 1998:3). The Branch issues permits (as specified by section 14 of the HCA), and sets standards for types of reports and studies. Before the Branch issues any permit, it reviews the permit application and deliverables, including consultation with First Nations. If these aspects are not met, the Branch will not issue the permit.

However, the only legal responsibility of the Branch is its permitting process—all other undertakings are secondary and discretionary as they do not fall under the legislation of the *Heritage Conservation Act* (Apland 1993:11). As John Welch et al.

7 R.S.B.C. 1996, c. 187, s. 4(1).
8 R.S.B.C. 1996, c. 187, s. 12 (3b).

(2010) emphasize in discussing their Database of Unauthorized Heritage Site Alterations project, many archaeologists in British Columbia question whether the Branch is primarily serving heritage or development. For example, the Branch does not enforce *Heritage Conservation Act* compliance. Instead, if notified of a violation of the *Heritage Conservation Act*, the Branch may request police assistance. Moreover, the Branch sometimes declines invitations to share even general statistics and other information about these violations (Hausch 2012). In this case, there seem to be differences between what the Branch asserts as its duties, and what it actually does. Although my thesis cannot provide insight to Branch policies, it is important to note that the Branch's role in archaeology can differ from public perception.

Memoranda of Understanding

Another example of legal documents detailing consultation are Memoranda of Understanding, which are non-binding agreements between the ministry responsible for heritage and an individual First Nation. The memoranda are "designed to address Aboriginal interests and build a shared decision-making role for First Nations within the existing heritage conservation system rather than an alternative to it" (Hammond 2009:85). As these memoranda are designed to "exploit the management tools already available in the HCA" (Hammond 2009:85), they are relevant to discuss within legislated procedures for consultation. There are currently two Memoranda of Understanding between the province and First Nations groups: Treaty 8 and Hul'qumi'num member First Nations (BC and Hul'qumi'num 2007; BC and Treaty 8 First Nations 2010).[9] These memoranda indicate that "the Crown has a duty to consult and accommodate First Nations where a decision has the potential to infringe upon aboriginal title and rights" (BC and Hul'qumi'num 2007:1). The Treaty 8 Memoranda aims to "establish effective processes that will facilitate sharing of information between the Parties and enable the participation of Treaty 8 First Nations in heritage conservation" (2010:3). Both Memoranda require that the Archaeology Brach "advise and encourage the permit applicant or developer to consult First Nations to provide additional information….

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[9] Treaty 8 includes Doig River First Nation, Prophet River First Nation, and West Moberly First Nation. Hul'qumi'num member nations include Chemainus First Nation, Cowichan Tribes, Halalt First Nation, Lake Cowichan First Nation, Lyackson First Nation, Penelakut Tribe, and the Hul'qumi'num Treaty Group.

Include[ing] requests that the permit applicant or developer conduct presentations, arrange field visits, or prepare additional studies" (BC and Hul'qumi'num 2007:5; BC and Treaty 8 First Nations 2010:6). These two agreements acknowledge the importance and need for consultation, and define what that consultation must entail within the confines of the *Heritage Conservation Act*.

In addition, some First Nations have established non-legislated protocol agreements with industries that operate in their territories, such as the archaeological permitting system used by the Stó:lō Nation (Budhwa 2005:24; Klassen et al. 2009:212–216). Moreover, other nations have completed land-use or territorial protection plans, including the Squamish, Haida, Hupacasath, St'at'imc, Casa-dene, Taku River Tlingit, Iisaak, Heiltsuk, and Tsleil-Waututh (Budhwa 2005:24). These plans and agreements are forms of indigenous heritage stewardship, which is one effective way of creating and enforcing change within British Columbia archaeology (Hammond 2009:75–111).

Professional Standards

In addition to legislative mandates, archaeologists are also required by professional standards to consult and share broadly, as well as to protect and conserve the archaeological record. This section provides examples of professional standards in archaeology, including international, national, and provincial ethical codes.

International Ethical Codes

The World Archaeological Congress (WAC) mandates that archaeologists must recognize the importance of indigenous cultural heritage and establish partnerships and relationships with indigenous peoples whose cultural heritage is being investigated (WAC Council 1990:Principles to Abide By). Specifically, it requires archaeologists to "establish equitable partnerships and relationships between Members and indigenous peoples whose cultural heritage is being investigated" and to "ensure that the authorized representatives of the indigenous peoples whose culture is being investigated are kept informed during the research process" (WAC Council 1990:Principle 7 and Rule 3). This code of ethics mandates informed consent and consultation with indigenous peoples, and has required this level of consultation for over 20 years.

National Ethical Codes

   The Canadian Archaeological Association (CAA) serves "as the national association capable of promoting activities advantageous to archaeology and discouraging activities detrimental to archaeology" (CAA 2014: Objective 4). Its objectives include "promoting, protecting, and conserving the archaeological heritage of Canada, and the dissemination of archaeological knowledge" (CAA Principles of Ethical Conduct:Introduction). The CAA requires members to follow two sets of professional standards: 1) the Principles of Ethical Conduct, and 2) the Statement of Principles for Ethical Conduct Pertaining to Aboriginal Peoples (CAA Principles of Ethical Conduct; CAA 1997).

   The Principles of Ethical Conduct emphasize four components: stewardship, aboriginal relations, professional responsibilities, and public education and outreach. In relation to consultation, these principles require archaeologists to "exercise respect for archaeological remains and for those who share an interest in these irreplaceable and non-renewable resources now and in the future," which does not specify consultation, but does identify respect (CAA Principles of Ethical Conduct:Stewardship). Furthermore, the principles also require archaeologists to "comply with all legislation and local protocols with Aboriginal Peoples," "allow the expression of alternative views of the past," and "actively cooperate in stewardship of archaeological remains with aboriginal peoples" (CAA Principles of Ethical Conduct:Professional Responsibilities). These statements acknowledge that consultation is a legislated aspect of archaeology in Canada and that archaeologists need to at least consult with indigenous peoples.

   The Statement of Principles for Ethical Conduct Pertaining to Aboriginal Peoples provides standards that guide CAA members "in their relationships with Aboriginal peoples" (CAA 1997:5). The idea of ethical standards pertaining directly to indigenous peoples was first drafted in 1992 through a CAA committee. The Aboriginal Heritage Committee met for two years to draft a statement, which was then provided to the CAA membership for review. A final statement was published in 1997. The statement is divided into four parts: consultation; aboriginal involvement; sacred sites and places; and communication and interpretation. In regards to consultation, the statement requires archaeologists to

- "acknowledge that Aboriginal peoples have a fundamental interest in the protection and management of the archaeological record, its interpretation and presentation,"
- "to recognize and respect the role of Aboriginal communities in matters relating to their heritage," and
- "to negotiate and respect protocols, developed in consultation with Aboriginal communities, relating to the conduct of archaeological activities dealing with Aboriginal culture" (CAA 1997:6).

Furthermore, the statement also requires archaeologists to "encourage partnerships with Aboriginal communities in archaeological research, management and education, based on respect and mutual sharing of knowledge and expertise," "to support formal training programs in archaeology for Aboriginal people," and "to support the recruitment of Aboriginal people as professional archaeologists" (CAA 1997:6). Therefore this statement identifies and requires essential parts of consultation to occur in Canadian archaeology.

Provincial Ethical Codes

In British Columbia, most professional archaeologists are members of the British Columbia Association of Professional Archaeologists (BCAPA). The association requires all members to follow their Code of Ethics and Code of Conduct. The Code of Conduct requires all members to

- "recognize that First Nations have an interest in the protection and management of the aboriginal archaeological record, and its interpretations and presentation,"
- "identify, to the best of his or her ability, those First Nations that have an interest in an area, prior to conducting any archaeological field investigation," "inform, to the best of his or her ability, those First Nations who have an interest in an area, prior to conducting any archaeological field investigation, that field work is planned," and
- "recognize, and make an effort to follow, archaeological protocols, policies, and permit systems established by First Nations" (BCAPA 1995:Section 18).

This code of conduct emphasizes characteristics of consultation, and requires member archaeologists to recognize and abide by them. Although these discussed professional standards are not legally binding, they are requirements of the organizations, and

therefore if archaeologists do not follow them, they risk expulsion from the organization, something that has yet to happen.

Examples from Other Countries

In comparison, other countries also have their own specific professional standards. In the United States the Society for American Archaeology (SAA) adopted its Principles of Archaeological Ethics in 1996. It includes eight principles: Stewardship, Accountability, Commercialization, Public Education and Outreach, Intellectual Property, Public Reporting and Publication, Records and Preservation, and Training and Resources (SAA 1996: Principles of Archaeological Ethics). The principles mandate consultation, including to "consult actively with affected group(s), with the goal of establishing a working relationship that can be beneficial to all parties involved" (1996:Accountability). In Australia, the Australian Archaeological Association (AAA) requires members to follow its Code of Ethics, which includes principles relating to the archaeological record, indigenous archaeology, and conduct. In terms of consultation, the code requires members to "negotiate equitable agreements between archaeologists and the Indigenous communities whose cultural heritage is being investigated" (AAA Code of Ethics:Indigenous Archaeology). As these examples indicate, archaeological professional standards require archaeologists to work together with those connected to the archaeological record, especially indigenous communities. Consultation in archaeology is required through international, national, and provincial ethical codes, heritage legislation, and agreements with specific communities. Moreover, many archaeologists recognize the benefits of community engagement in their practice, and have created many forms of community engaged practice, which are discussed below.

Community Engagement in Archaeology

Many have argued that the archaeological discipline's colonial past has been the foundation and motivation for shaping present forms of archaeological practice (e.g., Colwell-Chanthaphonh and Ferguson 2008a:3; Lyons 2013:3–4; Trigger 2010:456–457). Archaeology's ties to colonial practices are too numerous to be discussed here (for a detailed discussion, see Lyndon and Rizvi 2010). However, by the 1980s, archaeologists recognized their colonial past and realized that archaeology "continues to treat native

peoples as objects rather than subjects of research" (Trigger 1980:662). As some archaeologists subsequently began to take a self-reflexive turn, they mostly rejected scientific colonialism (e.g., Gibbon 1984:3–31) and created a "plurality of practice in which no one paradigm takes precedence" (Lyons 2013:4). These alternative approaches included gender archaeology (e.g., Gero and Conkey 1991), queer archaeology (e.g., Dowson 2000), applied archaeology (e.g., Little and Shackel 2007), and indigenous archaeology (e.g., Atalay 2006; Nicholas 2008; Nicholas and Andrews 1997), among others. These new paradigms of practice shifted away from earlier public archaeology, in which the public was included through outreach and awareness (Ascher 1960; McGimsey 1972), to theoretical guided practices focusing on specific notions of community, which have continued through to today (e.g. Liddle 1985; Little 2002; Merriman 2004; Okamura and Matsuda 2011; Skeates et al. 2012; Stottman 2014). Stephen Silliman argues that these theoretical changes have created a "transformative impact on both the participants' beliefs and practices and the nature of archaeology itself" (2008:1). Sonya Atalay emphasizes that "archaeology's sustainability is linked to collaboration" (2012:7).

This section discusses forms of community engaged research. Although all of these forms of research may be discussed in terms of their *engagement*, it can sometimes be challenging to differentiate between forms of engaged practice, as many researchers use these terms without clear definitions or concepts, and terminology can often overlap (Atalay 2012:48). For example, Atalay states that community archaeology can refer to *any* form of engagement with *any* public group, or can refer to distinct practices such as community-based participatory research (2012:48). Moreover, some forms of research (such as indigenous archaeology) also function as political agendas (Nicholas 2008:1660). Therefore I present some of the many different forms of engaged research in an unprioritized order. As George Nicholas and Joe Watkins emphasize, "to prejudge one perspective over another, regardless of the intent and purpose, creates an artificial hierarchy that threatens not only scientific exploration but also the development of alternative means of understanding how worldviews intersect or clash" (2014:3785).

Community-Based Archaeology

Community or community-based archaeology brings communities into the research process. Although community-based projects occurred as early as the 1970s (e.g., Samuels and Daugherty 1991; Spector 1993), community-based archaeology truly began in the 1990s as post-processual critiques helped archaeologists recognize the wide range of audiences involved in archaeological research (Aldenderfer 1993; McDavid 2014:1592). Frustrated with previous methods of community participation (in which community members were used merely as field assistants), archaeologists began to collaborate with local and descendant communities, including them in the entire project (e.g. Colwell-Chanthaphonh and Ferguson 2008b; Moser et al. 2002). Moreover, community-based practices were often initiated by the community, instead of the archaeologists. In this way, both communities and archaeologists reap the benefits of a research project (Atalay 2012; Colwell-Chanthaphonh and Ferguson 2008b; Marshall 2002; Moser et al. 2002; Silliman 2008; Silliman and Ferguson 2010; Tully 2007).

Community archaeology had early success in Australia (e.g., Colley 2002; Greer et al. 2002). Community-based practice has primarily spread to settler societies and so-called developing nations (e.g., Chirikure and Pwiti 2008; Ferguson and Colwell-Chanthaphonh 2006). In 2002 community archaeology was the subject of a special issue of *World Archaeology* (Marshall 2002) and has been increasing in publications ever since, including a new journal: *Community Archaeology and Heritage* (Thomas et al. 2014). Although often recognized as a distinct research domain, it does not have a true set of guidelines, although attempts to define these have been made (e.g., Moser et al. 2002; Tully 2007). Arguably this lack of guidelines stems from the very nature of community archaeology: each project is unique and requires its own criteria to succeed (McDavid 2014:1594). However, at the core of community archaeology is the principle that communities have the right to be involved in all aspects and stages of the project and should have at least equal control in all stages of the project (Atalay 2012:47–51; Marshall 2002:211–212; Tully 2007:157–159). It should be an interactive process, rather than reactive: community members should participate in setting the research agenda, rather than reacting to a set agenda (Greer et al. 2002:267–268; IPinCH 2014).

Collaborative Archaeology

Collaborative archaeology is a research strategy within community archaeology. It is best described in Colwell-Chanthaphonh and Ferguson's edited volume, *Collaboration in Archaeological Practice* (2008b). The editors emphasize that "the goals of collaboration are universal while their application is particular" (2008a:21), i.e., "collaboration is not one uniform practice, model, or solution" (2008a:22). Collaborative practices should begin with consultation with stakeholders (the community), and should include people working together on all aspects of the project (Atalay 2012:48–51; Colwell-Chanthaphonh and Ferguson 2008a:9–14). Collaboration is a "range of strategies that link archaeology with different publics by working together" and can be seen as a continuum of practices ranging from resistance, to participation, to collaboration (Colwell-Chanthaphonh and Ferguson 2008a:1). As collaboration is a continuum of practice, each form of the range (resistance, participation, and collaboration) can create community. In resistance, community is formed through oppositions, in which different groups form an identity through competing interests. In collaboration, community is formed through a cooperation and a convergence of interested groups (Colwell-Chanthaphonh and Ferguson 2008a:12). Moreover, different strategies within a project could fall under different aspects of the continuum—a project may start off as participatory, and evolve into collaboration. Collaboration is not a static notion, but a dynamic process with many interacting parts (2008a:10–14).

Indigenous Archaeology

Indigenous archaeology[10] can be seen as a form of community archaeology as well as a political agenda concerned with indigenous rights and values (Nicholas 2008:1660). Watkins and Nicholas argue that indigenous archaeology's position on the margin of mainstream archaeology "lessens the contributions of Indigenous archaeology to the discipline and ghettoizes it so that its practitioners frequently tend to be 'preaching to the converted'" (2014:3800).

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[10] Some have stepped away from the term in a call to move beyond "racialism" and stereotyping (Echo-Hawk and Zimmerman 2006:480–482), and to bring the theories, methods, and approaches developed from indigenous archaeology into the mainstream (Nicholas 2010:233; Nicholas and Watkins 2014:3784; Watkins and Nicholas 2014:3800).

Indigenous archaeology was first defined by Nicholas and Andrews as "archaeology done with, for, and by Indigenous peoples" (1997:3). Nicholas has further defined it as

> an expression of archaeological theory and practice in which the discipline intersects with Indigenous values, knowledge, practices, ethics, and sensibilities, and through collaborative and community-originated or – directed projects, and related to critical perspectives. Indigenous archaeology seeks to (1) make archaeology more representative of, responsible to, and relevant for Indigenous communities; (2) redress real and perceived inequalities in the practice of archaeology; and (3) inform and broaden the understanding and interpretation of the archaeological record through the incorporation of Aboriginal worldviews, histories, and science [2008:1660].

Watkins and Nicholas (2014:3801) suggest that international discussion on the situation among archaeologists and Indigenous communities is flourishing, and moreover, that indigenous archaeology is a global movement, aided by the accomplishments of indigenous governments, organizations, and communities throughout the world. Nicholas emphasizes that indigenous archaeology "is becoming broader in scope and more nuanced in its practice, and today's applications garner much attention in discussions of heritage management, stewardship, collaborative research practices, and postcoloniality" (2014:138).

Action Archaeology, Participant Action Research, and Collaborative Inquiry

There are other frames of research that involve community engagement. For example, action archaeology seeks to move archaeology out of the university and into the community by having archaeologists working on behalf of the community (Klassen 2013:41–42; McGuire 2008:5–11; Sabloff 2008:15–32).

Participant Action Research (PAR) involved "researchers and participants working together to examine a problematic situation or action to change it for the better" and is influential in social sciences, environmental sciences, health science, and medicine (Kindon et al. 2007:1). Unlike other collaborative practices, PAR strives to answer "real world problems" instead of research questions. It involves a process of

questioning, reflection, and developing and implementing an action plan (McIntyre 2008:1–14). In fact, Michael Klassen argues that the emphasis of research questions in community archaeology merely serves the interests of academics (instead of community members). To Klassen, PAR surpasses the ideals of collaborative and community archaeology (2013:41–42). Likewise, Atalay links PAR to her community-based participatory research (CBPR), articulating that CBPR has an explicit political and action focus and is concerned with "moving knowledge" through a framework of "engagement, research partnerships, and power sharing" (Atalay 2012:51).

Collaborative Inquiry (CI) is similar to PAR. It is defined as research conducted *with* people instead of *on* or *about* people, and has been suggested as the best formal model for community engagement (Colwell-Chanthaphonh and Ferguson 2008a:9–10). CI was developed by educators at Columbia University, and focuses on teamwork and group discussions, in which a group of people from different communities aim to find answers to questions they have all chosen (Bray et al. 2000:6). Instead of using the scientific method to answer research questions, CI focuses on personal reflection and experiences to construct meaning to group questions. The biggest difference between CI and other forms of research is that CI strives to include all participating groups as co-researchers (or peers), instead of dividing a project into participants and researchers (Bray et al. 2000:35). This intense form of engaged research can build broad understanding of an issue.

Community Engagement

As noted above, there are many forms of research in archaeology that emphasize interaction with communities. Practitioners of each form stress their methodologies and successes, providing guidelines for future work (Atalay 2012; Colwell-Chanthaphonh and Ferguson 2008b; Lyons 2013; Nicholas 2008; Silliman 2008). These forms of research have different methodologies and stem from different theoretical backgrounds and histories. Although these forms of research are all arguably important for community engagement in archaeology, it is important to acknowledge "that the meanings and practices associated with these forms of research are specific and distinct" (Atalay 2014:48). In addition, it is important that academics acknowledge

the differences between these research forms, instead of trying to make a project fit into a certain research cubbyhole (Nicholas 2013:3).

To effectively study community engagement in this thesis, I include *all* projects that strive to work with communities, no matter what its theoretical leaning. Atalay argues that "broad definitions that are inclusive help us build allies, and that a broad base is needed to achieve the changes we want to see" (2014:48). By studying all forms of community engaged research, I can better understand how community engagement occurs, the extent of community engaged practices, and to what end community engagement exists. I can include types of projects that often fly under the radar of community archaeology, including consulting projects. As Carol McDavid states, the "*evaluation* of community archaeology projects (and public archaeology projects in general, for that matter) is an under-explored but potentially important area of research," and should examine "the principles that underlie the development of any particular community or public project" (2014:1594–1595; emphasis in original). By including all forms of archaeological research that involve communities, I can better evaluate all of these projects in my analysis.

To emphasize the inclusion of these forms of research in my thesis, I have chosen to define both collaboration and participation as community engagement. Community engagement is archaeology in which "archaeologists think about non-professionals as potentially active participants in, not simply passive audiences for, their research" and that "community members can influence the goals and outcome of a project" (Agbe-Davis 2014:1600). Although collaboration and participation both have similar definitions, I use the term engagement. Collaboration and participation are both terms used in specific forms of research (collaborative archaeology and PAR) and as such carry the connotations of these methodologies. In addition, the term collaboration references the ideas of Colwell-Chanthaphonh and Ferguson's (2008a:11) continuum of practices, where collaboration is intentionally seen as only one part of the spectrum. Although engagement is not a neutral term, as one aspect of its definition refers to conflict between armed forces,[11] the verb *engage* emphasizes participation and

[11] Oxford English Dictionary, Online, s.v. "engagement".

involvement in something, establishing a meaningful contact or connection with something, or to pledge or enter a contract to do something.[12] These definitions all describe interactions between two equal parts, the main aspect of effective engagement. In addition, the American Anthropological Association emphasizes that "an engaged anthropology is committed to supporting social change efforts that arise from the interaction between community goals and anthropological research" (American Anthropological Association 2014:What Is Anthropology?). An archaeological application of the term emphasizes archaeological practices that respond to the needs of stakeholders with a social connection to the archaeological record. Community engagement emphasizes the similarities between different types of research, and encompasses all forms of research that work with communities.

Some scholars have stressed that research that includes community engagement can be less scientifically rigorous than other types of research (McGhee 2008; 2010; Stump 2013). These endeavors can seem risky to novice scholars and graduate students, as the outcome of the project can be uncertain, which can limit publications or thesis completion (Agbe-Davis 2014:1603; Nicholas 2013; Nicholas and Markey 2014). However, "research carried out with communities need not and should not entail relaxation of essential scientific standards" (Atalay et al. 2014:12). In fact, community engagement "should be first about doing rigorous research, but that it should also be done in partnership with communities, not simply archaeology for the sake of archaeology or intellectual curiosity" (Atalay et al. 2014:12). Moreover, "not only do many communities want rigorous *archaeological* research but many also have their own strict standards for ensuring that knowledge is properly cared for and transferred to the next generation"(Atalay 2014:54; emphasis in original). To promote community engagement, while at the same time ensuring the quality of its research, it is important to focus on "pragmatic solutions," as although theory and "critique [are] necessary for identifying problems, it often does little to create pathways by which the problematic aspects of a discipline can be challenged to the point of change" (Atalay et al. 2014:10). By evaluating community engagement in British Columbia archaeology projects, this thesis

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[12] Oxford English Dictionary, Online. s.v. "engage" (v.).

determines attributes in which to evaluate community engagement, thereby providing guidelines to future researchers.

Thesis Organization

This thesis is organized into four chapters. This chapter has introduced the topic and the research problem. I provided a discussion of the legislative and ethical requirements of consultation, as well as the forms of research that encompass community engagement. Finally, I explained my use for the term community engagement, and described the organization of this document.

Chapter 2 describes the data and methods of my research. I detail my two data sources: interviews and reports. I then discuss my research methods, including the creation of my assessment strategies. I detail how I created my attributes from past guidelines for community engagement in archaeology, examples of effective engagement, and past attempts at frameworks to assess community engagement. I also describe each attribute. I then describe the 13 variables that I use to assess the report sample, including their differences and similarities to the attributes. Finally, I critically review some of the limitations of my research, including a lack of community perspective.

Chapter 3 presents the results of the interviews and a sample of the British Columbia archaeology reports. I discuss the results of my interviews, including background information about the participants, their responses to how they define community engagement, and their assessment of community engagement in their projects. I also describe the results of my descriptive analyses of a sample of British Columbia archaeology reports, including background information about each report and each variable.

Chapter 4 provides a discussion of the results of my thesis, focusing on the interviews and British Columbia archaeology reports. I discuss the interviews and reports analysis, providing a discussion on the results of the attributes and variables, and the interviewees' descriptions of community engagement. I conclude that my results indicate that most archaeologists are trying to engage with communities in their projects, and that

community engagement exists for many reasons and overall is beneficial to the discipline.

Chapter 2.

Evaluating Community Engagement

"We must evaluate our programs for their effectiveness in collaboration and achieving goals. We really cannot know if we are being transformative if we do not evaluate" [Stottman 2014:192].

The goal of this thesis is to understand how, to what extent, and to what ends archaeologists and communities are working together in British Columbia. I define this process of working together as community engagement. To determine the extent and process of community engagement in British Columbia archaeology, my research required two processes:

1. To determine measurable attributes of engagement; and
2. To determine the factors or conditions that lead to effective engagement and the factors and conditions that detract from the content and practice of engagement in British Columbia archaeology.

To assess the type and degree of community engagement in British Columbia archaeology I had to determine a way to assess archaeology projects. I did this by breaking down community engagement into measureable characteristics, or attributes. I created a set attributes that describe all measurable aspects of engagement. I also created an additional set of variables to assess British Columbia Archaeology Reports. I then used these tools to assess individual archaeology projects, determining the factors and conditions that lead to effective engagement and the factors and conditions that detract from the content and practice of engagement in British Columbia archaeology.

This chapter describes the data and methods of this research. I first detail the data I used in my study, including interviews with archaeologists working in British Columbia and a sample of the British Columbia Archaeology Reports. I review my methodology, detailing my two tools to assess community engagement: my set of

attributes and my set of variables. I describe the literature I used to derive and frame my attributes, including past attempts to create methods for community engagement, specific archaeology projects with effective community engagement, and past attempts to assess community engagement. I also detail the relevance of using a separate set of variables to assess British Columbia Archaeology Reports. Finally, I conclude the chapter by discussing the limitations of my research, emphasizing the lack of community input.

Data

I used an assortment of data to explore the topic of community engagement in British Columbia archaeology, including literature, interviews, and a sample of the British Columbia Archaeology Reports. Chapter 1 provided a discussion of consultative requirements in legislation and ethics, as well as a discussion of different forms of research that include community engagement. These topics are the backbone of my literature review. However, before I began my major data collection, I studied two preliminary data sources.

Preliminary Data Sources

When I began this thesis I was curious if I could study community engagement from the public perspective, a topic I have studied in the past (Hogg 2012; 2014). As community engagement in archaeology should inherently engage the public, it is important to assess if the public actually has any interest in archaeology and cultural heritage. Public opinion and archaeology has been successfully studied in different contexts, including aboriginal and government perspectives (e.g., King et al. 2011), student perspectives (e.g., Pokotylo 2007), and Canadian perspectives (e.g., Pokotylo 2002; Pokotylo and Guppy 1999). However, my initial attempts to study community engagement by reviewing public media were not successful, and therefore I chose other means to research this topic.

My next endeavor was to determine if community engagement could be studied and assessed solely from published academic articles. Although there are some

excellent collections of literature on community engagement (e.g., Colwell-Chanthaphonh and Ferguson 2008b; Dongoske et al. 2000; Little and Shackel 2007; Silliman 2008), I determined early on that it was impossible to assess and cross compare community engagement exclusively through the written word, especially when focusing on a specific area (i.e., British Columbia).

However, from discussions with my graduate cohort, we concluded that few academic articles discuss the entirety of the archaeological project, especially those with aspects of community engagement. Most articles either focus solely on the process of community engagement without providing archaeological results *or* focus on the archaeological results without providing information about the community engagement. However, the majority of articles based on projects that have an aspect of community engagement do acknowledge their community partners in the acknowledgements section of the article. To look at this more closely, I searched all *American Antiquity* and *Canadian Journal of Archaeology* (CJA) articles from 2000 to 2010 to determine what percentage acknowledged their community partners (the lists of the specific articles are located in Appendix A). I determined that 21 percent of the *Canadian Journal of Archaeology* articles and 8 percent of the *American Antiquity* articles acknowledged their community partners. Although not all published articles have the potential to discuss community engagement, as some articles are unrelated to this subject, such as articles about theory, this exercise did emphasize that it is possible to gather evidence of community engagement from the acknowledgements in the article, even if the article did not speak to those elements of the research. Although the information I discovered was interesting, the data (public perception and journal articles) indicated that these were not valuable ways to study or assess community engagement in British Columbia. Therefore I decided to focus on other data sources: semi-structured interviews and a sample of the British Columbia Archaeology Reports.

Interview Data

To assess community engagement in British Columbia archaeology, I performed semi-structured interviews with archaeologists working in British Columbia, interviewing 19 archaeologists between September and December 2013. To recruit participants for my interviews, I first introduced my project to British Columbia archaeologists. I

presented a poster of my proposed project at the 2013 CAA Annual Meeting in Whistler, British Columbia (Hogg and Welch 2013). Although I was able to network with some archaeologists, I was not able to interact with many potential participants due to the nature of the poster session. Therefore I recruited candidates from my literature review and suggestions from my supervisor and growing network of colleagues. As I wanted to get a sample of both academic and consulting archaeologists, I tried to recruit an even number of each.

I contacted 47 archaeologists for interviews, of which I interviewed 19. Although I did receive responses from more than 19 archaeologists, many people were too busy to interview or could not participate until 2014. Even so, my success rate of 40 percent is well within the norm of qualitative interviews (Bernard 2006:251–298). Of my 19 interviewees, one self-identified as indigenous; three interviewees were women; and 16 were men. As part of my pledge to protect the identity of study participants, I do not provide specific information about each participant or the projects. However, I do discuss the results of my interview questions, including participants' backgrounds.

Report Data

To gain additional data about British Columbia consulting archaeology, I created a random sample of British Columbia archaeology reports. Archaeology projects affecting lands outside of Federal and First Nations reserves must go through a permitting system, and a formal report must be written (BC Archaeology Branch 1998). These reports are available for public access through the Archaeology Branch. I applied for online access to the Provincial Archaeology Reports Library (PARL) .To maintain parallelism with my literature-based research, I chose to look at reports up to 2010 only. Because it often takes time for the reports to be completed and uploaded to the online database, more recent years (2011–2014) do not include all reports. Of the 4,012 reports submitted from 2000 to 2010, I took a random sample of 100 reports (Appendix B lists the reports I examined). A sample size of 100 provides a confidence interval of ±9.68 with a confidence level of 95 percent. This means that if 50 percent of the sample indicated an answer, I can be 95 percent confident that within 40.32 and 59.68 percent of the total population would indicate the same answer. If more than 50 percent of the

sample indicated the same answer, the confidence interval will diminish, creating a closer comparison to the total 4,012 reports.

Methodology

To assess community engagement in British Columbia archaeology, I created a set of attributes to assess effective aspects of engagement. I define an *attribute* as a measureable and definable aspect of community engagement. To create these attributes I studied past attempts to provide defined methods for community engagement, specific archaeology projects with effective engagement, and past attempts to assess community engagement. This next section details each of these efforts and then discusses each of my five attributes.

Examples of Community Engagement

The term *attribute* refers to a set of characteristics that describe community engagement. However, it is not the only term with this meaning. Previous researchers have used different terms, as shown in Table 1. All of these terms imply the same thing—characteristics of community engagement. Therefore as I discuss different researchers' endeavours, keep in mind that although the terms may differ, they are all equally effective research endeavours to guide the creation of my attributes.

Table 1.   Terms Synonymous with Attribute.

Author(s)	Term
Marilyn Friend and Lynne Cook	Element
Stephanie Moser et al.	Component
Sonya Atalay	Principle
Michael Klassen	Key Themes
John Welch et al.	Dimension
David Guilfoyle	Framework

Adapted from Atalay 2012:63; Friend and Cook 2003:5; David Guilfoyle's presentation at SFU on September 24, 2013; Klassen 2013:307; Moser et al. 2002:229; and Welch et al. 2011b:180.

Defined Methods for Community Engagement

Community engagement in archaeology is essential and significant to the archaeological discipline. However, it requires the "rigor and structure needed to conduct sound research" (Lyons 2013:xii). Many prominent archaeologists have commented that community archaeology, and community engagement in general, will not succeed in the discipline unless it follows specific methods and academic rigor (e.g., Atalay et al. 2014:12; Lyons 2013:xii; McDavid 2014:1596; Nicholas 2013:5; Tully 2007:155). An "explicit methodology" is essential for community archaeology research to be "effectively communicated to the wider academic archaeological realm" (Tully 2007:179). Archaeologists have proposed methods for community engaged research to structure the process, to provide cross-comparison of different projects, and to ensure success. I discuss several different archaeologists' proposed methods for community engagement, emphasizing their key components.

Stephanie Moser et al. (2002) provide components for community archaeology based on their community archaeology project in Quesir, Egypt. They identify seven components that "form the basis" of community archaeology (2002:229; Table 2). These components are the main guidelines for their project as well as future projects. However, Moser et al. do suggest that this list will require updating as more research and projects are completed.

Table 2. ***Seven Components of Community Archaeology (Moser et al. 2002).***

Component	Description	Strategies
M1. Communication and Collaboration	Ample opportunities for communication and collaboration between team members and representatives of the local community at every stage of research.	• Partnerships with local organizations • Work updates and strategies • Plain language reports • Openness • Authorship and ownership • Social Interaction • Acknowledging difficulties
M2. Employment and Training	Providing employment and training of local community members to work on all aspects of the project.	• Full-time employment • Training
M3. Public Presentation	Presenting the archaeological findings to the wider community, to ensure that the community understands the results and the significance of the work.	• Exhibition strategy • Temporary exhibits • International connections
M4. Interviews and Oral History	Interviews with local people about their heritage.	• Interview questions • Analysis
M5. Educational Resources	Creation of educational resources that introduce young community members to the archaeology site and discoveries.	• Site visits • Children's books • Artefact database
M6. Photographic and Video Archive	Providing a photographic and visual archive of the project for the community, to ensure that the community has a record of both the event and experience of the archaeological project.	• Photographic record • Video record
M7. Community-Controlled Merchandising	Creating a program for the production of merchandise inspired by the project, to be controlled by the community.	• Project logo and t-shirts • Children's books

I use M followed by numbers 1 to 7 to identify each component when comparing it to other attribute, as is visible in Figure 3.

In *Community-Based Archaeology: Research with, by, and for Indigenous and Local Communities* (2012), Atalay discusses community-based participatory research (CBPR) through five case studies in which she participated. For each she documents the entire process of the project to understand the problems and challenges archaeologies faced, in order to determine how they could be minimized and how community-based methods could help frame future projects (Atalay 2012:12). From her experiences she identified

five principles that CBPR archaeology projects all share, as detailed in Table 3 (2012:63). She argues that these five principles can overlap with one another but that each "plays an important role in making an archaeological CBPR project successful" (Atalay 2012:63).

Table 3.   Atalay's (2012) Five Principles of Community-Based Participant Research.

Principle	Description
A1. A community-based, partnership process.	Working with the community as equal partners in the research process.
A2. The aspiration to be participatory in all aspects.	Community members engage directly in conducting research.
A3. The building of community capacity.	Involving communities in ways to help them acquire new skills and resources.
A4. The engagement of a spirit of reciprocity.	All participants benefit from the research, but in different ways.
A5. The recognition of the contribution of multiple knowledge systems.	Fostering knowledge multiplicity, integrating, and "recombining" local and indigenous knowledge into archaeological practice.

I use A followed by numbers 1 to 5 to identify each principle when comparing it to other attributes, as is visible in Figure 3.

These are two examples of methods to frame and guide forms of community engaged research. However, they do not provide enough information to create a set of attributes to assess British Columbia archaeology projects. There have been many projects with effective community engagement—I now provide examples, describing their main characteristics.

Characteristics of Community Engagement

There are many examples of community engagement in archaeology projects, including notable projects such as the Ozette Archaeological Project in Makah territory, Washington (Samuels and Daugherty 1991), and the work of Janet Spector and the Wahpeton community at Little Rapids, Minnesota (Spector 1993). In addition, there are more recent examples such as T.J. Ferguson and Chip Colwell-Chanthaphonh's work with the tribes in the San Pedro Valley (Colwell-Chanthaphonh and Ferguson 2004; Ferguson and Colwell-Chanthaphonh 2006); John Welch's work with the White Mountain

Apache (Welch 2000; Welch and Ferguson 2007; Welch et al. 2009); Sue Rowley's work with the Inuit of the Eastern Arctic (Rowley 2002); George Nicholas' work with the Secwepemc in British Columbia (Nicholas 2000); and Natasha Lyons' work with the Inuvialuit in the Western Arctic (Lyons 2013). This far from exhaustive list describes examples of effective community engagement from around North America.

However, to determine aspects of effective community engagement, I chose to look at a different set of projects—the 40 "Working Together" articles from the *SAA Bulletin* and *SAA Archaeological Record* (for a list of the specific articles, see Appendix C). These articles were created to inform archaeologists of collaborative efforts with Native Americans and function as early success stories in community engagement (Aldenderfer 1993). In fact, as their entire purpose was to emphasize aspects of effective engagement, they are the perfect source to study this topic. The articles were published somewhat regularly in the *SAA Bulletin* and then the *SAA Archaeological Record* from 1993 to 2010. The projects discussed took place from the 1970s to 2010 and took part mainly in the United States, but also included projects in Mexico and Canada.

I analysed a selection of the articles, looking at the methods and actions each project took. These included:

- Formal and informal meetings between the community and archaeologists (e.g., Allison 1996; Ferguson et al. 1995);
- Conferences and presentations between the community and archaeologists (e.g., Beck et al. 1997; Schwab 1993);
- Signing memoranda of understanding (e.g., Mills 1996);
- Following cultural traditions (e.g., Kluth 1996; Spector 1994);
- Creating tribal teams and departments to organize current and future endeavours (e.g., Ferguson et al. 1995); ad
- Recognizing and encouraging different cultural views (e.g., Anyon et al. 1996; Kluth 1996);

The articles emphasize the importance of communication, information sharing, and allowing for community control in the research (Table 4). These characteristics contributed to positive outcomes in their projects and highlight aspects of community engagement. Although the articles report on mainly positive outcomes for projects, the

objective of this analysis was to determine effective characteristics of engagement, therefore requiring the study of positive outcomes.

Table 4.   Examples of Characteristics of Community Engagement from "Working Together" Articles.

Characteristic	Specific Examples
WT1. Communication and Information Sharing between archaeologists and community members.	• Formal and informal meetings. • Conferences and presentations.
WT2. Allowing for Community Control in the project.	• Memoranda of understanding. • Tribal teams and departments.
WT3. Acknowledging different Knowledge Systems.	• Following cultural traditions. • Recognizing cultural views.

Adapted from Allison 1996; Anyon et al. 1996; Beck et al. 1997; Ferguson et al. 1995; Kluth 1996; Mills 1996; Schwab 1993; Spector 1994. I use WT followed by numbers 1 to 3 to identify each characteristic when comparing it to other attributes, as is visible in Figure 3.

There have also been excellent examples of community engagement in British Columbia. Rick Budhwa (2005) describes the Wet'suwet'en archaeological resource management process as a reflection of local preferences and cultural values to create the Wet'suwet'en Territorial Stewardship Plan. Budhwa argues that First Nations input needs to be emphasized early and throughout the process. First Nations must "bridge the gap with non-native communities, industries, and government institutions if they want to achieve balance and attain the goals of recognition and respect for their culture and territory" (2005:23). He argues that their endeavour was successful because the nation took control early on and created successful and meaningful relationships and dialogues. The results included having better management decisions, shared responsibility, increased consultation, culturally appropriate decisions, increased efficiency, and economic benefits and capacity building (2005:34–36). He argues that for similar projects to be successful, everyone needs to bring a degree of open-mindedness and tolerance, which allows for shared responsibility between industry and community and increased cultural understanding (2005:38). This article acknowledges the need for community control in a project from the beginning, and the formation of meaningful relationships and dialogue between all involved (Table 5).

Table 5.   ***Examples of Characteristics of Community Engagement from the Wet'suwet'en Archaeological Resource Management Process.***

Characteristic	Examples
B1. Community Control	• Community should maintain control of the project from the beginning.
B2. Meaningful Relationships between project participants	• Meaningful relationships should occur between all who are involved in the project.
B3. Dialogue/Information Flow between project participants	• There should be a dialogue between project participants.
B4. Shared Responsibility between project participants	• All participants should assume responsibility for the project.
B5. Capacity Building for the community	• The project outcomes should provide economic benefits for the community.
B6. Open-Mindedness and Tolerance of project participants	• There should be cultural understanding between project participants. • Culturally appropriate decisions should be articulated.

Adapted from Budhwa 2005. I use B followed by numbers 1 to 6 to identify each characteristic when comparing it to other attributes, as is visible in Figure 3.

Michael Klassen, in his Ph.D. dissertation (2013), addresses indigenous heritage stewardship with two case studies involving the St'at'imc and Nlaka'pamux Nations in British Columbia. He identifies their involvement in archaeology through literature review, interviews, and direct participation. He emphasizes that their commonalities lie in the nations' control over the collaborative agenda. Both nations were in control of the entire research process, including the need for research, the research method, and outcomes. This provided the nations with employment and other economic benefits, protection of cultural landscapes and sites, and strengthening their cultural identity and traditions (2013:302–304). Through the two case studies, Klassen argues that for the St'at'imc and Nlaka'pamux nations, archaeology is "an agent for social and political change" (2013:304). Although community engagement in archaeology may not be the ultimate goal for the communities, it has meaningful effects for all involved. Klassen demonstrates that community engagement should accommodate key themes, listed in Table 6 (2013:304–307).

Table 6. ***Klassen's (2013) Key Themes for Indigenous Heritage Stewardship.***

Value	Example
K1. Participation, Consultation, and Consent	• Indigenous communities should actively participate in projects. • Indigenous communities should be part of or control the research agenda and identify the processes.
K2. Ownership, Control, and Authority	• Indigenous communities should be the project authority. • Indigenous communities should identify the need for research and control the outcomes. • Archaeology projects should provide economic benefits and employment.
K3. Intangible Heritage and Traditional Knowledge	• Archaeology projects can preserve traditional knowledge and cultural traditions. • Archaeology projects can maintain cultural identity.
K4. Meaningful Places and Indigenous Landscape	• Archaeology projects can protect places that matter and strengthen claims to resources. • Archaeology projects can preserve the integrity of landscapes.

I use K followed by numbers 1 to 4 to identify each theme when comparing it to other attributes, as is visible in Figure 3.

These different projects provide excellent examples of characteristics of effective community engagement and together with the examples of methods, provide an excellent base to frame my attributes. However to create an even stronger base, I also studied previous attempts to assess community engagement from within and outside of archaeology.

Frameworks for Assessment and Comparison from Archaeology

John Welch et al. (2011b) expanded upon Colwell-Chanthaphonh and Ferguson's ideas of a continuum of collaboration to create a preliminary tool for assessing community engagement in the Sliamon First Nation-SFU Stewardship and Archaeology Program. They identified eight different collaborative dimensions that were described at each level of the continuum (resistance, participation, collaboration)(Welch et al. 2011b:180). These dimensions are listed in Table 7.

Table 7.   Welch et al.'s (2011b) Eight Collaborative Dimensions.

Collaborative Dimension	Description
W1. Ownership	Are goals developed separately, independently, or jointly?
W2. Information Flow	Are disclosures stifled, limited, or free?
W3. Engagement	Is participation coerced, superficial, or free flowing?
W4. Reciprocity	Is it extractive, balanced, or expansive?
W5. Alignment with Community Values	Is the project in opposition, some alignment, or total alignment to community values?
W6. Alignment with Regional Values	Is the project in opposition, some alignment, or total alignment to regional values?
W7. Alignment with Provincial Values	Is the project in opposition, some alignment, or total alignment to provincial values?
W7. Alignment with National Values	Is the project in opposition, some alignment, or total alignment to national values?

I use W followed by numbers 1 to 7 to identify each dimension when comparing it to other attributes, as is visible in Figure 3.

Each dimension was graded on a scale of one to ten by project participants, thus creating a simple assessment tool to determine how collaboration had fared over the time of the project. How the dimensions were assessed was illustrated with simple radar graphs, creating a basic visual representation of how much of the possible 'collaborative field' had been occupied through the course of the collaborative project. In Figure 1, the differences between dimensions are visible, and when compared with other graphs, it is possible to examine how the level of a certain variable changed over time.
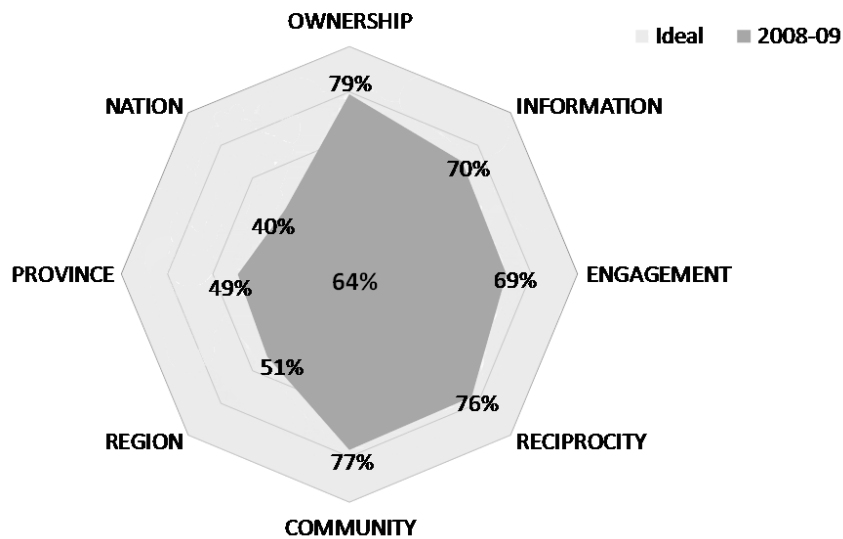
Figure 1. *An Example of Welch et al.'s Use of Radar Graphs to Assess Dimensions of Collaboration.*

Adapted from Welch et al. 2011b.

Assessing community engagement in archaeology is an issue outside of North America as well. Archaeologists in Australia have been grappling with similar issues, including appropriate engagement with indigenous communities (e.g., Davidson et al. 1995; Greer et al. 2002; Guilfoyle et al. 2011; Marshall 2002; McNiven and Russell 2005; Prangnell et al. 2010; Smith and Jackson 2006).

One organization focusing on this issue is the Gabbie Kylie Foundation, whose aim is to "re-establish the power structures within a heritage system that typically positions land managers, archaeologists or other heritage professionals at the center of heritage management, while traditional owners remain at the fringe of decisions and actions affecting their heritage and land" (Mitchell et al. 2013:26–27). The program is a working model of "Indigenous community-based heritage management" (Mitchell et al. 2013:27), with "archaeology as a prominent component in achieving community-identified priorities in land and heritage management" (Mitchell et al. 2013:27). One archaeologist working with the foundation is David Guilfoyle. He believes that archaeology, and consulting archaeology in particular, can be ethical, professional, and work in a manner conducive to indigenous community engagement (Guilfoyle et al. 2011). He is currently working on his Ph.D. dissertation, in which he is examining

community engagement through an evaluative framework to assess engagement with indigenous communities. His framework critically evaluates projects based on theory from adaptive co-management, and includes ten elements, listed in Table 8 (David Guilfoyle, personal communication 2013).

Table 8. ***Guilfoyle's Evaluative Framework to Assess Community Engagement.***

Elements of Community Engagement
G1. Power sharing
G2. Institution building
G3. Trust building
G4. Process
G5. Social learning
G6. Problem solving
G7. Governance
G8. Leadership
G9. Networks
G10. Benefits sharing

Adapted from Guilfoyle's presentation at Simon Fraser University, September 24, 2013. I use G followed by numbers 1 to 10 to identify each aspect of the framework when comparing it to other attributes, as is visible in Figure 3.

Although still a draft, this framework will assess each project by determining if the project met each element. However, like Welch et al.'s project (2011b), he is involved in all the projects he qualitatively assesses, therefore reflecting dynamically on the processes and outcomes of each project and adjusting these, as needed.

Frameworks for Assessment and Comparison from Outside Archaeology

It is important to look outside of archaeology to determine how other disciplines evaluate community engagement. Community engagement occurs, and is studied, in most of the social sciences and outside fields, including education, medicine, and nursing. In anthropology, research on community engagement has focused on community-based research and collaborative ethnography, a trend that archaeology has

quickly followed (Austin 2004; Lassiter 2008). Although models for engagement between researchers and communities have been proposed within anthropology, they are mainly based on research and theory from education (Austin 2004).

In education, community engagement has been examined to determine its effectiveness as a model and broken down into key parts. It is generally seen as "a style for direct interaction between at least two co-equal parties voluntarily engaged in shared decision making as they work together towards a common goal" (Friend and Cook 2003:5), a definition that has considerable crossover to archaeology. Although community engagement is not the same as working together, this definition emphasizes the ideas of shared decision making and goal creation, ideas similarly articulated in archaeology. Community engagement, or in Friend and Cook's eyes, collaboration, is further divided into key elements, which together create a strong framework of community engagement. These elements or 'ingredients' for collaboration are identified and defined in Table 9 (Friend and Cook 2003:6–11).

Table 9.   Friend and Cook's (2003) Elements of Collaboration.

Element	Definition
FC1. Voluntary	Collaboration as a working style cannot be forced upon participants, and the participants choose the extent to which they collaborate.
FC2. Shared Goal	Collaboration is far more likely to succeed with a mutual goal/objective.
FC3. Shared Responsibility	Although participants may have different strengths, and it may not be possible to share work equally, all participants share the responsibility for key decisions.
FC4. Shared Accountability	All participants must contribute to the planning and implementing of a strategy and accept the outcomes of their decisions.
FC5. Shared Resources	All participants share ownership of the resources they bring to the table.
FC6. Emergent	Collaboration depends on the development of trust, respect, and a sense of community, which all develop with the project.

I use FC followed by numbers 1 to 6 to identify each element when comparing it to other attributes, as is visible in Figure 3.

Another example to assess community engagement is Sherry Arnstein's ladder of citizen participation. Her ground-breaking article has left a lasting impression on the social sciences (1969) and creates an excellent framework to view and assess community engagement. Arnstein argues that citizen participation equates to citizen

power. She describes eight steps, or rungs, from non-participation to participation (Figure 2), grouping them into three stages of participation. The first stage is *non-participation* (including the rungs *Manipulation* and *Therapy*), in which the power holders "cure" or "educate" the participants (1969:217). The second stage is *tokenism* (rungs *Informing*, *Consultation*, and *Placation*), in which participants have a voice but have no assurance that their voices will be considered (1969:217). The third stage is *citizen power* (rungs *Partnership*, *Delegated Power*, and *Citizen Control*), in which participants gain the decision making and managerial power (1969:218). Although not all stages on the ladder describe themes of community engagement, it outlines steps in the process and describes the issues with various levels of participation.
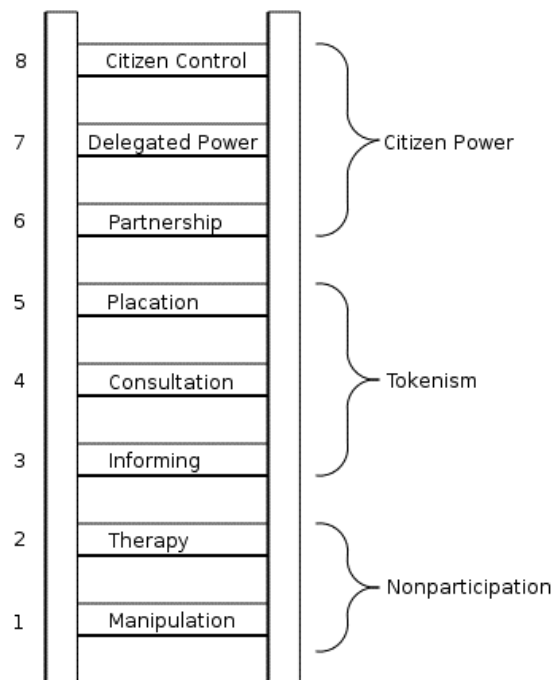
Figure 2. **Arnstein's Ladder of Citizen Participation, From Non-Participation to Themes of Community Engagement.**

Adapted from Arnstein 1969:217.

Attributes for Effective Assessment and Comparison of British Columbia Archaeology Projects

To compare different projects in my sample I needed a set of attributes that both describe the main aspects of community engagement and can be communicated to study participants. Because I planned to use these attributes in interviews with British Columbia archaeologists, they needed to be explainable to all participants and answerable in a short amount of time. In addition, to compare projects, I asked participants to assess each attribute using a simple ordinal scale (high, medium, low, not present). The interview participants determined what high, medium, or low meant to them in their projects, and is based on their degree of understanding. Therefore, the set of attributes needed to be mutually exclusive, concise, and understandable. The attributes I decided to use are listed in Table 10.

Table 10. ***Attributes of Community Engagement.***

Attribute	Description
Degree of Community Support	What was the level of community support for the project?
Degree of Community Control	Was the community in control of designing the project goals/outcomes? Was the community in control of designing the project process/outcomes?
Degree of Community Involvement	What was the level of personal participation by community members? What percentage of the community was aware of the project?
Degree of Information Flow	Was there open communication and dialogue between the archaeologists and the community?
Degree of Community Needs Met/ Archaeologist Needs Met	Were the needs of the community met? Were the needs of the archaeologists met?

Degree of Community Support assesses the degree (high, medium, low, not present) to which the community supported the project. I allowed archaeologists to identify what community support consisted of in their projects, which included financial, personal, and timely support (this is further elaborated in Chapter 3). *Degree of Community Control* assesses the degree to which the community was in control of designing the project goals, outcomes, and processes. *Degree of Community Involvement* assesses the degree of personal participation by community members. In addition, I also asked archaeologists what percentage of the community was aware of the project (this is further elaborated in Chapter 3). *Degree of Information Flow* assesses

the degree of openness and reciprocity in communication and dialogue between the community and archaeologists. Finally, *Degree of Community Needs Met* and *Degree of Archaeologist Needs Met* assess the degree that the community's needs were met, and the degree that the needs of the archaeologists' were met.

These attributes are designed to be simple to understand and use, as well as mutually exclusive. As described, *Community Control* is different than *Community Support*. A community can support the archaeology project, but can have no control over how it is run. *Information Flow* and *Community Involvement* also speak to different aspects—there can be a high degree of information sharing, but no actual participation from community members. Examples of these situations are discussed in Chapter 3.

The attributes encompass characteristics from discussed models for community engagement, characteristics from examples of projects, and elements from discussed assessment strategies. The relationship between these characteristics and my attributes are identified in Figure 3.[13] Similar characteristics are grouped together by their relationship to the five attributes.

Figure 3 illustrates that most characteristics describe more than one attribute, emphasizing the interconnectedness of characterising community engagement. Different attempts to create methods or assessment strategies have emphasized various themes of community engagement, most often strategies that were effective for their various projects (e.g., Moser et al. 2002:229). These strategies, or characteristics of community engagement, can reflect several of my attributes. For example, one of Moser et al.'s components is *Educational Resources* (M5). I argue that this component fits both *Degree of Community Needs*, *Degree of Information Flow* and *Degree of Community Involvement*. Providing educational resources fills a need for the community, as well as provides them with information, and involves the community. Although one could argue

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[13] I did not include characteristics from Arnstein's Ladder (1969) in this figure. As her ladder describes the evolution from non-participation (of community members) to citizen control, not all rungs describe community engagement. The rungs from the third stage (*Partnership, Delegated Power*, and *Citizen Control*) describe the attributes *Community Control, Community Support*, and *Community Involvement*.

that this component does not *always* meet all three of these attributes, I want to include all possible attributes.

Some characteristics have the potential to meet all of the attributes, and are grouped as such (Figure 3). The idea of reciprocity (A4 and W4) articulates that all participants benefit from the research, but in different ways (Atalay 2012:73–74). Although this could be seen as simply meeting community and archaeologists' needs, I argue that reciprocity can include all five attributes. Communities and archaeologists can benefit from control, support, involvement, information flow, and needs. Friend and Cook's element *emergent* (FC6) emphasizes that elements of community engagement need to occur on their own, and cannot be planned, therefore emphasizing all attributes. Although one could argue that there is a lot of planning that goes into community engaged archaeology projects, this element speaks to the unforeseen nature of the project. Guilfoyle's characteristics of *Process* (G4) and *Problem Solving* (G6) again speak to all five attributes. Community engagement is a process, and including these characteristics of engagement is part of the process, each which require problem solving. Klassen's *Ownership, Control and Authority* (K2) relates to all five attributes. This theme describes that indigenous communities should be the project authority; should identify the need for research and control the outcomes; and projects should provide economic benefits and employment—characteristics that resemble all five attributes. Moser et al.'s component of *Communication and Collaboration* (M1) speaks to all five attributes through their examples of strategies. They describe their use of partnerships with local organizations, work updates, plain language reports, openness, and social interactions to fulfill the component (Table 2).

Control

B1. Community Control
W1. Ownership
WT2. Allowing for Community Control

K3. Intangible Heritage and Traditional Knowledge
K4. Meaningful Places and Indigenous Landscape
W5. Alignment with Community Values
W6. Alignment with Regional Values
W7. Alignment with Provincial Values
W8. Alignment with National Values

Needs

Support

G2. Institution Building
G7. Governance

A1. Community-based, Partnership Process
A2. Participatory in all aspects
B4. Shared Responsibility
FC2. Shared Goal
FC3. Shared Responsibility
G1. Power Sharing
G3. Trust building
G8. Leadership
K1. Participation, consultation, and consent

A4. Engagement of a spirit of reciprocity
FC6. Emergent
G4. Process
G6. Problem solving
K2. Ownership, Control, and Authority
M1. Communication and Collaboration
W4. Reciprocity

A5. Recognition of the contribution of
multiple knowledge systems
B6. Open-Mindedness and Tolerance
G5. Social Learning
M3.Public Presentation
WT3. Acknowledging different
Knowledge Systems

M4. Interviews and Oral History
M5. Educational Resources
M6. Photographic and Video Archive
G10. Benefits sharing

A3. Community capacity
B5. Capacity Building
M2. Employment and Training
M7. Community-controlled Merchandising

FC1. Voluntary

B3. Dialogue/Information Flow
W2. Information Flow

FC5. Shared Resources
B2. Meaningful Relationships
WT1. Communication and Information Sharing

G9. Networks
W3. Engagement

Information Flow

Involvement

Figure 3.   Relationship between Attributes and Other Characteristics of Community Engagement.

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I have demonstrated that my five attributes reflect the essential characteristics of community engagement. They are mutually exclusive and can be easily described to interview participants. The small number of attributes ensure that participants will not become overwhelmed or confused, and will in general be able to use the attributes to assess their own projects (Bernard 2006:255–258).

This assessment strategy enables me to determine what attributes are more likely to occur in projects, therefore determining what attributes of community engagement are more effective. This is not the same as determining the success of the projects. Determining the success of community engagement and assessing the success of multiple projects is a challenging topic that few have attempted (Atalay 2012:253–256). Julia Wondolleck and Steven Yaffee studied successful collaborative projects in natural resource management. They emphasized that for them, a project was successful if the project participants deemed it to be (2000:xiii). Although different participants might have different ideas of success, the primary goal is for all participants to be satisfied with the outcome and feel it was a success (Atalay 2012:254). George Nicholas, John Welch, and Eldon Yellowhorn (2008:293) provide five "hallmarks" to assess the success or meaningfulness of community engagement: 1) personal satisfaction; 2) the community recognizes the value of the project; 3) the project provides future interactions between archaeologists and the community; 4) the project is seen as profitable; and 5) there is a commitment to a long-term relationship between the community and archaeologists. These examples illustrate that attributes of engagement are not necessarily related to the success of the project. All five attributes could be present in some degree in the project, without any of Nicholas et al.'s "hallmarks" being met. However, the aim of this thesis is not to determine the success of community engagement, but determine what it consists of—which is why I have created these encompassing and synthetic attributes.

Project assessment based on these attributes was one purpose of my interviews with British Columbia archaeologists. The goal of the interviews were threefold: 1) to ascertain background information about the participants, including how long they had worked in the province, the number of projects they had worked on, and the types of projects they had worked on; 2) to understand what archaeologists thought about

community engagement and what types of communities they had engaged with; and 3) for participants to assess a selection of their past projects using the five attributes. I created my semi-structured interview questions based on these three goals. After I had a first draft of questions, I interviewed my committee members using the questions. With their suggestions, I was able to adjust the questions to get as much information as possible. A final copy of the interview question schedule can be found in Appendix D. The interviews were conducted face-to-face or over the phone. Because I was interviewing human participants, I obtained ethics approval through the SFU Office of Research Ethics. The appropriate ethics documents can be found in Appendix E and on page iv.

Variables to Assess Community Engagement in British Columbia Archaeology Reports

These interviews provided me with qualitative and quantitative data about British Columbia archaeology projects, which I discuss in Chapters 3 and 4. However, to get more information about community engagement in consulting archaeology, I also analyzed a sample of the British Columbia archaeology reports. As 80 percent of archaeology is now consulting, it is important to have a representative report of engagement in Cultural Resource Management (CRM) archaeology (Welch and Ferris 2014:95). Consulting projects are required to submit a formal report of their projects to the Archaeology Branch. Unlike published articles, these reports detail the entire project and all components of engagement within the project, therefore creating an excellent data set to assess community engagement. To assess community engagement discussed in the reports, I created a set of variables that I used to analyze each report.

After recording basic information about each report (report author, consulting firm, type of report, project region, community), I assessed the report using the 13 variables (Table 11). These variables are similar to my attributes, but are more specific to aspects of consulting archaeology, and are easier to answer. As I was assessing engagement through a written report, I could not ask the project archaeologist to assess community engagement. My attributes are designed to be used through a conversation with a person, not a text, and were not appropriate for this endeavour. These 13

variables are simple enough to be answered with by "yes" or "unknown," allowing me to read the report until I could determine if each variable was present or absent.

Table 11. *Variables to Assess Community Engagement in BC Archaeology Reports.*

Variable	Description
First Nations Permitting System	Report specifies that an additional First Nations permit was used.
Successful Contact with Community/ies	Report specifies that they contacted the community.
Report Sent to Community/ies	Report specifies that they sent a report (either initial or final) to the community.
Response from Community/ies	Report specifies that there was a response from the community.
Community Member on Crew	Report specifies that there was a community member on their field crew.
Further Consultation	Report specifies other consultative actions between the archaeologists and the community. For example, elders came to the site, community members shared traditional knowledge of the area, or community members provided information about the archaeology of the area.
Formal Meeting with Community/ies	Report specifies that additional meetings occurred with the community. Unlike examples of further consultation, these communications were described as 'meetings' and often described the meeting participants, location, and date of meeting.
Artifacts Sent to Community Museum	Report specifies that artifacts from the archaeological investigation were sent to a museum operated by the community.
Aboriginal Involvement Section in Report	Report includes a specific section that describes aboriginal/community involvement in the project.
Statement on Consultation	Report includes a statement (either in the introduction or specific section) on consultation.
Statement on Traditional Land Use	Report includes a statement (either in the introduction or specific section) on traditional land use.
Community Managed	Report specifies that the project was partially or entirely managed by the community. For example, the project was run/partially run by a community owned consulting firm.
Human Remains Found	Report specifies that human remains were found during the project.

The variables describe all components of community engagement in consulting archaeology. In fact, when I found another aspect of engagement that I had initially not included in my variables, I added it to the set of variables, and started my text analysis from the beginning. Therefore I am confident that this set of variables encompasses all aspects of community engagement in consulting archaeology in British Columbia.

Data and Methodological Limitations

Although my data and methodology were effective tools to study the topic of community engagement in British Columbia, they were not without limitations. My choice to examine community engagement from only the archaeological perspective left out half of the picture: the community perspective. The results of this thesis are thus limited to what archaeologists have experienced, not community members. Another study is required to address this, and should interview community members to provide a more complete picture of community engagement in British Columbia. Within this, it would be effective to adjust the attributes for community members. Community members may have different essential characteristics of engagement, and it would be fruitful to ask community members to create their own set of essential attributes of community engagement.

Within the choice of participants, I recruited participants myself instead of opening questions up to a larger audience through a survey or personal reflections. Although past theses on similar issues have used an open invitation to participate in data collection (e.g., Hammond 2009:11), I wanted the privacy of interviews to provide qualitative data on specific archaeology projects. By using semi-structured interviews, I was able to receive a first-hand perspective of the situation of community engagement in British Columbia archaeology. However, I was also limited to who was willing to talk to me, a potential bias in my results. As community engagement can be a divisive issue in British Columbia, some participants declined to participate. Therefore, as is the case in all interviews, my results are biased by who I was able to interview. However, by also analyzing a sample of the British Columbia Archaeology Reports, I have supplemental data to effect a greater balance in and perspective on the source data.

My participants are also not representative of archaeologists working in British Columbia. As stated, only one of my 19 participants self-identified as indigenous, and only three of the 19 were women. From a brief survey of the British Columbia Association of Professional Archaeologists (BCAPA) website, there are 91 professional members listed (BCAPA 2011c). Of these members, 43 are women, and 48 are men. Although I identified gender through interpreting members' names, and therefore could be incorrectly identifying several members, this statistic clearly shows that almost half of archaeology permit holders are women. Although this does not represent all archaeologists working in British Columbia, it does indicate that the gender ratio of my participants is not representative of archaeologists working in British Columbia. Although I did request interviews from at least four female archaeologists, and I probably could have done a better job of contacting more women, this disparity in my sample could speak to other issues of female representation. For example, given the recent growth in the number of women practitioners relative to men, women may not perceive themselves as having seniority or job security sufficient to comment on the sensitive issue of community engagement.

Within the ideas of representation, there are many more indigenous archaeologists than the one I interviewed. Although I did contact more than one self-identified indigenous archaeologist working in British Columbia, others were too busy to speak to me within my timeframe. Future studies might do well to ensure that their sample is more representative of British Columbia archaeologists. In addition, I also only interviewed 8 consulting archaeologists. As previously stated, at least 80% of archaeology in British Columbia is consulting (Welch and Ferris 2014). Therefore my interview sample does not adequately address consulting projects. To reduce this limitation, I also analyzed 100 archaeology reports. Although the reports provided a different set of information, they did increase the amount of information on consulting archaeology in British Columbia.

Although my data and methodology has limitations, it represents an initial foray into assessing community engagement. This research shows that we can assess community engagement through a limited set of general attributes, and provides a picture of the situation in British Columbia as of 2013. However, future studies would do well to ensure that they address these limitations, including interviewing community

members, having a more representative sample, and adjusting attributes. I would recommend that future research use a broad survey to reach a wider audience.

Summary

This chapter described the data and methods for this research. I described the two data sources, including interviews with archaeologists and a sample of the British Columbia Archaeology Reports. To analyze these data I used two sets of variables that assess all measurable aspects of community engagement. For the interviews, I asked archaeologists to assess their own projects using a set of five attributes. The attributes were based on methods for developing community engagement, characteristics of community engagement from past projects, and previous attempts to assess community engagement, and are identified in Table 10. For the reports, I used a set of 13 variables (Table 11). I read each report until I could identify that each variable was present or absent within the report. Finally, I concluded the chapter by detailing several limitations of my data and methodology, stating ways in which future studies can provide even stronger results.

Chapter 3.

Community Engagement in British Columbia: Results of Interviews and Archaeology Reports

> "Collaboration in archaeology is finding out where there is common ground between what archaeologists bring to the table and what communities bring. Most often archaeologists bring their love of the remote past and the relationships between people and things, whereas communities most often bring their need for protection and conservation. Then it comes to if you can mesh the talents of the archaeologists to the goals of the community. Bringing the goals of the archaeologists to the table isn't enough" [Participant 12].

To determine the extent and process of community engagement in British Columbia archaeology, I interviewed archaeologists working in British Columbia and analyzed a sample of the British Columbia archaeology reports. I interviewed 19 archaeologists working in British Columbia, and analyzed 100 reports. I asked my interview participants to assess their own projects using a set of attributes I had created. I analyzed the reports using 13 variables, indicating if each variable was present or absent in each report.

Although these endeavours had some limitations, they provided me with substantial data about community engagement in British Columbia. I determined that several attributes and variables appeared more often than others, indicating that certain aspects of engagement are more prominent. In addition, I also received background information about each report and discussed project, including the regions in which they occurred and the consulting firms that the reports represent. This chapter discusses the results of my interviews and reports.

Interviews with British Columbia Archaeologists

As discussed in Chapter 2, interviewing archaeologists allowed me to receive detailed information about community engagement. Unlike reading journal articles, interviews allowed me to ask specific questions about community engagement, instead of trying to interpret answers from a text. To get a representative view of community engagement, I interviewed both academic and consulting archaeologists.

For the purpose of this study, I defined "archaeologist" as a person who is employed to do archaeology or study archaeology. This definition excludes people who are interested in archaeology, or do archaeology as a hobby. However, it includes those who are employed to do archaeology but do not meet higher qualifications, such as the ability to hold an archaeology permit.[14] Archaeologists working in British Columbia are usually employed at consulting companies or post-secondary institutions. Archaeologists also work for other companies, such as BC Hydro, and work directly for the provincial and federal governments. Consulting archaeologists usually have at least a B.A., and academic archaeologists usually have at least a M.A.

The interviews took place over the phone or face-to-face. On average, interviews took approximately 45 minutes to one hour. Before participating, interviewees were required to read and sign my consent form, part of the standard research agreement through the SFU Office of Research Ethics (a copy of the consent form can be found in Appendix E).

The interview questions were created around three goals: 1) to ascertain background information about the participants, including how long they had worked in the province, the number of projects they had worked on, and the types of projects they had worked on; 2) to understand what archaeologists thought about community engagement and what types of communities they had engaged with; and 3) for

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[14] The British Columbia Archaeology Branch has specific guidelines for who can hold a permit. For academic research the permit holder should have at least a B.A. in anthropology or archaeology, and have previous experience in archaeological survey and excavation. For resource management (consulting projects) the permit holder should have at least an M.A. in archaeology or anthropology and experience conducting and supervising resource management projects (BC Archaeology Branch:Heritage Permits).

participants to assess a selection of their past projects using the five attributes. I discuss the results of these questions below.

Background

To determine background information about participants, I asked them three questions:

1. How long have you worked as an archaeologist? How long in British Columbia?;
2. How many projects have you participated in? How many British Columbian projects?; and
3. What percentage of these projects were consulting, what percentage were field schools, and what percentage were research?

Before discussing the results of these questions, I first need to define the terms in these questions. I defined an archaeological "project" as a single project as identified by the lead investigator. Examples of such projects would be: a) one season of a field school, b) the work behind an Archaeological Impact Assessment (AIA), and c) a season of field research. If a project was longer than one season, than each season was considered a separate project for the ease of discussion.

I separated archaeology projects into three categories: Consulting, Field School, and Research projects. Although these categories can sometimes overlap (for example, a field school can also be a research project), this was the easiest way to differentiate projects. *Consulting* projects are defined as an archaeological project run by a consulting firm. Types of consulting projects are discussed later in the chapter. *Field Schools* are defined as an archaeological project run by a post-secondary institution (i.e., a university or college) in which one goal of the project is for student to learn archaeological methods by participating in a project in the field. Although some field schools may be part of a larger research project, others are designed solely for the students' learning purposes. *Research* projects are defined as an archaeological project supported by a research grant or similar funding. For the sake of this study, the main difference between a research project and a field school is that students are hired to help with a research project, whereas students apply to participate in a field school.

Figure 4 demonstrates that participants had on average 22 years of experience working in British Columbia, with a maximum of 39 years and a minimum of seven years. This indicates that many archaeologists spend all or most of their careers working in British Columbia.
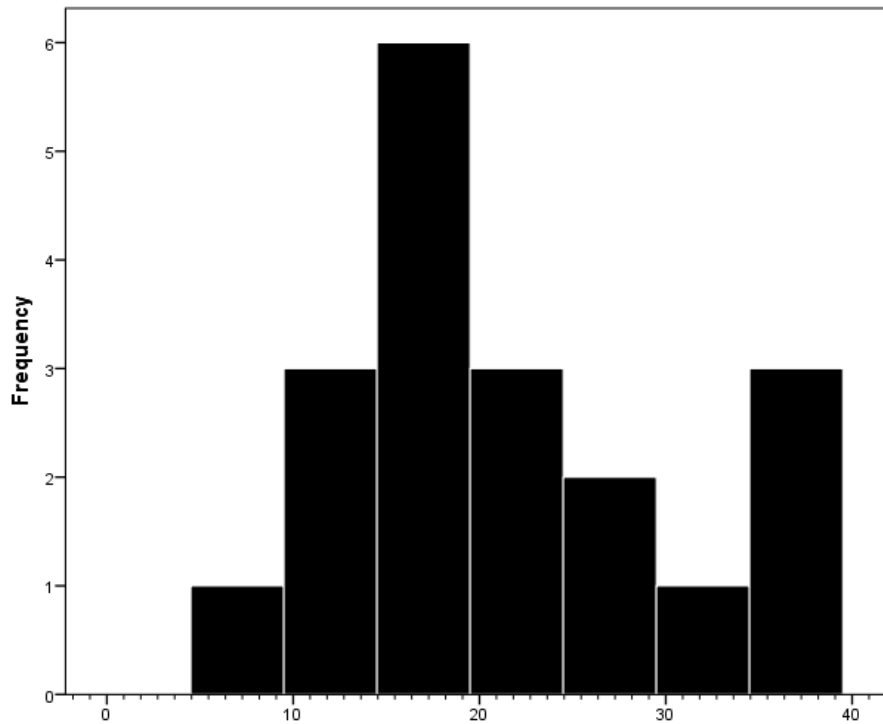
Figure 4. ***Number of Years' Experience in British Columbia Archaeology.***

The 19 participants had on average worked on 109 projects in British Columbia, with a maximum of 500 (estimated) and a minimum of two. These numbers indicate the difference in time scale between projects in that a research project may take several years to complete, whereas a consulting archaeologist may work on dozens of projects in a single field season.

On average, 45 percent of the projects participants worked on were consulting projects, with a maximum of 99 percent and a minimum of zero. I asked participants to provide me with a percentage instead of a number, as I felt this would be easier for them

to determine. As is visible in Figure 5, most participants had worked on some consulting projects.
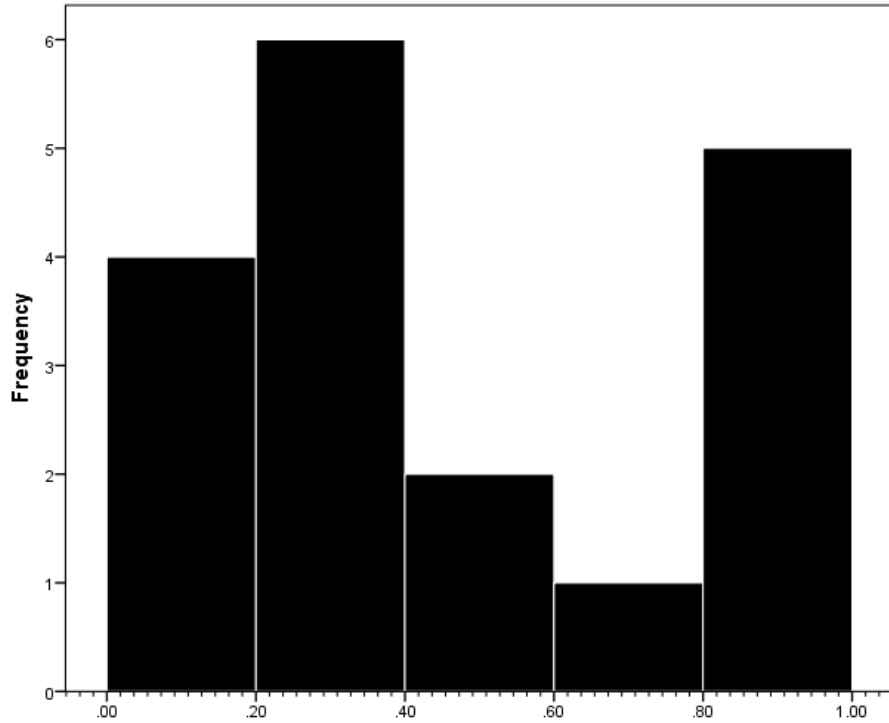
Figure 5.   *Percentage of Participation in Consulting Projects.*

On average, 21 percent of the projects participants had worked on were field school projects, with a maximum of 90 percent and a minimum of zero, as seen in Figure 6. This indicates the diversity of archaeologists in British Columbia. Some consulting archaeologists may never work on a field school, except perhaps during their own time in school, whereas some academic archaeologists, especially those employed in colleges, may only conduct field work and community engagement only through field schools and research projects.
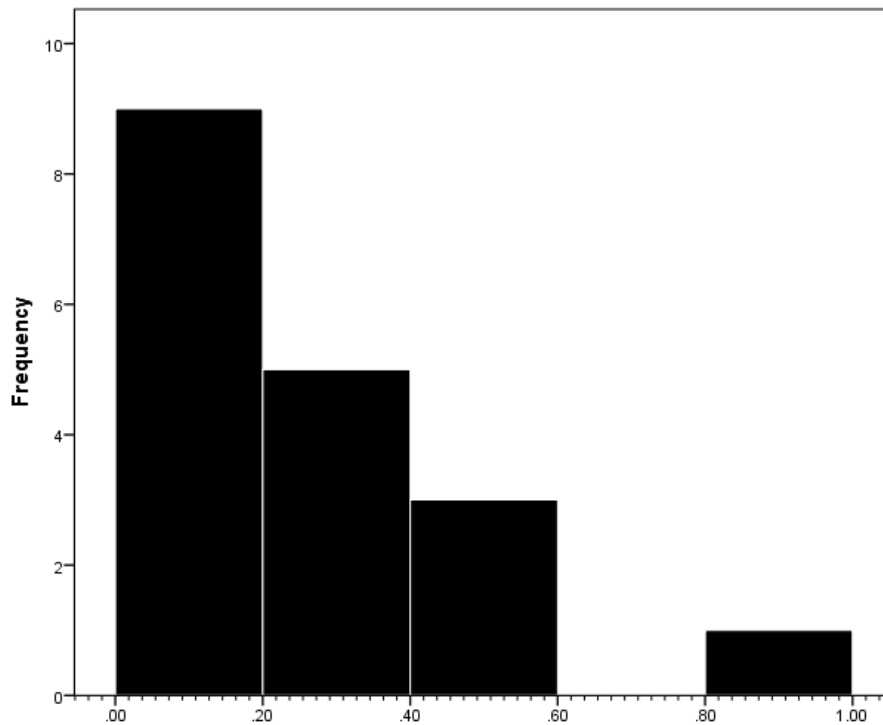
Figure 6.   *Percentage of Participation in Field School Projects.*

On average, 34 percent of the projects participants had worked on were research projects, with a maximum of 80 percent and a minimum of 1 percent, as seen in Figure 7. This indicates that all archaeologists in British Columbia do some research archaeology, either professionally or during their own schooling.
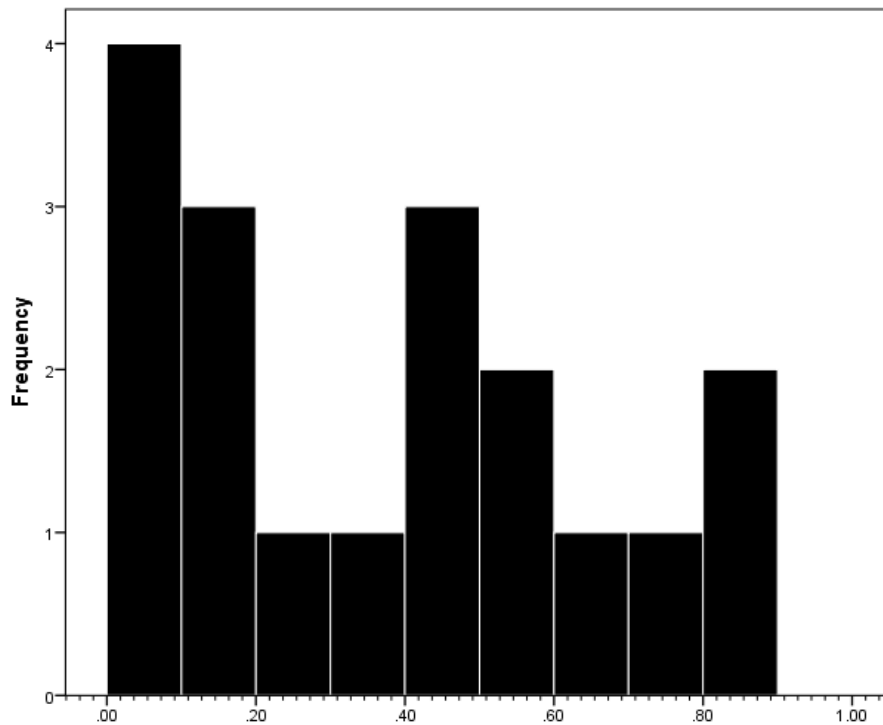
Figure 7.   *Percentage of Participation in Research Projects.*

From these questions, I determined that seven participants mainly worked on consulting projects, one participant mostly worked on field schools, and five participants predominantly worked on research projects. In addition, four participants worked on both field school and research projects, and one participant worked on all three evenly.

Community Engagement

The second component of my interview was to identify the participants' views on community engagement and their history of engaging with descendant communities. I wanted to understand what archaeologists in British Columbia thought about engagement and how they practiced archaeology in relation to engagement. I sought to craft questions that would allow them to answer in the basis of their own values, definitions, and preferences.

My interview schedule questions for this section were:

1. I want to get a sense of what archaeologists think about community engagement or collaboration (in archaeology). Can you please describe what community engagement in archaeology means to you?;
2. Have you engaged with a descendant community in your archaeology projects?;
3. What percentage of projects had *some* level of engagement?; and
4. Were these projects all with First Nations communities?

The participants offered a wide range of definitions for community engagement. They all acknowledged that engagement is a vital and important aspect of archaeology projects and that engagement is necessary. However, some participants also acknowledged that engagement can be challenging, frustrating, and a lot of work (Participants 13, 11, 17). I discuss their various responses in Chapter 4.

In addition, all respondents had worked on projects with some degree of community engagement. Asking participants if they had participated in projects with *some* level of community engagement allowed them to self-reflect upon their past experiences and acknowledge that engagement is not uniform across all projects. Participants had on average engaged with communities in 82 percent of their projects, with a maximum of 100 percent and a minimum of 10 percent. Twelve of the 19 participants had participated in community engagement in all of their projects. Although four participants had only engaged in 50 percent or less of their projects, these participants acknowledged that it can be challenging to have community engagement in all projects and all project roles. For example, if your role in the project was simply receive samples to analyze, you cannot honestly state that you engaged with the community in that project (Participant 19).

Not all participants engaged with indigenous communities. One participant had only engaged with non-indigenous communities, and one participant had engaged with both indigenous and non-indigenous communities. These non-indigenous communities included local governments and local Japanese communities (Participants 5 and 10).

Project Assessment

The third component of my interviews was for participants to assess projects they had worked on using my attributes. I wanted participants to use my attributes to assess the level of engagement on specific projects, thereby using a consistent set of assessment criteria to self-reflect upon their own projects. In this way, a variety of projects worked on by different people can be analyzed together. Before I asked participants to assess their projects, I asked for background information on the projects. My questions for this component were:

1. Was the project oriented to consulting, a field school, or research?;
2. Where and when did the project take place?;
3. How many archaeologists were involved?;
4. How many degree-seekers (archaeology students) were involved?;
5. Was the community you were working with First Nations?; and
6. Who held authority over the project?

From my 19 interviews, 29 projects were discussed. Of these, eight (28 percent) were consulting projects, 12 (41 percent) were field schools, and nine (31 percent) were research projects. As seen in Figure 8, there are more field schools than research or consulting projects. This could indicate the types of projects archaeologists consider to include community engagement. Since I asked participants to choose the projects they wished to talk about, the discussed projects are biased towards what they considered appropriate to discuss.
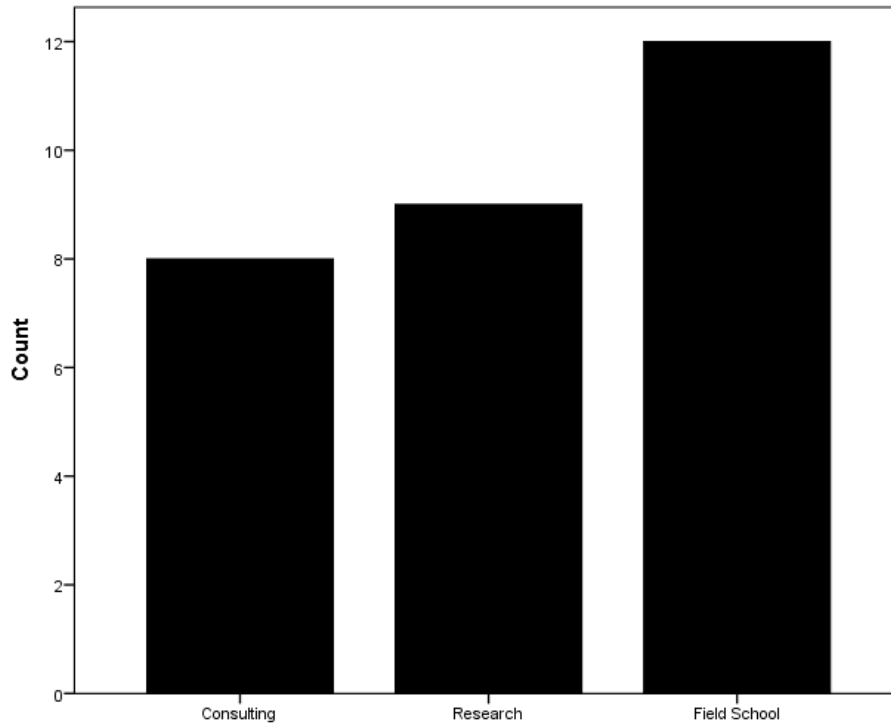
Figure 8. *Total Number of Consulting, Research, and Field School Projects Discussed in Interviews.*

Half of the projects were multi-year projects, either being run in multiple field seasons or continually operated for several years. The longest project was run for 14 years, and the average length was 2.8 years (Figure 9). I was not provided with the length of three projects, so only 26 projects are included here.
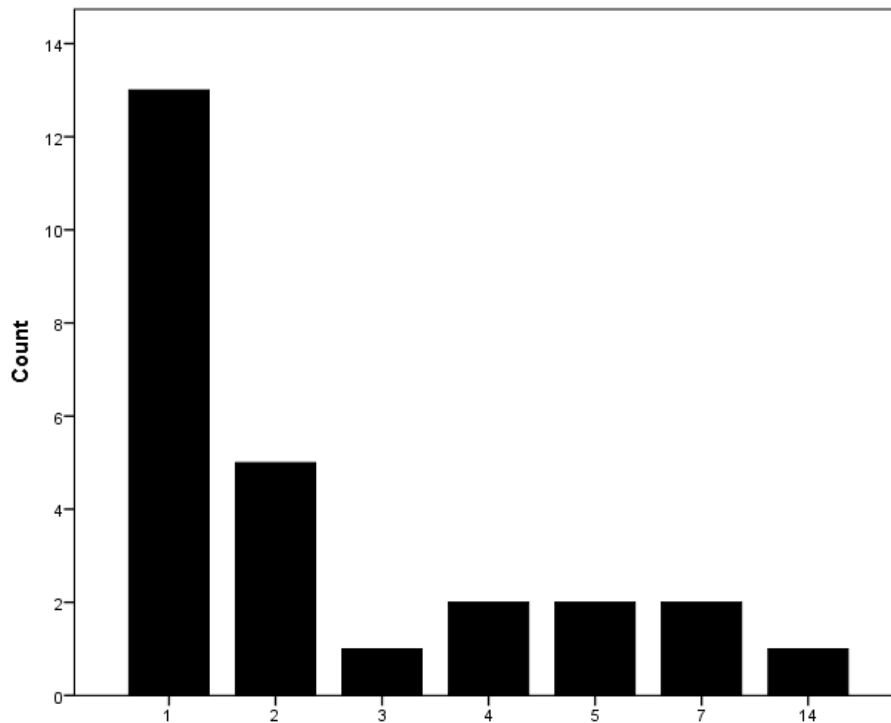
Figure 9. ***Total Duration of Projects (in years).***

The projects occurred between 1987 and 2013, with the majority of projects taking place in the 2000s. I was especially interested in projects occurring between 2000 and 2010 as this was the extent of the report data (discussed later in the chapter). However, as I allowed archaeologists to choose what projects they wanted to talk about, I also learned about projects outside that range. For example, one project occurred in the 1980s, three in the 1990s, 15 in the 2000s, and seven in the 2010s.

The projects occurred throughout British Columbia. To compare projects by location, I organized them into regions, following the British Columbia Statistics Census Boundaries Development Regions (British Columbia Statistics 2013). These regions are: Vancouver Island/Coast, Mainland/Southwest, Thompson Okanagan, Kootenay, North Coast, Cariboo, Nechako, and Northeast (Figure 10).
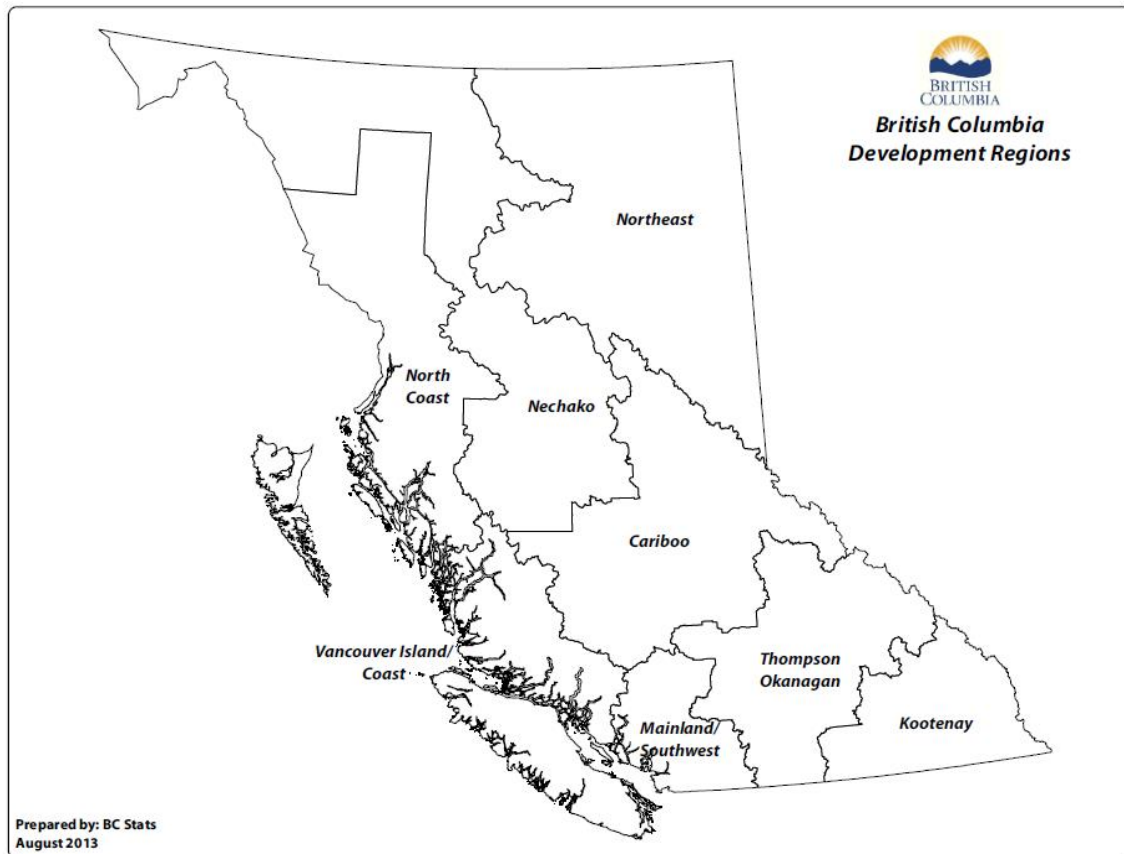
Figure 10.   Map of British Columbia Regions.
Adapted from British Columbia Statistics 2013.

No discussed projects occurred in the Kootenay or Nechako Regions. The fewest number of projects took place in the Northeast Region (one project). Two projects occurred in both the North Coast and Cariboo Regions, three projects took place in the Vancouver Island/Coast Region, and four projects occurred in the Thompson Okanagan Region. Finally, 13 projects took place in the Mainland/Southwest Region (Figure 10). Although the project locations could have been divided into even smaller regions, these eight regions provide ample information to understand where the projects occurred while allowing for cross-comparison. These data can provide a meaningful index to the frequency of community engagement in various regions, a topic that I discuss in Chapter 4.

To look at the number of archaeologists working on each project, I first divided archaeologists into students and professionals. I described student as "degree-seeker", to emphasize that the student was on the project as part of their schooling. Although students often work as consulting archaeologists, they do this as employees, not as students; I considered them as archaeologists not degree-seekers. I was not provided this information for two projects, so there are 27 projects for this category. There were an average of seven archaeologists per project, with a minimum of one and a maximum of 80, indicating that projects can be very different from one another. Moreover, as I asked participants to articulate how many archaeologists were working on the project, their definition sometimes embraced more than professional archaeologists.

There were an average of nine student archaeologists per project, with a minimum of zero and a maximum of 40. Six projects did not include students, and six projects had between one and five students. Thirteen projects had ten or more students. This diversity indicates the types of projects students participate in. Because I defined students as people doing the work as *part of their degree or studies*, this category does not include students working as archaeologists. Many consulting companies do employ students seasonally or part time, however, the students work for them as a job, not as part of their studies. With this in mind, consulting projects are unlikely to include students, whereas research projects will include a few graduate and undergraduate students. Field schools typically include many undergraduate students.

I organized projects into those that engaged with indigenous communities and those that engaged with non-indigenous communities. Twenty-five projects engaged with indigenous communities, whereas two projects engaged with non-indigenous communities. In addition, I did not receive this information for two projects, leaving a total of 27 projects.

For project authority, I wanted to know who held authority, or final decision-making, over each project. I organized responses into three categories: 1) Community; 2) Archaeologists, and 3) Archaeologist and Community. "Community" included projects in which all authority fell under the community, including local government, First Nations band's chief and council, land and resources offices, or specific community members (such as the chief or elders). "Archaeologists" included projects in which all authority fell

under the archaeologists involved, and can include several archaeologists or institutions (such as a university). "Archaeologist and Community" included projects in which authority was mixed between the archaeologists involved and the community. Fourteen projects fell under archaeologists' authority, whereas ten projects had mixed authority, and three projects fell under the communities' authority. In addition, I did not receive this information about two projects, leaving the total at 27.

After reviewing background information about the project, I asked participants to describe the project using the five attributes I had created. For each attribute, I asked the participant to rank it as either "not present," "low," "medium," or "high," and if s/he wished, to describe why s/he ranked it as such. The attributes are:

1. Degree of Community Support: What was the level of community support for the project? What was the level of community support for the specific archaeologists?;
2. Degree of Community Control: Was the community in control of designing the project goals/outcomes? Was the community in control of designing the project process/outcomes?;
3. Degree of Community Involvement: What was the level of personal participation by community members? What percentage of the community was aware of the project?;
4. Degree of Information Flow: Was there open communication and dialogue between the archaeologists and the community?;
5. Degree of Community/Archaeologist Needs Met: Were the needs to the community met? Were the needs of the archaeologists met?; and
6. In regards to these attributes, were there any significant compromises made?

Degree of Community Support

I first asked participants if the degree of *community support* for the project was a high, medium, low, or not present. I wanted the participant to define support on his/her own, as everyone has a different idea of what support it, and as the archaeologist was the one working on the project, his/her definition would be the best fit. *Degree of Community Support* meant different things in different projects, including financial, personal, and timely support. For example, in one project the community provided historical research for the project, as well as transportation for participants (Participant 5). In another project the community gave permission to do the project, and provided

free camping (Participant 9). In another project the community supported the project because they wanted to work with the participant (Participant 11). In addition, in one project the community adored the project, and fully supported it, but could not provide any funds or resources to help the project (Participant 13). *Degree of Community Support* was high in 72 percent of projects, medium in 14 percent, low in ten percent, and not present in four percent (Table 12).

Degree of Community Control

I asked participants if there was a high, medium, low, or not present degree of *community control* in designing the project. This included designing the project goals, outcomes, process, and results. *Degree of Community Control* was high in 41 percent of projects, medium in 28 percent of projects, low in 17 percent of projects, and not present in 12 percent of projects (Table 12).

Degree of Community Involvement

I asked participants if there was a high, medium, low, or not present degree of *community involvement* in the project. I wanted participants to share how community members participated in the project. *Degree of Community Involvement* was high in 45 percent of projects, 38 percent of projects, low in 14 percent of projects, and not present in three percent of projects (Table 12).

I also asked participants, to their best knowledge, what percentage of the community was aware of the project. As the participants were archaeologists working on the projects, they were not a part of the community and could therefore not provide a definitive answer. However, this question still provides an initial estimate of community knowledge. The average percentage of community awareness was 64 percent, with a minimum of zero percent, and a maximum of 100 percent. Five projects were not included, as the participants did not want to include that information.

Degree of Information Flow

I asked participants if there was a high, medium, low, or not present degree of *information flow* between the community and the archaeologists. I wanted to determine if there was communication between all participants, and if all project information was

shared between participants. *Degree of Information Flow* was high in 55 percent of projects, medium in 28 percent of projects, low in 14 percent of projects, and not present in three percent of projects (Table 12).

Degree of Community/Archaeologist Needs

I asked participants if there was a high, medium, low, or not present degree of *community needs met*, and if there was a high, medium, low, or not present degree of *archaeologist needs met*. *Degree of Community Needs* was high in 83 percent of projects, medium in 7 percent, low in zero of the projects, and not present in ten percent. *Degree of Archaeologist Needs* was high in 97 percent of the projects and medium in three percent (Table 12).

Table 12.   Attribute Results by Percentage.

Attribute	High	Medium	Low	Not Present
Degree of Community Support	72%	14%	10%	4%
Degree of Community Control	41%	28%	17%	12%
Degree of Community Involvement	45%	38%	14%	3%
Degree of Information Flow	55%	28%	14%	3%
Degree of Community Needs Met	83%	7%	0%	10%
Degree of Archaeologist Needs Met	97%	3%	0%	0%

I also asked the participants if they felt that they had to make any compromises when participating in the project. I did not define what a compromise was, but instead let them interpret the question on their own. No participants asked me for a definition of compromise. Again, this question was posed to the archaeologists only, not to the community. However, as this study looks at the question of engagement from the archaeologists' points of view, it is a fair question. Four out of the 29 projects (14 percent) encountered compromises. These compromises may not be negative, but merely an aspect of the project that was adjusted.

The four projects that did involve compromises deserve brief discussion. One archaeologist gave up his original research agenda and ambitions to ensure that the project was as collaborative as possible (Participant 1); another would have liked to do

more work with a community, but did not have the funds to stay longer (Participant 4); one would have liked to do more analysis of the results (for example, radiocarbon dating), but was again limited by funds (Participant 4); and finally, one archaeologist would have liked to be able to write more about the community, but did not have permission to (Participant 15). Although changing the research agenda may be considered a large compromise, the participant acknowledged that he knew that was something he would have to do from the onset of the project. Moreover, he did not consider it a major compromise but a necessary part of having a successful project (Participant 1). These examples indicate that some archaeologists want to engage with the community as much as possible and recognize their place in the project. However, they can be limited by resources, especially in field schools, where the only project funds may be students' tuition (Participant 4). In addition, there can be many other compromises not relating to community engagement or to the community. However, these types of compromises were not part of this question.

British Columbia Archaeology Reports

To gain more information on consulting projects, I also analyzed a sample of the British Columbia Archaeology Reports. To assess the fit of my sample, I looked at the number of reports per year. I took the number of total reports per year and compared it to the number of sample reports per year, looking at the ratio of each. As is evident in Figure 11, the ratio of sample reports and total reports are closer in some years than others. Nonetheless, my sample accurately illustrates the total reports closely enough to get a strong representation of the total report population. However, my sample is not large enough to indicate any trends over time. To provide an indication of a trend, I would have to ensure an accurate confidence interval for every year studied. Unfortunately, reading that many reports is beyond the scope of this study. In addition, the purpose of this study is not to indicate a trend, but to determine an initial picture of what is occurring in British Columbia.
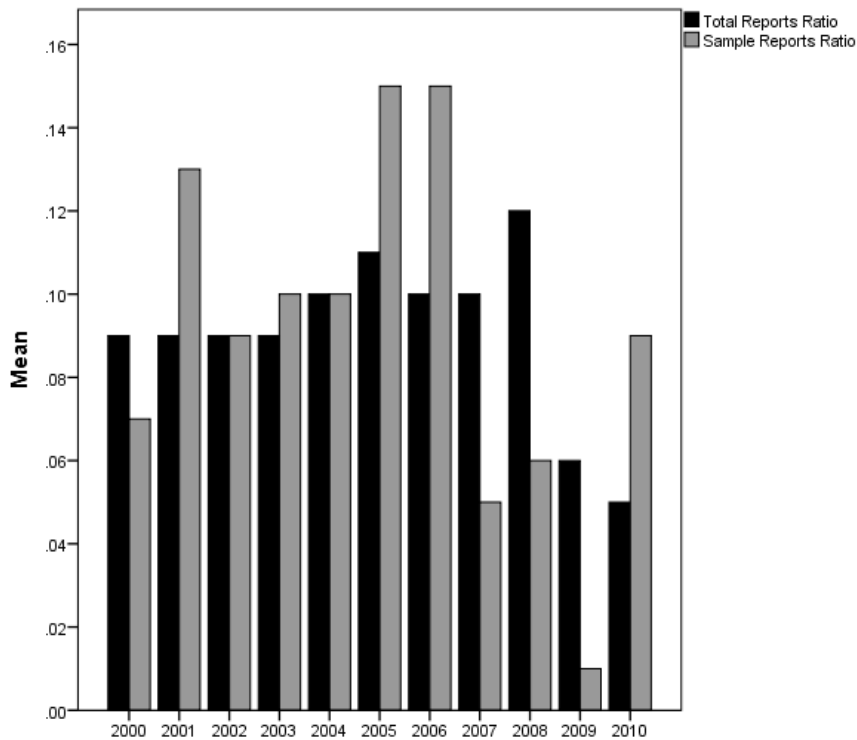
Figure 11.   Ratio between Total Reports and Sample Reports (by year).

As discussed in Chapter 2, I analyzed the sample of 100 reports by reading through each report to look for specific information. I created a set of variables that could be answered by yes/no, and read through each report to answer each variable. I expanded upon my list of variables several times, which meant going through the reports several times. This improved my confidence that the set of variables employed was mutually exclusive and exhaustive.

I used my set of variables to get at the same set of information as my attributes. As I was not directly interviewing the report authors, I could not ask the same types of questions (i.e., specific attributes). Since consulting projects are often very short in length and scope, it can be challenging to have a high degree of community engagement. Therefore, by using a different set of questions, I was able to more accurately assess my sample of consulting reports.

Background

Before analyzing the reports for my variables, I recorded background information about each report, including number of reports per year, report author, consulting company, and type of report.

There were a different number of reports for each year studied (2000–2010). The fewest number of reports was from 2009, with one report, and the greatest number of reports were from 2005 and 2006, with 15 reports each (Figure 12).
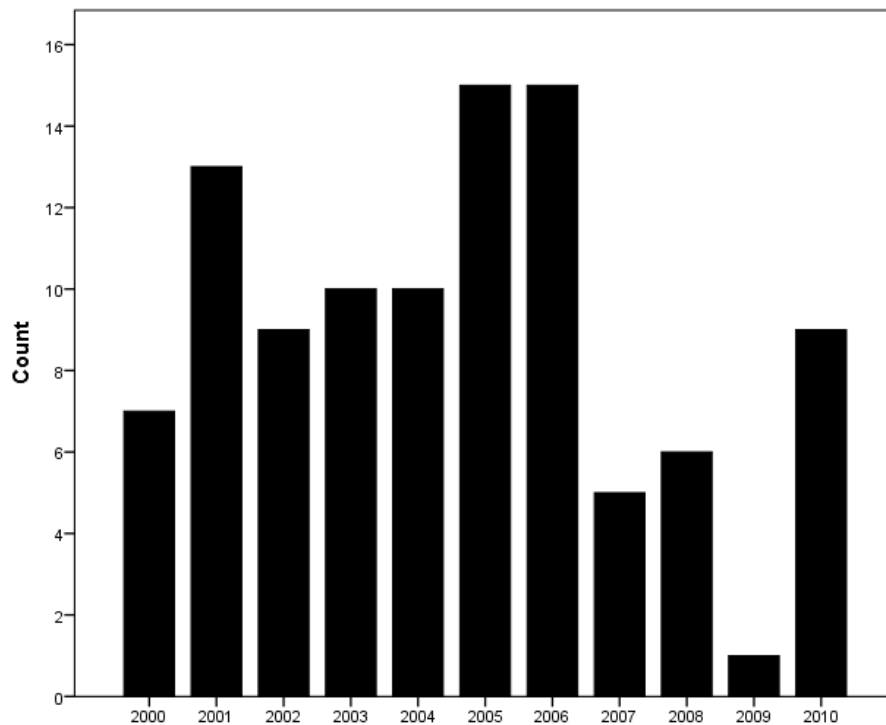
Figure 12.   *Number of Sample Reports (by year).*

The reports were from 36 different consulting firms (Table 13). Three companies represented 10 percent or more of the reports: Arcas, Golder, and IR Wilson (now known as Stantec) (BCAPA 2011b).

Table 13. **Consulting Firms Represented in Sample Reports, by Percentage.**

Consulting Firm	Percent
Aegis Archaeological Associates	1%
Altamira	2%
Antiquus	1%
Arcas	12%
Archaeo Research Ltd	1%
Archer CRM Partnership	1%
Archipelago Maritime Heritage	2%
Arrow Archaeology Ltd	3%
Arrowstone	3%
Baseline Archaeological Services Ltd	6%
Big Pine Heritage Consulting and Research Ltd	2%
Brown and Oakes Archaeology	1%
Chunta Resources Ltd	2%
Coast Interior Archaeology	1%
Cordillera Archaeology	2%
Creekside Resources Ltd	1%
Doug Brown	1%
Doug Brown, Nicole Oakes	1%
Ecofor	5%
Equinox	2%
Golder	10%
Heritage North Consulting Ltd	1%
IR Wilson Consultants	11%
Kleanza	1%
Landsong	3%
Leonard Ham	1%
Madrone Environmental Services	2%
Millenia	7%
Monty Mitchell	1%
Norcan Consulting	1%

Consulting Firm	Percent
Sandra Sauer	1%
Sheila Minni	1%
Shishalh	1%
Sites N Sounds Consulting	1%
Stó:lō Research and Resource Management Centre	3%
Terra Archaeology	5%

I also differentiated between the types of reports. There are different types of studies in British Columbia, which require different types of reports.

Overview studies, or Archaeological Overview Assessments (AOAs), determine the need for and scope of archaeological work required. Permits are not required for these studies but are often mentioned in AIA reports.

Field studies, or Archaeological Impact Assessments (AIAs), involve a field inspection (and often subsurface inspection). A permit is required, and a report must be sent to the Archaeology Branch. If any archaeological sites are found they must be recorded according to standards, and any artifacts must be given to a specified museum. If archaeological sites will be disturbed, a heritage investigation, or excavation, will occur. Excavation permits are required, as well as a report.

Finally, if ground-disturbing activities will occur in the boundaries of an archaeological site, a site alteration permit is required, as well as a report. These permits are issued by the Archaeological Branch, unless it is an oil and gas project, in which case the permit is issued by the Oil and Gas Commission (British Columbia Archaeology Branch 1998).

All of these types of reports appeared in my sample, as well as some reports for the inspection of known archaeological sites. The distribution was 85 AIA reports, 11 excavation-monitoring reports, one site alteration report, two inspection of known site reports, and one excavation report for a field school. As the excavation report was for a field school, and not a traditional consulting project, I chose to separate the report from

other excavation-monitoring reports. I also divided the reports into smaller categories, to understand the specifics of the reports (Table 14). The categories are:

- AIA for Forestry: Reports for forestry-related projects, including cut blocks, forest developments, and tree farms;
- AIA for Development: Reports for development-related projects, including residential subdivisions and business parks;
- AIA for Oil and Gas: Reports for oil- and gas-related projects, including pipelines;
- AIA for Road Upgrades: Reports for road-related projects, including building new roads and bridges and maintaining older roads; and
- AIA for Hydro Projects: Reports for hydro-related projects, including dams.

The rest of the AIA categories in the table are evident from their titles and need no further explanation. For Monitoring reports, I created two additional categories: sewer excavation and shoreline stabilization, which allowed me to break down the reports and as well as allowing for further analysis.

Table 14.   Report Categories, by Percentage.

Report Type	Percentage (*n*=100)
AIA for Forestry	29%
AIA for Development	27%
AIA for Oil and Gas Projects	10%
AIA for Road Upgrades	8%
AIA for Hydro Projects	4%
AIA for Gravel Pit	2%
AIA for Dyke Upgrades	1%
AIA for Environmental Cleanup	1%
AIA for Golf Course	1%
AIA for Mine Site	1%
AIA for Sewer Project	1%
Monitoring of Sewer Excavation	5%
Monitoring of Shoreline Stabilization	2%
Monitoring of Site Alteration	4%
Inspection of Known Sites	2%

Report Type	Percentage (*n*=100)
Site Alteration for Culturally Modified Trees	1%
Excavation at Historic Site	1%

I also organized the reports into the regions in which the projects took place. I used the same regions as in the interview results (Figure 10). The region with the most projects was Vancouver Island/Coast, with 29 reports. Mainland/Southwest had 25 projects, Northeast had 13 projects, Cariboo had 9 projects, Thompson Okanagan and Kootenay each had 7 reports, North Coast had 6 projects, and Nechako had 4 projects. I discuss these results in comparison to the interview results in Chapter 4.

Variables

I used 13 variables to analyze each report. For each variable, I read through the report until I could answer the variable by Yes or Unknown (Table 15). The variables describe all characteristics of community engagement that I found in the reports. Although more aspects of community engagement may exist in other reports, these 13 variables indicate all characteristics of community engagement in this sample.

The variables *First Nations Permitting System, Artifacts Sent to Community Museum*, and *Community Managed* emphasize aspects of First Nations control in consulting archaeology. First Nations permitting systems have been acknowledged by the Archaeology Branch since the 1990s, and several nations require archaeology projects to apply for a permit before working on their traditional territory (e.g., Stó:lō). When artifacts are found during a consulting project, they must be sent to a regulated museum (British Columbia Archaeology Branch 1998), some of which are First Nations managed. Some First Nations also take an active role in consulting archaeology by having their own consulting companies.

The variables *Successful Contact*, *Report Sent*, *Community Member on Crew*, *Further Consultation*, and *Formal Meeting* characterize actions and activities of community engagement in consulting archaeology. Although there could be a larger

range of activities relating to community engagement in consulting projects, these variables represent the extent of the activities discussed in the report sample.

The variables *Aboriginal Involvement Section* and *Statement on Consultation* represent specific sections in the reports relating to community engagement. Some reports had specific sections documenting the ways in which the First Nation community participated in the project. In addition, some reports included a specific statement on consultation.

Finally, the variables *Statement on Traditional Land Use* and *Human Remains Found* characterize additional information that I felt was valuable. Some reports had specific sections on traditional land use, mainly addressing that the project results were not intended to be used in a traditional land use study. Although this is not directly related to community engagement, I felt that it was an interesting component of the reports. In addition, some reports indicated that human remains were found during the project. I documented this variable as I was interested if other variables were affected by it. For example, if there were more formal meetings between the project archaeologists and the community when human remains were found. However, only four reports indicated that human remains were found, too low of a number to compare. However, I think it is important to note this variable.

Because I read the reports to determine if each variable was present or absent, the report had to explicitly mention each variable to be considered present. For example, for successful contact with the community, the report had to explicitly indicate that the community was contacted. Although the reports that did not explicitly indicate this *may have* contacted the community, as it was not written in the report, it was not included in this study. Therefore I indicate the percentage of reports that have no presence of each variable as "unknown," to emphasize my methods and requirements.

Table 15. ***Report Variables, by Percentage.***

Variable	Yes	Unknown
First Nations Permitting System	21%	79%
Nation Contacted	91%	9%
Report Sent to Nation	91%	9%
Response From Nation	82%	18%
First Nation Member on Crew	82%	18%
Further Consultation with Nation	31%	69%
Formal Meeting With Nation	19%	81%
Artifacts Sent to Nation Museum	1%	99%
Section on First Nation Involvement	28%	62%
Statement on Consultation	12%	88%
Statement on Land Claims	29%	71%
Nation Managed Project	13%	87%
Human Remains Found	4%	96%

First Nations Permitting System

Twenty-one (21 percent) reports indicated the use of a First Nations permitting system, as well as an Archaeology Branch permit. Some bands have additional permitting systems that archaeologists must apply for before working on their territory. The Archaeology Branch has acknowledged these additional permitting systems since the 1990s. For example, the Stó:lō have a permitting system through their lands and resource centre. All archaeologists must apply for a permit before working in Stó:lō territory (Stó:lō Nation 2006).

Successful Contact with Community/ies

Ninety-one (91 percent) reports indicated that they had contacted the First Nation on whose traditional territory they were working. The British Columbia Archaeology Branch guidelines specify that the First Nation must be contacted in most type of projects (British Columbia Archaeology Branch 1998). In the nine projects where contact did not occur, either it was not indicated in the report, or it was a type of project that did not require contact.

Report Sent to Community/ies

Ninety-one (91 percent) reports indicated that they had sent a copy of the final report to the First Nation on whose traditional territory they were working. The British Columbia Archaeology Branch specifies that the First Nation must be sent a report in most types of projects (British Columbia Archaeology Branch 1998). In the nine projects where the report was not sent to the community, either it was not indicated in the report, or it was a type of project that did not require submission of the report.

Response from Community/ies

Eighty-two (82 percent) reports indicated that the First Nation successfully responded to the consulting firm in some way. The 18 percent that did not either did not indicate it in the report, or the Nation did not respond.

Community Member on Crew

Eighty-two (82 percent) of the reports indicated that at least one First Nations member was on their field crew. This indicates that most projects that receive a community response also include community involvement.

Further Consultation

Thirty-one (31 percent) reports indicated that further consultation took place between the project archaeologists and the First Nation. Examples of further consultation included the community providing additional information or knowledge, elders visiting the project site, or a discussion of traditional knowledge and land use between project archaeologists and community members.

Formal Meeting/s with Community/ies

Nineteen (19 percent) reports indicated that a formal meeting took place between the archaeologists and the First Nation community. This constituted the report specifically mentioning a meeting between project archaeologists and specific community members. More reports could have had formal meetings but did not make mention of such meetings in the reports.

Artifacts Sent to Community Museum

One (1 percent) report indicated that artifacts from the project were sent to a First Nations managed museum. Other reports indicated that artifacts from the project were sent to other museums or university laboratories, but not First Nations managed museums.

Aboriginal Involvement Section

Twenty-eight (28 percent) reports had a specific section on First Nations involvement in the project. This included a *titled* section of the report that specifically discussed First Nations/Aboriginal involvement in the project.

Statement on Consultation

Twelve (12 percent) reports included a statement on consultation. These often occurred in the report introduction and often emphasized the difference between assistance and consultation. Below are two specific examples:

> "Although First Nations assistance was part of the study, the results of this study do not address traditional use nor does First Nations assistance constitute aboriginal consultation." (Clark 2001).

> "Readers are reminded that communications between _____ and representatives of the _____, whose asserted traditional territory includes the Project locality, do not constitute "consultation" as defined by that community, or as may be required be Provincial and Federal regulatory authorities in order to gain project approval." (Brolly 2006).

Statement on Traditional Land Use

Twenty-nine (29 percent) projects included a statement on traditional land or heritage issues. These statements most often indicated that the information discussed in the reports was not meant to be used for traditional land use studies. Two examples of such statements are:

> "These recommendations apply solely to physical archaeological evidence of past human activity and in no way attempt to encompass any traditional land use or heritage concerns of First Nations people with traditional territory in the study area." (Varsakis et al. 2011).

"It should be noted that the results of this study do not address traditional use. The study was conducted without prejudice to First Nations treaty negotiations, aboriginal rights or aboriginal title." (Grant 2010).

Community Managed

Thirteen (13 percent) reports were from projects that were at least partially managed by the First Nation, including First Nations-managed consulting companies. For example, some reports were written by a separate consulting company, but a First Nations-managed company assisted with the project.

Human Remains Found

Four (4 percent) reports indicated that human remains were found during the project.

Summary

This chapter presented the results of the interviews and reports analysis. I discussed the results of the interviews, detailing background information about the participants, their definitions of community engagement, and their project assessments. The participants assessed 29 projects, including eight consulting, 12 field schools, and nine research projects. The projects occurred throughout the province and included students and archaeologists. *Degree of Community Support* was high in 72 percent of projects, *Degree of Community Control* was high in 41 percent of projects, *Degree of Community Involvement* was high in 45 percent of projects, *Degree of Information Flow* was high in 55 percent of projects, *Degree of Community Needs* was high in 83 percent of projects, and *Degree of Archaeologist Needs* was high in 97 percent of projects.

To get more information about consulting projects, I analyzed a random sample of 100 British Columbia Archaeology Reports. I discussed the results of this analysis, including background information about each report. I discussed and described all 13 variables I used to analyze the reports. The variables identified that 91 percent of the reports identified that a final report was sent to the First Nation community, 82 percent of the reports identified that a response was received from the community, and that 82

percent of the reports had a community member on their field crew. In addition, 31 percent of the reports indicated that further consultation occurred with the community, and 28 percent of the reports included a specific section on First Nations involvement.

Chapter 4.

Community Engagement in British Columbia: Discussion and Conclusion

"Archaeologists in British Columbia need to embrace this potential by looking at new ways of stewardship, engaging in theoretical and ethical debates, and integrating and respecting Aboriginal perspectives, and accepting Aboriginal involvement and control in heritage stewardship. Indeed, the emergence of Ingenious and applied archaeologists in the province are indicative of the future direction of the discipline, and British Columbia has the potential of being at the leading edge of this new archaeology" [Klassen et al. 2009:228].

In this thesis I have tried to determine how, to what extent, and to what ends archaeologists and communities in British Columbia are working together. I addressed these questions by assessing individual archaeology projects through attributes or variables. Interview participants assessed their own projects using my set of five attributes. I also analyzed a sample of the BC archaeology reports using 13 variables.

This chapter provides a discussion of the interview and reports results. I discuss the interview participants and consulting firms that my data represents, as well as the regions the projects occurred in. I discuss how the interview participants defined community engagement, providing examples of their responses. I also discuss the results of the attributes and variables, emphasizing that some are more prominent than others. Finally, I provide concluding remarks about my research, discussing the limitations of my thesis as well as the information it provides to the discipline of archaeology.

Discussion

To discuss the results of the interviews and report analysis, I organize my discussion into the same categories as my results: 1) background information about the projects and reports; 2) definitions of community engagement; and 3) the attributes and variables used to assess project.

Background Information

The complementary methods of interviewing British Columbia archaeologists and analyzing British Columbia archaeology reports provided a meaningful assessment of British Columbia archaeology, including how archaeologists are engaging communities in their specific projects. The results of the interviews indicate that most British Columbia archaeologists participate in consulting, field schools, and research projects at some point during their educational and professional careers.

Some interview participants consider British Columbia a unique place to do archaeology. One participant noted that the choice to come to British Columbia to do archaeology was intentional, as British Columbia contained a higher level of community engagement and participation than where he was previously practicing archaeology (Participant 1). Another stated that British Columbia has the "greatest range of the good, the bad, and the ugly" (Participant 18). In addition, Participant 2 described that in some places outside of British Columbia community engagement with descendant communities cannot occur, as the descendant communities were forced to leave the area. The individual discussed earlier work in the United States in which the participant worked in a project where engagement with the descendant community was not possible, as the Native Americans (that were descendants of the project site) had been removed from the state in the 1800s.[15]

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[15] Although indigenous peoples in British Columbia were forced into reserves during the same time period, it was not as extensive as forcing all indigenous peoples out of the province.

Interview Participants

I interviewed 19 archaeologists working in British Columbia. Of these participants, one self-identified as indigenous, three were women and 16 were men. As I discussed in Chapter 2, this is not representative of archaeologists working in British Columbia. From a brief survey of the British Columbia Association of Professional Archaeologists website, there are 43 female and 48 male professional members listed. Although this is also not representative, as it does not include all archaeologists working in British Columbia, it does demonstrate that there is likely an almost equal ratio of men and women working as archaeologists in the province. As another example, of the 55 listed Simon Fraser Archaeology graduate students, 45 are women and 10 are men. Although not all of these students will continue to be British Columbia archaeologists, it is another indication that my sample is not representative of British Columbia archaeologists.

Therefore, why did I only interview three women? Although I contacted many more women, I was unable to set up interviews with them during my project timeline. This could indicate, among other things, that women working in archaeology are disproportionately busy, are less interested in academic matters, or have concerns about sharing information in interviews. It could also be indicative of the types of archaeologists I was interviewing. Eleven out of the 19 participants worked on mainly field schools or research projects, indicating that they worked out of academic institutions—either a university or college. There are fewer women represented in academic postings, especially in archaeology. Perhaps if I had been able to interview more consulting archaeologists, I could have targeted more women. Although it would have been beneficial to my research to interview a more equal ratio of men and women, and of non-indigenous and indigenous archaeologists, the timeline of my research prevented me from searching out more participants. Nonetheless, my study presents a good, if somewhat blurry 'snapshot' of community engagement in British Columbia.

Consulting Firms

As indicated in Table 14, 36 consulting companies produced the sampled reports. However, some interview participants voiced their frustration with the diminishing number of CRM firms, pointing out that more companies are amalgamating

(e.g., Participant 7). As my sample of the British Columbia Archaeology Reports is not large enough to indicate a trend over time, I cannot determine if this is true from my data. However, the British Columbia Association of Professional Archaeologists website lists only 19 active consulting firms, as opposed to the 36 present in my sample (BCAPA 2011b; Table 14). This apparent reduction in the number of companies is something to consider in my results because a smaller number of companies forces smaller companies to use the same standards as larger companies to stay in business (Participant 7), and therefore may reduce engagement or willingness to participate in surveys. However, it can also mean that levels of engagement are similar throughout different companies. Moreover, it may also indicate that certain companies are working in certain areas, building relationships with specific communities (Participant 17).

Regions

Consulting projects occur throughout the province. The reports I analyzed indicate that the majority (54 percent) of those projects occurred on the South Coast of the province, including Vancouver Island and the Lower Mainland (Table 16). This is also true of the projects discussed in the interviews, with 64 percent of projects discussed occurring in those areas (Table 16). As my interview participants could be biased towards the South Coast regions, the similarity with the sample reports indicates that more archaeology projects seem to take place in the South Coast regions.

Table 16.   Number of Sample Reports and Interview Projects per Region.

Region	Number of Reports (*n*=100)	% of Reports	Number of Projects from Interviews (*n*=25)	% of Projects from Interviews
Vancouver Island/ Coast	29	29%	3	12%
Mainland/ Southwest	25	25%	13	52%
Northeast	13	13%	1	4%
Cariboo	9	9%	2	8%
Thompson Okanagan	7	7%	4	16%
Kootenay	7	7%	0	0%
North Coast	6	6%	2	8%
Nechalko	4	4%	0	0%

My data suggest that most archaeology projects in British Columbia take place in the South Coast regions. To determine if the degree of community engagement was higher in these regions than the rest of the province, I compared the percentage of each attribute with a high degree in the South Coast regions versus all of the regions (Table 17). I also compared the percentage of positive variables in the South Coast regions versus all of the regions (Table 18).

Table 17.   Attribute Data Comparing South Coast Regions to all Regions.

Attribute	Region		
	Mainland/Southwest (*n*=13)	Vancouver Island/Coast (*n*=3)	Total Projects (*n*=29)
Degree of Community Support	77%	67%	72%
Degree of Community Control	46%	67%	41%
Degree of Community Involvement	38%	33%	45%
Degree of Information Flow	46%	67%	55%
Degree of Community Needs Met	85%	100%	83%
Degree of Archaeologist Needs Met	100%	100%	97%

Table 17 indicates that the percent of projects with a high degree for each attribute is relatively constant in both the Mainland/Southwest and Vancouver Island/Coast regions in comparison to the total projects. Even though Vancouver Island/Coast only had three projects for the interviews, the results are still relatively similar.

Table 18 also demonstrates that the percent of reports with positive results for each variable[16] is relatively constant in both the Mainland/Southwest and Vancouver Island/Coast regions in comparison to the total reports. Although there are some variables with some differences, these results indicate that the level of engagement is relatively constant throughout the province.

[16] This means that the variable is present in the report.

Table 18. *Variable Data Comparing South Coast Regions to all Regions.*

Variable	Region		
	Mainland/Southwest (*n*=25)	**Vancouver Island/Coast (*n*=29)**	**Total Projects (*n*=100)**
First Nations Permitting System	17%	3%	21%
Nation Contacted	92%	93%	91%
Report Sent to Nation	92%	90%	91%
Response From Nation	88%	90%	82%
First Nation Member on Crew	80%	90%	82%
Further Consultation with Nation	48%	28%	31%
Formal Meeting With Nation	36%	17%	19%
Artifacts Sent to Nation Museum	4%	0%	1%
Section on First Nation Involvement	44%	21%	28%
Statement on Consultation	8%	21%	12%
Statement on Traditional Land Use	28%	24%	29%
Nation Managed Project	32%	3%	13%
Human Remains Found	0%	14%	4%

Community Engagement

The results of my research indicate that there is some degree of community engagement in many British Columbia archaeology projects, and that most archaeologists contacted attempt to implement strategies of engagement in their projects. However, it is also important to discuss what archaeologists think about community engagement.

All interview participants acknowledged that community engagement is an important issue at present. All interviewees acknowledged that engagement is necessary and have engaged or attempted to engage with communities in the majority

of their projects, indicating that they recognize the importance of engagement even without policy or legislation. One issue expressed was that engagement can be very different depending on the community with which one is working. For example, Participant 13 acknowledged that rural engagement looks very different from engagement with a more urban community due to a lack of resources and access. The same participant also acknowledged that not all archaeologists enjoy engagement, but that they recognize it to be "a necessary part of the process."

Many participants acknowledged the difference between engagement and *meaningful* engagement, noting that not all archaeologists recognize the difference. For these participants, meaningful engagement includes providing the community opportunities to participate and control all aspects of the research project, and provide opportunities for capacity building. They argued that meaningful engagement can be challenging and frustrating, and can vary from project to project, but also that it can provide the opportunity for partnership, involvement, and long-lasting relationships. Participant 17 emphasized that to have this type of engagement, both parties have to go into the relationship with good faith and no preconceived notions, illustrating the importance of trust.

Some participants acknowledged that engagement is also different depending on the type and timeline of the project. For example, an academic archaeologist may participate in several multi-year projects with one community over the course of his/her career, providing the opportunity to build a very strong relationship with the community s/he works with. At the same time, a consulting archaeologist may work on many projects around the province during the course of a single field season. It can thus be much more challenging for consulting archaeologists to build the same level of relationships with communities. Moreover, it can be challenging for large consulting companies to demonstrate the importance of engagement to large clients: "They can't justify the benefit of engagement to huge clients giving out tons of money" (Participant 14). However, many consulting companies now will work primarily or exclusively in certain areas as a way to build connections with those communities (Participant 14).

Participants also described community engagement as characteristics similar to the attributes. Participant 1 described aspects of *Community Support* and *Community*

Control including that engagement requires "a symmetry between the perspectives of archaeologists and the descendant community's perspectives". In addition, participants emphasized that engagement should be "an equal partnership to design, implement, and determine the outcomes and objectives of a project" (Participant 18), and "should mean a full partnership" (Participant 8). Participant 8 also said that community engagement is asking the community "what can we do together?"—a statement illustrating evidence of *Community Support*, *Community Control*, and *Community Involvement*.

Participants also described aspects of *Information Flow*, including that community engagement involves a "full disclosure of information" (Participant 9). All project participants should be "communicating upfront and through the life of the project" (Participant 17). Participant 9 emphasized that this communication and dissemination of information should "occur in whatever media seem to work best for" the community.

Participants also emphasized that the community's needs and interests should be considered and were important to the success of the project. Community engagement should involve "doing archaeology in a way that actually benefits communities and doing something that communities are interested in" (Participant 10). There should be "community involvement in the project, participation in the research design, and reciprocal sharing" and the project should "contain training and employment for community members" (Participant 16). One participant summed this up as "doing work with communities where they're in the driver's seat" (Participant 11). Therefore these responses include characteristics of all the attributes, indicating that they are essential parts of community engagement.

The responses from all of the interview participants indicate that community engagement is different in every project. Although I did not ask participants why they engage with communities, it is evident that many archaeologists believe it to be an essential part of archaeology. Again, these answers represent a small sample of archaeologists working in British Columbia. This sample represents people who were willing to talk to me about community engagement. Therefore their responses may be more in-tune with current thinking and values surrounding community engagement. It would be a valuable exercise to compare these responses to those of the general archaeology community.

Attributes

The results of the interviews indicated that some attributes of engagement were more likely to be present in projects than others. As indicated in Table 13, *Degree of Archaeologist Needs Met* was high in 97 percent of the assessed projects, *Degree of Community Needs Met* was high in 83 percent of the projects, and *Degree of Community Support* was high in 72 percent of the projects.

To further analyze the effectiveness of each attribute, I created a radar graph of the 90th, 75th, and 50th percentiles of each attribute (Figure 13).[17] The three percentiles are plotted as three data points for each attribute, thus creating three shapes of ascending size. The 90th percentile is the solid inside line, the 75th percentile is the long-dashed middle line, and the 50th percentile is the dotted outside line. These data points indicate the effectiveness of each attribute, as well as the relationship between them.

As indicated in Figure 13, 90 percent of the projects (solid line) had a medium degree of *Community Needs Met*; a low degree of *Archaeologist Needs Met*, *Community Support*, *Community Involvement*, and *Information Flow. Degree of Community Control* was not present. Seventy-five percent of the projects (long-dashed line) had a high degree of *Community Needs Met, Archaeologist Needs Met,* and *Community Support*; a medium degree of *Community Involvement* and *Information Flow;* and a low degree of *Community Control.* Fifty percent of the projects (dotted line) had a high degree of *Information Flow, Community Needs Met, Archaeologist Needs Met,* and *Community Support;* and a medium degree of *Community Control and Community Involvement.*

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[17] Radar graphs plot multivariate data and are useful to display outliers and commonalities in ordinal data. The data points are linked together by a line, creating a shape (or shapes) within the graph. The outside of the graph represents the highest value and the middle represents the lowest. For example, in Figure 13 the middle point represents 'not present' whereas the outside of the graph represents 'high'.
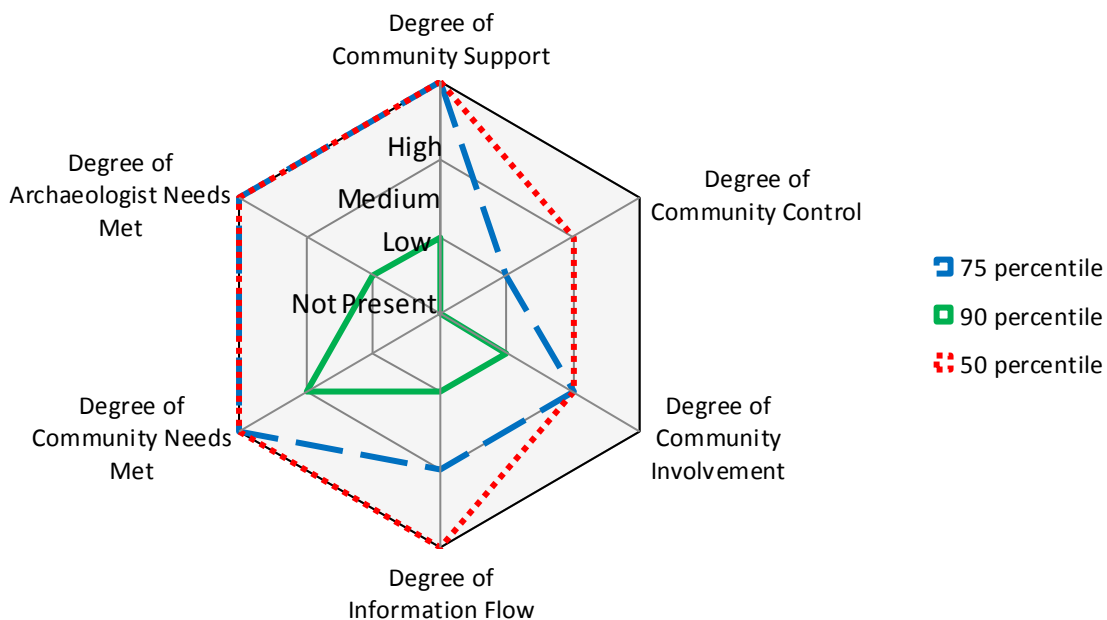
Figure 13. **Radar Graph Illustrating the Ninetieth, Seventy-Fifth, and Fiftieth Percentiles of Attributes.**

These results indicate what attributes are more likely to be present more often in a project. As *Degree of Community Support* is high for 75 percent of the projects, it is likely easier to implement this attribute in projects. However, for the community to have a high degree of support for the project, one would assume that other attributes would be present in the project. For example, it would seem strange for a high level of community support to be present, but for the needs to the community not to be met. These other attributes may not need to be at the same degree as community support, but should be present in some amount.

The *Degree of Community Control* is lower in comparison to *Support.* Seventy-five percent of projects either had a low or not present *Degree of Community Control.* However, many participants acknowledged that community control was not necessary for community engagement. If you have a strong relationship with the community, then there is a level of trust that does not always require control over the project. For example, Participant 15 described a project in which he was asked to do archaeological work for a community. Since the participant had worked with the community before, the

community trusted the individual to control and design the project; the participant acknowledged and followed their needs, and provided information to the community throughout the project.

Seventy-five percent of projects had at least a medium *Degree of Community Involvement*. Therefore *Community Involvement* is more present in projects than *Community Control*, but not as present as *Community Support*. *Community Involvement* can be influenced by many factors, not all of which are controlled by archaeologists. These factors can include available resources, community interests, location, and cultural concerns. However, effective involvement needs to be long lasting, and should build community capacity (Participant 16). Many participants indicated that they have tried to involve the community as much as possible but are restricted by community interests and time. For example, although community members may value the project, they may not be interested in directly participating (Participant 4), or the project may be in a remote location, making direct involvement challenging (Participant 6). Participants emphasized providing community members with education opportunities, including Resources Information Standards Committee (RISC) training (BCAPA 2011a; Participant 15). In addition, the community may dictate project involvement levels. For example, projects may deal with burials which are inappropriate for parts of the community to see. Therefore, involvement may be limited to those community members who are qualified and authorized to participate in the project (Participant 18).

Degree of Information Flow, *Degree of Community Needs Met*, and *Degree of Archaeologist Needs Met* are all medium to high in most projects. *Degree of Information Flow* is medium in 75 percent of projects and high in 50 percent of projects. *Degree of Community Needs Met* and *Degree of Archaeologist Needs Met* are both high in 75 percent of the projects. Therefore, like *Community Support*, these attributes seem to be easier to implement into projects. Several participants acknowledged that the only time that community needs were not met were when communities did not indicate any needs to begin with (Participant 16). Some participants felt uncomfortable with the question of community needs, as they did not want to speak for the community. The majority of participants indicated that their needs were met by getting to participate in archaeology and completing the project. Participants also indicated that they always tried to provide as much information to the community as possible. In fact, Participant 4 indicated that

the First Nation governmental procedures of the respective community restricted information flow, not the archaeologists. This individual was required to communicate through a facilitator, instead of directly to the band council. Although well-intentioned, the facilitator was a busy person, and the participant was never sure if the information actually made it to the band council.

As discussed in Chapter 1, community engagement in British Columbia is occurring without effective legislation. Figure 13 indicates that some aspects of engagement are more effective than others, in particular, *Degree of Community Support, Degree of Information Flow, Degree of Community Needs Met,* and *Degree of Archaeologist Needs Met.* Most archaeologists recognize the importance of these attributes and are more likely to utilize them in their projects. *Community Control* and *Community Involvement* are affected by many factors, and can be more challenging to implement, at least as indicated by my analysis. For example, in certain projects the community may not *want* to have control over parts of the project, as they may trust that the archaeologists know what to do. In addition, full community involvement is seldom possible and may not always be appropriate in a given project, as the project may involve material that some members of the community cannot see or interact with (Participant 18). By breaking down the type of engagement into these attributes, it is clear that each project will have different results and that it is important to treat each project as unique. However, by making sure that each attribute is addressed, archaeologists can provide the highest possible level of engagement.

Variables

The results of the report analysis also indicated that some variables are present in a higher percentage than others, and therefore are more likely to occur in consulting archaeology. The variables that occurred most often in the reports included: contacting the First Nation community, sending a report to the First Nation community, receiving a response from the First Nation community, and having a First Nation community member on the field crew (Table 19). Although these components do not represent all characteristics of community engagement, they are easy to implement and seem to occur in most types of consulting projects.

Table 19. ***More Prominent Aspects of Engagement in Consulting Projects.***

Variable	Yes	Unknown
Nation Contacted	91%	9%
Report Sent to Nation	91%	9%
Response From Nation	82%	18%
First Nation Member on Crew	82%	18%

The results of the sample report analysis indicated that other aspects of engagement were also present in some projects (Table 20). Some consulting projects were managed by the community itself. For this category, I included projects that were entirely managed by the community and those that were partially managed. For example, some projects included two participating consulting firms: one community managed and one outside firm. This suggests that many communities are interested in managing their resources, including archaeology, and are actively participating in CRM and heritage management.

Many reports had a specific section on First Nation involvement, specifying exactly how they involved and engaged community members (Table 20). This indicates that consulting firms recognize the importance of engagement and are actively trying to engage the communities on whose traditional lands they work.

Many reports also included statements on consultation and traditional land use (Table 20). Statements on consultation emphasized that although First Nations involvement occurred, the projects may not be considered consultative; indicating that consultation, and the different definitions it may represent, is acknowledged in consulting projects. Statements on traditional land use specified that the report conclusions were not detailed enough for use in traditional land issues. Although this was probably often added to the report for liability issues, it does suggest that consulting companies acknowledge land use studies.

Table 20.   *Other Aspects of Engagement for Consulting Projects.*

Variable	Yes	Unknown
Nation Managed Project	13%	87%
Section on First Nation Involvement	28%	62%
Statement on Consultation	12%	88%
Statement on Traditional Land Use	29%	71%

It is also essential to discuss the unknowns that these variables represent. As discussed in Chapter 2, I required each variable to be explicitly stated in the report to allow it to be present (indicated as "yes"). This allowed me to have absolute confidence that my data was representative of the reports, without creating false positives. However, what do the unknowns represent? In some cases, they could represent false negatives, such as in the 9% of projects that did not indicate that they contacted the community or sent a report to the community. In other cases, they present valuable information about engagement in consulting.

It is noteworthy that 69% of the reports indicated that they did not engage in further consultation with the community. Was this because the community did not require further consultation, or because the project did not require it? These unknowns could indicate that many consulting projects do not go beyond the minimum requirements for consultation, including contacting and sending a report to the community. Although some projects clearly do go past these minimums, the unknowns that this data set represents indicate that many do not.

Based on the results of the interviews and sample reports it is clear that community engagement does occur in all types of British Columbia archaeology projects and in all regions of the province. The results from the interview attributes and the report variables illustrate that some characteristics of community engagement are more prominent than others in archaeology projects, and are therefore potentially more effective (Figure 14). The attributes *Degree of Community Support*, *Degree of Information Flow*, *Degree of Community Needs Met*, and *Degree of Archaeologist Needs Met* seem to be easy to implement into projects. Contacting the First Nation community and including First Nation community members on the field crew are characteristics

prominent in consulting projects. In addition, some consulting projects (13 percent) are at least partially managed by the First Nations community.

These results indicate that archaeologists, including consulting archaeologists, are actively trying to engage communities. The limits of consulting projects (shorter time frame, resources, and scope of project) are indicative of the results, with fewer variables showing large positive results (Figure 14). However, it seems that archaeologists acknowledge that the future of British Columbia archaeology includes community engagement. The results of the reports indicate that consulting companies recognize that they are required to engage with communities, and that some companies go beyond the legislated requirements of consultation. Interview participants acknowledged that community engagement is an essential part of doing archaeology in British Columbia and is needed to survive as an archaeologist. Archaeologists want to be known as successful collaborators to maintain work opportunities in the province (Participant 17). Finally, archaeologists acknowledge that part of their role is to provide opportunities to communities, including employment opportunities, RISC training, and other forms of involvement (e.g., Participant 15).
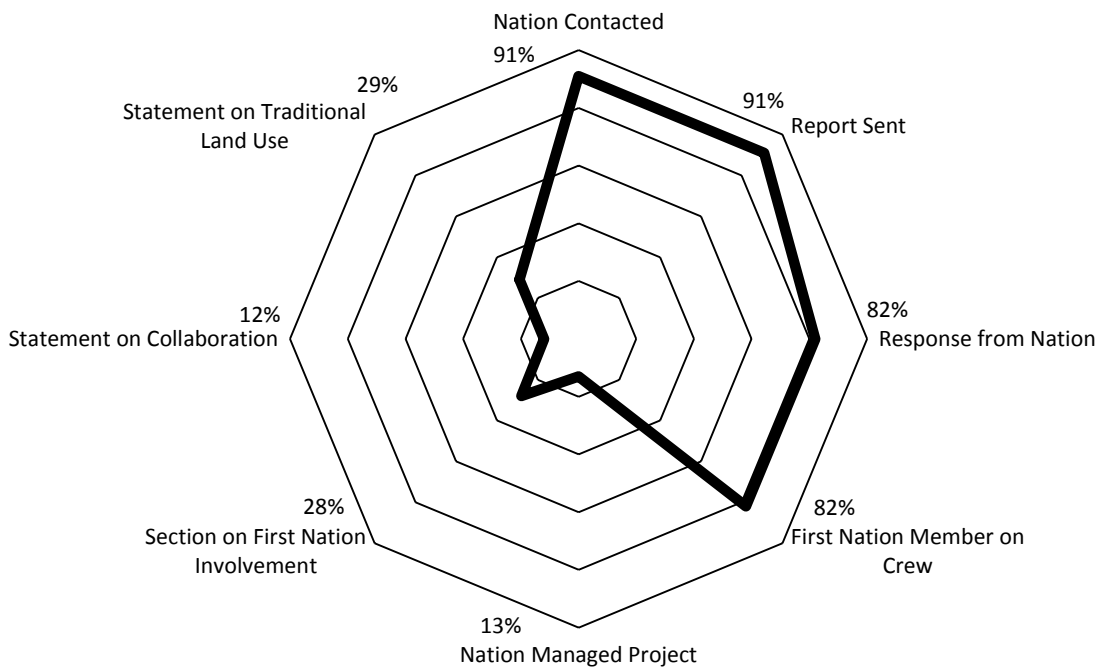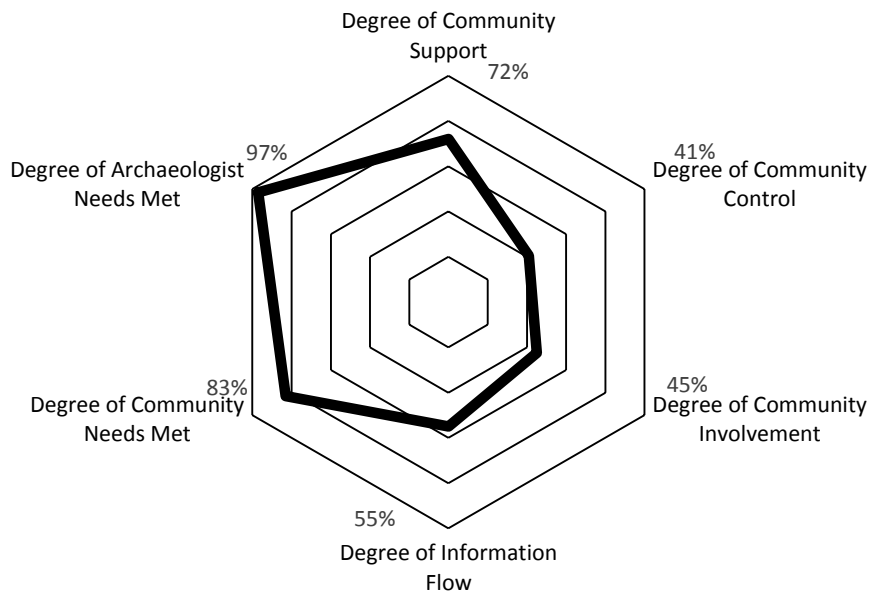
Figure 14. *Radar Graphs Comparing Community Engagement, as Based on Interview Attributes and Report Variables.*

Conclusion

Through this study I have attempted to understand how, to what extent, and to what ends archaeologists and descendant communities are working together in British Columbia. My thesis highlights the need to evaluate community engagement and "assess it in a more rigorous and methodological way" (Stottman 2014:194). I demonstrated that it is possible to assess community engagement using a set of attributes. Using these attributes to assess engagement implies a "serious additional labor to the process of doing archaeological research," but an addition that provides effective and long lasting engagement (Castañeda 2014:86). Nicholas argues that "archaeology requires constant input and direction for it to contribute in meaningful ways to contemporary society" (2014:149), and assessing the type and degree of community engagement in British Columbia is one way to provide that input.

This research was not without limitations, the largest of which was the audience it represents. I chose to study community engagement from only the archaeologists' perspectives, thus excluding at least half the picture—the communities' perspectives. Although it is important to grasp an archaeological perspective of community engagement, it is impossible to fully understand the issue without a community perspective. This study was primarily focused on gaining an initial view of what community engagement consists of in British Columbia at present, and therefore could make an adequate assessment of the issue without a community perspective. However, future studies cannot do this, and should include a community perspective. Future research would benefit by interviewing community members for their perspectives on engagement, as well as the field of archaeology in general. Moreover, it may also be necessary to change the attributes to better gauge community perspectives. Community members may not agree that my attributes represent all aspects of engagement and may require other attributes. It would be valuable to assess the value of my attributes from a community's perspective.

In addition to the lack of community perspective, my thesis only studied projects from 2000 to 2010. Again, this was done to look at what is occurring in British Columbia at present, as my goal was not to determine change over time. However, it would be beneficial to look farther back in time to earlier projects, to determine how they

compared to projects today. Future research would benefit by comparing projects from the 1990s and earlier to projects today.

Finally, this study had a very small sample size. I was only able to interview 19 archaeologists and analyze 100 reports. A larger sample size for both endeavours would provide more detailed results and could indicate more about community engagement in British Columbia. Future research would benefit by expanding the sample size, either by interviewing more people, or creating a broad survey.

Even with these limitations, my results indicate that community engagement is occurring and will continue to occur in British Columbia archaeology. Moreover, "engagement with indigenous and other descendant communities is on the rise not only in archaeology but also in … other disciplines, and this has implications for the research process, especially in academic contexts" (Nicholas 2014:147). The interview data indicate that archaeologists generally recognize the importance of engagement, and try to implement it in their projects. Archaeologists also recognize that to maintain employment opportunities in British Columbia, they need to provide effective community engagement in their projects (Participant 17). Effective, or meaningful, engagement includes the opportunity for partnership, involvement, long-lasting relationships, and requires all involved participants to go into the relationship with good faith and no preconceived notions, i.e., a high level of trust. Atalay et al. emphasize that "archaeologists must build upon foundations that uphold these essential attributes of good relations while fostering them in our engagements with communities" (2014:17).

My data demonstrate that some characteristics of engagement are more challenging to include in projects, including *community control* and *community involvement*. Although these attributes are affected by many factors, not all controlled by archaeologists, it is important that archaeologists provide effective community engagement through all attributes. Archaeologists can create strong relationships with communities by giving back to the community, especially through employment, education, and dissemination of information. However, it is essential to recognize that a "community's provision of field laborers, cooks, launderers, and house cleaners for archaeological projects should not be confused with a collaborative community of practice in which community members and archaeologists share in the design,

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execution, and benefits of research" (Clauss 2014:34). Archaeologists must listen to the needs to the community, and acknowledge that they "must willingly become an instrument, and your discipline must become a means to a community's ends" (Clauss 2014:39).

The report data indicate that most consulting archaeologists are engaging with communities in some fashion, but it can be challenging to reach the same level of engagement as in other types of projects. However, it is essential that consulting archaeologists provide effective engagement in their projects, as 80 percent of archaeologists now work in CRM context in Canada and the United States (La Salle and Hutchings 2012; Welch and Ferris 2014:101). This "rise and overwhelming dominance of commercial archaeology has changed the face and fabric of archaeological practice" (Welch and Ferris 2014:101). The very nature of consulting projects can be a challenging situation for engagement, as consultants can work on hundreds of projects each season, making it hard to build relationships with communities. However, many consulting firms now work exclusively in certain areas, which can enable them to build connections with specific communities (Participant 14). In addition, more communities are actively participating in CRM, with more consulting projects managed by First Nations communities. For these improvements to increase, developers and other CRM clients need to acknowledge that community engagement is an essential part of consulting projects. As it can be challenging for consultants to "justify the benefit of engagement to huge clients giving out tons of money" (Participant 14), consulting archaeology is not going to change until clients recognize the importance of engagement. Public opinion of archaeology also matters, as "these days, public opinion and associated politics, rather than moral principles or legal opinions, determine the outcomes of most activist campaigns" (Welch and Ferris 2014:107). John Welch and Neal Ferris emphasize that consulting archaeologists need to "leave the egotism and the profit- and status-driven motivations to the opposition. Use their hubris to crush them and showcase the virtue of opposition" (Welch and Ferris:107). If we can "infuse CRM and other forms of applied practice with the ideas about activism, advocacy, and expert witness testimony that are incubating in academic discourse", we can ensure that community engagement becomes and continues to be an essential aspect of consulting archaeology (Ferguson 2014:249).

Is Community Engagement Beneficial to Archaeology?

This thesis has discussed the legal, ethical, and relational benefits and requirements of consultation. I have provided evidence to determine what community engagement in British Columbia consists of, where it occurs and whom it occurs with. I have shown that it is possible to assess community engagement, and moreover, assess it without participating in the projects.

Community engagement occurs in archaeology for many reasons. As I discussed in Chapter 1, consultation is a legal and professional requirement. British Columbia archaeologists are legally obligated to consult with communities, an overarching reason to why community engagement occurs in archaeology. However, there are other reasons for why community engagement is present, and present in levels above what legislation requires.

In my interviews two archaeologists acknowledged that community engagement helps them learn more about the past (Participants 4; 19). It is a form of research that provides an in-depth picture of the ethnohistory of the province, and provides archaeologists with more information about deep time than they would receive without community support.

Community engagement also provides information to indigenous communities. It aids them in their own knowledge collection, and helps them learn more about their history. In British Columbia, collaborative efforts have provided First Nations bands with the information they need to create land use and territorial plans (Participant 14).

Community engagement allows archaeologists to continue to work in British Columbia. In my interviews some archaeologists acknowledged that community engagement has helped them to become better researchers and form long-lasting relationships with communities (e.g., Participants 4, 7, 9, and 19). These work practices and relationships allow archaeologists to be known as "good collaborators" and maintain archaeological work in the province. Participants recognized that they need to be seen as good collaborators to maintain contracts and projects in the province, for First Nations and other stakeholders would not work with them otherwise (e.g., Participant 7, 14, 17).

However, although community engagement exists for these and other reasons, does it actually benefit archaeology? I argue that community engagement benefits the discipline of archaeology. *Effective* engagement breaks down barriers between researcher and research subject, and includes descendant and steward communities in the process of archaeology. When community engagement is effective, it "can change the roles we *still* play in perpetuating systemic inequality, and to relinquish control over the engine of research entirely" (La Salle 2010:416).

Community engagement also helps us recognize the differences between heritage and archaeology. Heritage is dependent upon people's concern, interest, or attention to the tangible and intangible legacies of previous generations. Laurajane Smith suggests that "the process or moment of heritage is shown to be potentially critically active and self-conscious, through which people can negotiate identity and the values and meaning that underlie that, but through which they also challenge and attempt to redefine their position or 'place' in the world around them" (2006:7). As John Welch et al. suggest, people carry (or fail to carry) heritage forward in time (2011a:83). Archaeology requires heritage to exist, as without the heritage values placed on archaeological objects, archaeology would be meaningless and lack community and broader public support (Welch et al. 2011a:107). Community engagement allows archaeologists to recognize subaltern ideas of heritage, and to acknowledge the people attached to heritage.

However, if archaeologists want effective community engagement to continue, it is essential that the next generation of archaeologists are taught to effectively engage with communities. British Columbia has many archaeology programs at universities and colleges.[18] These programs are successful at teaching archaeology, and reflect the interest in the discipline. However, although students are taught archaeology, perhaps they are not taught how to engage with communities. Archaeology students should be taught about the issue of community engagement and current endeavours, so that they can effectively collaborate with communities after graduation. Future archaeologists

[18] Post-secondary archaeology programs in Greater Vancouver include UBC, SFU, Capilano University, Kwantlen Polytechnic University, Douglas College, and Langara College.

working in this province, and around the world, need to be able to effectively collaborate with communities. As T.J. Ferguson emphasizes,

> We need to train students on how to conduct collaborative archaeology in an ethical manner, and we need to support our activist colleagues in their work during all stages of their careers, whether that work be in CRM of academia. We need to appropriately value and recognize the results of transformative archaeologists in both commercial archaeology and the university tenure process. If we do this, archaeologists working toward beneficial social and environmental change by providing services relevant to the needs of indigenous and local communities can help make the world a better place for everyone [2014:249].

By providing better training in community engagement to all British Columbia archaeology students, we can ensure that the next generation of archaeologists are aware of this issue, and have the tools and know how to work effectively with descendant and steward communities. As I have explained, community engagement is beneficial to archaeology and will remain a part of archaeological research. To ensure that *effective* engagement continues to be a part of British Columbia archaeology, we will have to educate the next generation of archaeologists to effectively engage with communities.

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    2009   Best Cultural Heritage Stewardship Practices by and for the White Mountain
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    2014   "We Have Met the Enemy and He is Us": Transforming Archaeology through
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        Rains Clauss, Randall H. McGuire, and John R. Welch, pp. 91–114. Left Coast
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    2011b Assessing Collaboration with the Sliammon First Nation in a Community-
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    2010   A Database of Unauthorized Heritage Site Alterations. *The Midden* 43(1):2–3.

Wondolleck, Julia M. and Steven Lewis Yaffee
    2000   *Making Collaboration Work: Lessons from Innovation in Natural Resource
        Management.* Island Press, Washington, D.C.

World Archaeological Congress Council
    1990   First Code of Ethics. Electronic document,
        http://www.worldarchaeologicalcongress.org/about-wac/codes-of-ethics,
        accessed April 19, 2013.

Appendices

Appendix A

List of *Canadian Journal of Archaeology* and *American Antiquity* Articles

Canadian Journal of Archaeology Articles

Beattie, Owen, Brian Apland, Erik W. Blake, James A. Cosgrove, Sarah Gaunt, Sheila Greer, Alexander P. Mackie, Kjerstin E. Mackie, Dan Straathof, Valerie Thorp, and Peter M. Troffe
    2000   The Kwäday Dän Ts'ichi Discovery From a Glacier in British Columbia. *Canadian Journal of Archaeology* 24(1-2):129–147.

Budhwa, Rick
    2005   An Alternate Model for First Nations Involvement in Resource Management Archaeology. *Canadian Journal of Archaeology* 29(1):20–45.

Cybulski, Jerome S., Alan D. McMillan, Ripan S. Malhi, Brian M. Kemp, Harold Harry, and Scott Cousins
    2007   The Big Bar Lake Burial: Middle Period Human Remains from the Canadian Plateau. *Canadian Journal of Archaeology* 31(1):55–78.

Fedjie, Daryl W., Ian D. Sumpter, and John R. Southon
    2009   Sea-levels and Archaeology in the Gulf Islands National Park Reserve. *Canadian Journal of Archaeology* 33(2):234–253.

Friesen, T. Max, and Andrew M. Stewart
    2004   Variation in Subsistence Among Inland Inuit: Zooarchaeology of Two Sites on the Kazan River, Nunavut. *Canadian Journal of Archaeology* 28(1):32–50.

Grier, Colin, Patrick Dolan, Kelly Derr, and Eric McLay
    2009   Assessing Sea Level Changes in the Southern Gulf Islands of British Columbia Using Archaeological Data from Coastal Spit Locations. *Canadian Journal of Archaeology* 33(2):254–280.

Hickok, Andrew W., William White A. (Xalemath), Kim Recalma-Clutesi, Steven R. Hamm, and Hayley E. Kanipe
    2010   Mortuary Evidence of Coast Salish Shamanism? *Canadian Journal of Archaeology* 34(2):240–264.

Hoppa, Robert D., Laura Allingham, Kevin Brownlee, Linda Larcombe, and Gregory Monks
    2005   An Analysis of Two Late Archaic Burials from Manitoba: The Eriksdale Site (EfLl-1). *Canadian Journal of Archaeology* 29(2):234–266.

Kristmanson, Helen
2004   The Application of X-Ray Fluorescence Analysis to Archaeological Samples: A Case Study from Newfoundland and Cape Breton Island. *Canadian Journal of Archaeology* 28(2):342–352.

Lepofsky, Dana, Teresa Trost, and Jesse Morin
2007   Coast Salish Interaction: A View from the Inlets. *Canadian Journal of Archaeology* 31(2):190–223.

Lyons, Natasha, Peter Dawson, Matthew Walls, Donald Uluadluak, Louis Angalik, Mark Kalluak, Philip Kigusiutuak, Luke Kiniksi, Joe Karetak, and Luke Suluk
2010   Person, Place, Memory, Thing: How Inuit Elders are Informing Archaeological Practice in the Canadian North. *Canadian Journal of Archaeology* 34(1):1–31.

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2007   Sourcing Archaeobotanical Remains: Taphonomic Insights from a Midden Analysis on Haida Gwaii, British Columbia. *Canadian Journal of Archaeology* 31(1):28–54.

Magne, Martin P. R., and Michael A. Klassen
2002   A Possible Fluteplayer Pictograph Site Near Exshaw, Alberta. *Canadian Journal of Archaeology* 26(1):1–24.

Martindale, Andrew, and Irena Jurakic
2004   Northern Tsimshian Elderberry Use in the Late Pre-Contact to Post-Contact Era. *Canadian Journal of Archaeology* 28(2):254–280.

McMillan, Alan D., Iain McKechnie, Denis E. St. Claire, and S. Gay Frederick
2008   Exploring Variability in Maritime Resource Use on the Northwest Coast: A Case Study from Barkley Sound, Western Vancouver Island. *Canadian Journal of Archaeology* 32(2):214–238.

Monks, Gregory G.
2006   The Fauna from Ma'acoah (DfSi-5), Vancouver Island, British Columbia: An Interpretive Summary. *Canadian Journal of Archaeology* 30(2):272–301.

Morrin, Jesse
2004   Cutting Edges and Salmon Skin: Variation in Salmon Processing Technology on the Northwest Coast. *Canadian Journal of Archaeology* 28(2):281–318.

Nicholson, B.A., and Don Wiseman
2007   Introduction to Building a Contextual Milieu: Interdisciplinary Modeling and Theoretical Perspectives from the SCAPE Project. *Canadian Journal of Archaeology* 31(3):1–9.

Prince, Paul
2005   Fish Weirs, Salmon Productivity, and Village Settlement in an Upper Skeena River Tributary, British Columbia. *Canadian Journal of Archaeology* 29(1):68–87.

Robertson, David A., and Ronald F. Williamson
    2003   The Archaeology of the Dunsmore Site: 15th-Century Community Transformations in Southern Ontario. *Canadian Journal of Archaeology* 27(1):1–61.

Southon, John, and Daryl Fedje
    2003   A Post-Glacial Record of ^{14}C Reservoir Ages for the British Columbia Coast. *Canadian Journal of Archaeology* 27(1):95–111.

Wittke, Karen L., Brian Hayden, and Marie-Ange Lauwerys
    2004   A Coiled Basket Fragment and Other Organic Artifacts from the Keatley Creek Site, British Columbia. *Canadian Journal of Archaeology* 28(1):144–150.

American Antiquity Articles

Bird, Douglas W., Rebecca Bliege Bird, and Brian F. Codding
    2009   In Pursuit of Mobile Prey: Martu Hunting Strategies and Archaeofaunal Interpretation. *American Antiquity* 74(1):3–29.

Coltrain, Joan Brenner, and Steven W. Leavitt
    2002   Climate and Diet in Fremont Prehistory: Economic Variability and Abandonment of Maize Agriculture in the Great Salt Lake Basin. *American Antiquity* 67(3):453–485.

Ermerson, Thomas E., Randall E. Hughes, Mary R. Hynes, and Sarah U. Wisseman
    2003   The Sourcing and Interpretation of Cahokia-Style Figurines in the Trans-Mississippi South and Southeast. *American Antiquity* 68(2):287–313.

Gamble, Lynn H., Phillip L. Walker, and Glenn S. Russell
    2001   An Inegrative Approach to Mortuary Analysis: Social and Symbolic Dimensions of Chumash Burial Practices. *American Antiquity* 66(2):185–212.

Gremillion, Kristen J., Jason Windingstad, and Sarah C. Sherwood
    2008   Forest Opening, Habitat Use, and Food Production on the Cumberland Plateau, Kentucky: Adaptive Flexibility in Marginal Settings. *American Antiquity* 73(3):387–411.

Harmon, James M., Mark P. Leone, Stephen D. Prince, and Marcia Snyder
    2006   Lidar for Archaeological Landscape Analysis: A Case Study of Two Eighteenth-Century Maryland Plantation Sites. *American Antiquity* 71(4):649–670.

Kintigh, Keith W., Donna M. Glowacki, and Deborah L. Huntley
    2004   Long-Term Settlement History and the Emergence of Towns in the Zuni Area. *American Antiquity* 69(3):432–456.

Lepofsky, Dana, David M. Schaepe, Anthony P. Graesch, Michael Lenert, Patricia Omerod, Keith Thor Carlson, Jeanne E. Arnold, Michael Blake, Patrick Moore, and John J. Clague
   2009   Exploring Stó:lō Coast Salish Interaction and Identity in Ancient Houses and Settlements in the Fraser Valley, British Columbia. *American Antiquity* 74(4):595–626.

Mills, Barbara
   2007   Performing the Feast: Visual Display and Suprahousehold Commensalism in the Puebloan Southwest. *American Antiquity* 72(2):210–239.

Morrin, Jesse
   2010   Ritual Architecture in Prehistoric Complex Huntergatherer Communities: A Potential Example from Keatley Creek, on the Canadian Plateau. *American Antiquity* 75(3):599–625.

Pretiss, Anna Maria, Guy Cross, Thomas A. Foor, Mathew Hogan, Dirk Markle, and David S. Clarke
   2008   Evolution of a Late Prehistoric Winter Village on the Interior Plateau of British Columbia: Geophysical Investigations, Radiocarbon Dating, and Spatial Analysis of the Bridge River Site. *American Antiquity* 73(1):59–81.

Schaepe, David M.
   2006   Rock Fortifications: Archaeological Insights Into Precontact Warfare and Sociopolitical Organization Among the Stó:lō of the Lower Fraser River Valley. *American Antiquity* 71(4):671–705.

Schurr, Mark R.
   2010   Archaeological Indices of Resistance: Diversity in the Removal Period Potawatomi of the Western Great Lakes. *American Antiquity* 75(1):44–60.

Silliman, Stephen W.
   2009   Change and Continuity, Practice and Memory: Native American Persistence in Colonial New England. *American Antiquity* 74(2):211–230.

Wells, E. Christian, Glen E. Rice, and John C. Ravesloot
   2004   Peopling Landscapes between Villages in the Middle Gila River Valley of Central Arizona. *American Antiquity* 69(4):627–652.

Wonderley, Anthony
   2005   Effigy Pipes, Diplomacy, and Myth: Exploring Interaction between St. Lawrence Iroquoians and Eastern Iroquois in New York State. *American Antiquity* 70(2):211–240.

Appendix B

List of Sample Reports (organized by permit number)

Permits issued in 2010

Varsakis, Rena, Steven Hamm, and Simon P. Kaltenrieder
2011   *Archaeological Investigations Various Terasen Gas Developments Greater Vancouver Area, B.C.* Submitted to the British Columbia Archaeology Branch,, Permit 2010-0022. Report on File with the Archaeology Branch, Victoria, B.C.

Thiesson, Vashti
2011   *3355 Beach Drive: Archaeological Impact Assessment.* Submitted to the British Columbia Archaeology Branch, Permit 2010-0028. Report on File with the Archaeology Branch, Victoria, B.C.

Brendzy, Cara
2011   *Archaeological Inventory and Impact Assessment of Jones Lake Reservoir.* Submitted to the British Columbia Archaeology Branch, Permit 2010-0044. Report on File with the Archaeology Branch, Victoria, B.C.

Gray, Brendan, and Duncan McLaren
2010   *Final Report for an Archaeological Impact Assessment for the Proposed Re-route of Florence Lake Service Road, Stage Watershed, British Columbia.* Submitted to the British Columbia Archaeology Branch, Permit 2010-0061. Report on File with the Archaeology Branch, Victoria, B.C.

Willows, Erin
2010   *Archaeological Impact Assessment 3140 Humber Road, Oak Bay, BC.* Submitted to the British Columbia Archaeology Branch, Permit 2010-0157. Report on File with the Archaeology Branch, Victoria, B.C.

Grant, Owen
2010   *Site Alteration Report for Newcastle Island Site DhRx-6.* Submitted to the British Columbia Archaeology Branch, Permit 2010-0257. Report on File with the Archaeology Branch, Victoria, B.C.

Eldridge, Morley
2011   *JUB Lagoons Dyke Upgrade Project: Archaeological Impact Assessment.* Submitted to the British Columbia Archaeology Branch, Permit 2010-0365. Report on File with the Archaeology Branch, Victoria, B.C.

Wood, Barry P.
2010   *Fairmont Hot Springs: Archaeological Impact Assessment, Final Report.* Submitted to the British Columbia Archaeology Branch, Permit 2010-0397. Report on File with the Archaeology Branch, Victoria, B.C.

Baillaut, Jean-Jaques

2011   *Final Report for Site Alterations to GdSb-5.* Submitted to the British Columbia
        Archaeology Branch, Permit 2010-0450. Report on File with the Archaeology
        Branch, Victoria, B.C.

Permits Issued in 2009

Hamm, Leonard

2009   *Archaeological Investigation, 1546 Beach Grove Road, Delta (Tsawassen),
        B.C.* Submitted to the British Columbia Archaeology Branch, Permit 2009-0271.
        Report on File with the Archaeology Branch, Victoria, B.C.

Permits Issued in 2008

Marshall, Amanda

2010   *Final Report on Site Alterations Within Cutblock 214311, Archaeological Site
        GgTf-1, Kalum Forest District.* Submitted to the British Columbia Archaeology
        Branch, Permit 2008-009. Report on File with the Archaeology Branch, Victoria,
        B.C.

Ball, Bruce F., Jeffery G. Johnston, Kimberly Jankuta, Kristin Soucey, and Kim Statham

2009   *Archaeological Impact Assessments, 2008 Forestry Developments, Central
        Cariboo Forest District, British Columbia Timber Sales, Williams Lake, B.C.: Final
        Report.* Submitted to the British Columbia Archaeology Branch, Permit 2008-080.
        Report on File with the Archaeology Branch, Victoria, B.C.

Engisch, Chris, Aaron Bible, Heather Pratt, Stephanie Dawe, and Brian Endo

2010   *Final Report for the Archaeological Impact Assessment of the Red Chris Mine
        Project, Northwest B.C.* Submitted to the British Columbia Archaeology Branch,
        Permit 2008-0221. Report on File with the Archaeology Branch, Victoria, B.C.

Baillaut, Jean-Jaques

2009   *Final Report for Archaeological Investigations in the Fort St. James Forest
        District.* Submitted to the British Columbia Archaeology Branch, Permit 2008-
        0237. Report on File with the Archaeology Branch, Victoria, B.C.

Beyak, Tari

2009   *Northern Health Authority Proposed Fort St John Healthcare Campus
        Archaeological Impact Assessment.* Submitted to the British Columbia
        Archaeology Branch, Permit 2008-0325. Report on File with the Archaeology
        Branch, Victoria, B.C.

Willows, Erin, Kristina Bowie, and Rebecca Wigen

2012   *Archaeological Impact Assessment, Archaeological Data Recovering and
        Monitoring, DeRu-36, 525 Towner Road, North Saanich, B.C.* Submitted to the
        British Columbia Archaeology Branch, Permit 2008-0454. Report on File with the
        Archaeology Branch, Victoria, B.C.

Permits Issued in 2007

Paquin, Todd, and Joel Kinzie
2008   *Final Archaeological Impact Assessment Report on Proposed Highway 97 Upgrades Between Winfield and Oyama, B.C.* Submitted to the British Columbia Archaeology Branch, Permit 2007-002. Report on File with the Archaeology Branch, Victoria, B.C.

McLaren, Duncan, Richard Bolton, John Maxwell, and Neil Borecky
2008   *Report for an Arhaeological Inventory and Impact Assessment for the Klinaklini River Hydro Electric Generation Project.* Submitted to the British Columbia Archaeology Branch, Permit 2007-241. Report on File with the Archaeology Branch, Victoria, B.C.

Simonsen, Bjorn, Lea McNabb, and Monty Mitchell
2010   *Archaeological Impact Assessment of the Tranquille on the Lake Property, Kamloops, B.C.* Submitted to the British Columbia Archaeology Branch, Permit 2007-0274. Report on File with the Archaeology Branch, Victoria, B.C.

Pawlowski, Drew
2008   *207 Hart Road, View Royal, B.C.: An Archaeological Impact Assessment.* Submitted to the British Columbia Archaeology Branch, Permit 2007-433. Report on File with the Archaeology Branch, Victoria, B.C.

Hall, Dave, and Jonathan Sheppard
2008   *Archaeological Impact Assessment of Onni's Proposed Golden Ears Business Park at 11177 and 11191 Harris Road, Pitt Meadows.* Submitted to the British Columbia Archaeology Branch, Permit 2007-439. Report on File with the Archaeology Branch, Victoria, B.C.

Permits Issued in 2006

Kamp, Sarah, and Robert Milward
2007   *Proposed Subdivision along the Chilko River, Chilcotin Forest District, British Columbia: Archaeological Impact Assessment.* Submitted to the British Columbia Archaeology Branch, Permit 2006-079. Report on File with the Archaeology Branch, Victoria, B.C.

Wood, Barry P.
2006   *Site Alteration Permit: Gold Bay South Site/DgPt-31: Final Report.* Submitted to the British Columbia Archaeology Branch, Permit 2006-083. Report on File with the Archaeology Branch, Victoria, B.C.

Hammond, Joanne, and Mike Rousseau
2006   *An Archaeological Inventory and Impact Assessment of a Proposed Gravel Pit in the NW Corner of DL1295, Squamish-Lillooet Regional District, Lillooet, B.C.* Submitted to the British Columbia Archaeology Branch, Permit 2006-142. Report on File with the Archaeology Branch, Victoria, B.C.

Gillespie, Torill, and Marlowe Kennedy
    2010   *Proposed Forestry Developments within the Quesnel Forest District: Archaeological Impact Assessment.* Submitted to the British Columbia Archaeology Branch, Permit 2006-0206. Report on File with the Archaeology Branch, Victoria, B.C.

Buford, Aidan, and Melanie Hill
    2007   *Archaeological Impact Assessment of Various Forestry Developments within the Peace Forest District-NE B.C.* Submitted to the British Columbia Archaeology Branch, Permit 2006-210. Report on File with the Archaeology Branch, Victoria, B.C.

Harrison, Paul, and Remi Farvacque
    2011   *Archaeological Impact Assessment of Proposed Ministry of Transportation and Infrastructure Developments in NE B.C.* Submitted to the British Columbia Archaeology Branch, Permit 2006-236. Report on File with the Archaeology Branch, Victoria, B.C.

Oakes, Nicole and Doug Brown
    2008   *Final Report on Archaeological Impact Assessments Conducted for Various Forestry Proponents in the Chilliwack Forest District.* Submitted to the British Columbia Archaeology Branch, Permit 2006-272. Report on File with the Archaeology Branch, Victoria, B.C.

Nicholls, Nicole, Shauna Huculak, and Bonnie Campbell
    2008   *Archaeological Impact Assessment Bear Mountain Development, Langford, B.C.* Submitted to the British Columbia Archaeology Branch, Permit 2006-285. Report on File with the Archaeology Branch, Victoria, B.C.

Stafford, Jim
    2006   *Nimpkish Lake & Beaver Cove, Vancouver Island, Archaeological Impact Assessment of Blocks BC 108 & 109.* Submitted to the British Columbia Archaeology Branch, Permit 2006-293. Report on File with the Archaeology Branch, Victoria, B.C.

Dawe, Stephanie
    2009   *Final Letter Report: Site Alteration, Culturally Modified Tree Archaeological Sites DkSo-59 – 64; within Block H50, TFL 19, Campbell River Forest District.* Submitted to the British Columbia Archaeology Branch, Permit 2006-0310. Report on File with the Archaeology Branch, Victoria, B.C.

McKnight, Sean, and Beth Hrychuck
    2006   *Archaeological Impact Assessment, Final Report, Husky Oil Operations Limited National Energy Board Pipeline Right of Way from Husky Satellite Site (b-99-H, 94-I-8), to the British Columbia/Alberta Border.* Submitted to the British Columbia Archaeology Branch, Permit 2006-367. Report on File with the Archaeology Branch, Victoria, B.C.

Nicholls, Nicole, and Ben Hjermstad
    2006   *Archaeological Impact Assessment of the Spencer Road Interchange, Langford, BC.* Submitted to the British Columbia Archaeology Branch, Permit 2006-0374. Report on File with the Archaeology Branch, Victoria, B.C.

Willows, Erin, Andrew Hickok, and Rebecca Wigen
    2008   *Archaeological Monitoring and Excavation DiSc 26, Memorial Golf Course Clubhouse, Qualicum Beach, B.C.* Submitted to the British Columbia Archaeology Branch, Permit 2006-384. Report on File with the Archaeology Branch, Victoria, B.C.

Pawlowski, Drew
    2007   *Emergency Stabilization Archaeological Monitoring: DcRu-42, Portage Park.* Submitted to the British Columbia Archaeology Branch, Permit 2006-406. Report on File with the Archaeology Branch, Victoria, B.C.

Weathers, Beth, Mikael Larsson, and Jennifer Nord
    2006   *Archaeological Excavation and Monitoring DdRu 18, Eventide Road Outfall, North Saanich, B.C.* Submitted to the British Columbia Archaeology Branch, Permit 2006-444. Report on File with the Archaeology Branch, Victoria, B.C.

Permits Issued in 2005

Schaepe, David
    2005   *Archaeological Impact Assessment for Tamihi Logging: TSL A20542, Chart 106, Blocks 2002 and 2007, Ford Mountain, Chilliwack River Watershed, B.C.* Submitted to the British Columbia Archaeology Branch, Permit 2005-53. Report on File with the Archaeology Branch, Victoria, B.C.

Dodd, Chris, Jessica Ruskin, and Peter Vigneault
    2009   *Peace River & Northern Rockies Regional Districts: Archaeological Impact Assessments.* Submitted to the British Columbia Archaeology Branch, Permit 2005-087. Report on File with the Archaeology Branch, Victoria, B.C.

Hall, David, and Peter Johansen
    2006   *Archaeological Impact Assessments of B.C. Timber Sales' TFL 41, Blocks 3, 4, 5, 6, and 8, the Eagle Creek Mainline, and the Eagle Bay Log Sort and Log Dump, Eagle Bay Development Area; and Blocks 8, 9, 16, and 17, Heysham Creek Operating Area, Kalum Forest District.* Submitted to the British Columbia Archaeology Branch, Permit 2005-111. Report on File with the Archaeology Branch, Victoria, B.C.

Johnston, Jeff, Bruce F. Ball, and Kevin Johnston
    2006   *Final Report: Archaeological Impact Assessment Lot 1, Plan KAP70964, D.L. 1593 Lillooet Land District at the East End of Anderson Lake.* Submitted to the British Columbia Archaeology Branch, Permit 2005-189. Report on File with the Archaeology Branch, Victoria, B.C.

Engisch, Chris, Aaron Bible, Darcy Mathews, and Dee Cullon
    2008   *Final Report for The Archaeological Impact Assessment of the Mount Klappan Coal Project, Northwest BC*. Submitted to the British Columbia Archaeology Branch, Permit 2005-286. Report on File with the Archaeology Branch, Victoria, B.C.

Abbas, Rizwaan, and Heather Myles
    2005   *Wedler Engineering Proposed Residential Subdivision on the West Slope of Promontory Heights, East of Vedder Road and North of the Vedder/Chilliwack River, in the City of Chilliwack, British Columbia: Morton Road Subdivision AIA*. Submitted to the British Columbia Archaeology Branch, Permit 2005-295. Report on File with the Archaeology Branch, Victoria, B.C.

Permits Issued in 2004

Wilson, I.R., Becky Wigen, and Margaret Rogers
    2004   *Archaeological Column Sample Excavation DiSe 7, Deep Bay Parking Lot, Deep Bay, B.C*. Submitted to the British Columbia Archaeology Branch, Permit 2004-055. Report on File with the Archaeology Branch, Victoria, B.C.

Pratt, Heather
    2004   *Okeover Harbour Authority, Archaeological Impact Assessment*. Submitted to the British Columbia Archaeology Branch, Permit 2004-068. Report on File with the Archaeology Branch, Victoria, B.C.

Kamp, Sarah
    2006   *British Columbia Timber Sales Proposed Small Scale Salvage Block 5 Cascades Forest District, British Columbia, Archaeological Impact Assessment*. Submitted to the British Columbia Archaeology Branch, Permit 2004-139. Report on File with the Archaeology Branch, Victoria, B.C.

Brunsden, Jo, and Morely Eldridge
    2004   *Orca Sand & Gravel Project: Archaeological Impact Assessment*. Submitted to the British Columbia Archaeology Branch, Permit 2004-192. Report on File with the Archaeology Branch, Victoria, B.C.

Brolly, Richard P.
    2005   *4467 Belmont Avenue, Vancouver B.C., Archaeological Monitoring*. Submitted to the British Columbia Archaeology Branch, Permit 2004-254. Report on File with the Archaeology Branch, Victoria, B.C.

Gray, Nadine, Vanessa Huculiak, Amanda Marshall
    2004   *Final Report for Archaeological Impact Assessment of Proposed South Hazelton Water System Upgrade for the Kitimat-Stikine Regional District*. Submitted to the British Columbia Archaeology Branch, Permit 2004-283. Report on File with the Archaeology Branch, Victoria, B.C.

Cameron, Ian
    2004   *Archaeological Impact Assessment of 5186 Winskill Drive, Tsawwassen, B.C.*
    Submitted to the British Columbia Archaeology Branch, Permit 2004-304. Report
    on File with the Archaeology Branch, Victoria, B.C.

Kamp, Sarah
    2005   *Proposed Forestry Developments within the Kamloops Forest District,
    Archaeological Impact Assessment.* Submitted to the British Columbia
    Archaeology Branch, Permit 2004-309. Report on File with the Archaeology
    Branch, Victoria, B.C.

Mundigler, Chris
    2004   *Archaeological Monitoring of 9255 Lochside Drive, North Saanich, B.C.*
    Submitted to the British Columbia Archaeology Branch, Permit 2004-352. Report
    on File with the Archaeology Branch, Victoria, B.C.

Carelton, Chris
    2006   *Mackenzie Forest District: Archaeological Assessments.* Submitted to the
    British Columbia Archaeology Branch, Permit 2004-369. Report on File with the
    Archaeology Branch, Victoria, B.C.

Permits Issued in 2003

Bond, Shane
    2003   *Archaeological Inventory & Impact Assessment DeRu 160, 11200 Gullhaven
    Road, Sidney, B.C.* Submitted to the British Columbia Archaeology Branch,
    Permit 2003-113. Report on File with the Archaeology Branch, Victoria, B.C.

Pratt, Heather
    2003   *JCH Forestry, Block 1000 Archaeological Assessment Report.* Submitted to
    the British Columbia Archaeology Branch, Permit 2003-143. Report on File with
    the Archaeology Branch, Victoria, B.C.

Minni, Sheila
    2003   *Final Report: 8th Avenue Widening Project, Archaeological Impact
    Assessment.* Submitted to the British Columbia Archaeology Branch, Permit
    2003-171. Report on File with the Archaeology Branch, Victoria, B.C.

Franck, Ian
    2003   *Preliminary Field Reconnaissance and Archaeological Impact Assessment of
    2560 Pitt River Rd. & LMP 7676, Rem. 1,3, & 4, Port Coquitlam, British
    Columbia.* Submitted to the British Columbia Archaeology Branch, Permit 2003-
    194. Report on File with the Archaeology Branch, Victoria, B.C.

Brown, Doug, and Nicole Oakes
    2003   *Archaeological Impact Assessment of the Proposed Newgen Harrison
    Residential Development on Mt. Woodside near Agassiz, B.C.* Submitted to the
    British Columbia Archaeology Branch, Permit 2003-272. Report on File with the
    Archaeology Branch, Victoria, B.C.

Abbas, Rizwaan
2006   *Peace River & Fort Nelson-Liard Regional Districts: Archaeological Impact Assessments Permit Report*. Submitted to the British Columbia Archaeology Branch, Permit 2003-278. Report on File with the Archaeology Branch, Victoria, B.C.

Franck, Ian
2004   *Archaeological Impact Assessments of Proposed Timber Sales Licenses Conducted Within the Chilliwack Forest District in 2003*. Submitted to the British Columbia Archaeology Branch, Permit 2003-306. Report on File with the Archaeology Branch, Victoria, B.C.

Grant, Owen
2004   *Report for an Archaeological Impact Assessment of Boot Lagoon for Weyerhaeuser Company Limited*. Submitted to the British Columbia Archaeology Branch, Permit 2003-355. Report on File with the Archaeology Branch, Victoria, B.C.

Pegg, Brian
2004   *Report on Archaeological Impact Assessment of Proposed King Edward Bay Residential Development, Bowen Island, B.C.* Submitted to the British Columbia Archaeology Branch, Permit 2003-399. Report on File with the Archaeology Branch, Victoria, B.C.

Simonsen, Bjorn, and John Somogyi
2004   *Results of an Archaeological Impact Assessment Carried Out Within a Portion of Archaeological Site DgRw-34; Lot 28, PP. 824, Cedar Land District, Vancouver Island*. Submitted to the British Columbia Archaeology Branch, Permit 2003-406. Report on File with the Archaeology Branch, Victoria, B.C.

Anderson, Ewan
2003   *Peace River & Fort Nelson-Liard Regional Districts: Archaeological Impact Assessment Permit Report*. Submitted to the British Columbia Archaeology Branch, Permit 2002-100. Report on File with the Archaeology Branch, Victoria, B.C.

Brown, Doug
2002   *Report on Inspections of Select Archaeological Sites in the Eastern Fraser Valley*. Submitted to the British Columbia Archaeology Branch, Permit 2002-017. Report on File with the Archaeology Branch, Victoria, B.C.

Dady, Pete
2002   *9251 Lochside Drive, North Saanich, BC: Archaeological Monitoring of Sewer Service Line, Installation at DdRu-004*. Submitted to the British Columbia Archaeology Branch, Permit 2002-160. Report on File with the Archaeology Branch, Victoria, B.C.

Brolly, Richard, Nola Markey, Lea McNabb, and Michael Wilson
    2003   *Wei Southern Mainline Expansion: HRIA For the Alexandria – 150 Mile House – Savona Loops*. Submitted to the British Columbia Archaeology Branch, Permit 2007-178. Report on File with the Archaeology Branch, Victoria, B.C.

Green, Joanne
    2003   *Archaeological Impact Assessments Conducted Within the Quesnel Forest District in 2002*. Submitted to the British Columbia Archaeology Branch, Permit 2002-182. Report on File with the Archaeology Branch, Victoria, B.C.

Mason, Andrew
    2002   *Report on Archaeological Monitoring of Excavations Related to Utility Installations at 1206 Beach Grove Road, Tsawwassen, B.C.* Submitted to the British Columbia Archaeology Branch, Permit 2002-197. Report on File with the Archaeology Branch, Victoria, B.C.

Bailey, Jeff
    2003   *Report on Archaeological Impact Assessment, Proposed Residential Development, 17308 Coral Beach Road, Carr's Landing, BC*. Submitted to the British Columbia Archaeology Branch, Permit 2002-287. Report on File with the Archaeology Branch, Victoria, B.C.

Kamp, Sarah, and Dan Weinberger
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Appendix D

Interview Questions

Basic Info:

1. How long have you worked as an archaeologist?
2. How many projects have you participated in?
3. How long have you worked as an archaeologist *in BC*?
4. How many BC projects have you participated in?
5. For my research, I have grouped projects into three categories: consulting, field schools, and research. For all of the BC projects that you have participated in, what percentage was consulting, what percentage were field schools, and what percentage was research?

Community Engagement:

1. I want to get a sense of what archaeologists think about community engagement or collaboration (in archaeology). Can you please describe what community engagement in archaeology means to you?
2. Have you engaged with a descendant community in your archaeology projects?
3. What percentage of projects had *some* level of engagement?
4. Were these projects all with First Nations communities?

Attributes:

I have created a set of attributes to describe aspects of community engagement. I would like you to assess three different projects based on these attributes.

Background:

1. Was the project consulting, a field school, or research?
2. Where and when did the project take place?
3. How many archaeologists were involved?
4. How many degree-seekers (archaeology students) were involved?
5. Was the community you were working with First Nations?
6. Who held authority over the project?

Attributes: (For each attribute, could you please state if it was high, medium, low, or not present, and provide some details as to how it appeared)

1. Support: What was the level of community support for the project? What was the level of community support for the specific archaeologists?

2. Control: Was the community in control of designing the project goals/outcomes? Was the community in control of designing the project process/outcomes?

3. Involvement: What was the level of personal participation by community members? What percentage of the community was aware of the project?

4. Information Flow: Was there open communication and dialogue between the archaeologists and the community?

5. Needs: Were the needs to the community met? Were the needs of the archaeologists met?

6. Were there any significant compromises made?

7. Anything else you want to say?

Appendix E

Interview Consent Form

Examining Community-Engagement in Archaeology in British Columbia's Field Schools, Research, and Consulting Projects
Study Number 2013s0382

Consent Form

Principal Investigator:

Erin Hogg, MA Student, Department of Archaeology

Tel: ▨▨▨▨▨

Email: ▨▨▨▨▨

Faculty Supervisor:

John R. Welch, Associate Professor, Department of Archaeology

Tel: ▨▨▨▨▨

Email: ▨▨▨▨▨

This research study is being undertaken as part of Master of Arts degree. The results of this study will be part of a thesis, which will be public knowledge and located online and in the Simon Fraser University Library collections.

Simon Fraser University and Erin Hogg, the researcher conducting this study, subscribe to the ethical conduct of research and to the protection at all times of the interests, comfort, and safety of participants. This research is being conducted under permission of the Simon Fraser University Ethics Board. The chief concern of the Board is for the health, safety, and psychological well being of research participants.

Should you wish to obtain information about your rights as a participant in research, or about the responsibilities of researchers, or if you have any questions, concerns or complaints

about the manner in which you were treated in this study, please contact the associate director of the Office of Research Ethics, Dina Shafey, by email at dina_shafey@sfu.ca or by phone at 778-782-9631.

Your signature on this form will signify that you have received this document, reviewed all three pages of this document, considered the possible risks or benefits of this research study, received an adequate opportunity to consider the information in the documents describing the study, and that you voluntarily agree to participate in the study.

Purpose and goals of this study:

The purpose of this study is to describe and analyze engagement between archaeologists and descendant communities in British Columbia (BC). By examining individual archaeological projects in BC in terms of the levels of participation and power sharing this study will determine to what extent and to what ends archaeologists and communities are working together, and what that means for the future of archaeology in the province.

What the participants will be required to do:

Your participation in this study is being sought in your capacity as an archaeologist working in British Columbia. I am seeking your participation in an interview in which I will ask you open-ended questions about community engagement in archaeological projects that you have participated in. I will ask you to assess the level of engagement in a specific project using specific attributes of engagement. You may provide as much or as little detail as you want when describing projects, and do not have to provide any identifying information about the project. The interview will take approximately thirty minutes of your time.

This interview will be audio recorded, and then transcribed. The audio recording will be destroyed within a week of the interview, after a transcription has been made. All data will be kept in a locked storage cabinet, and will only be accessed by myself. Per university protocol, the transcriptions will be stored securely for two years after the study is complete.

Risks to the participant, third parties, or society:

There are no foreseen risks to you participating in this study.

Benefits of the study to the development of new knowledge:

This study will increase knowledge on how community-engagement occurs in BC, what it looks like, and what is more or less successful. This knowledge will allow archaeologists like yourself to better work with communities in the future.

Statement of Confidentiality:

If you request that your identity remain confidential, I will maintain confidentiality of your name and the contributions you have made within all documents produced that are related to this research study, to the extent allowed by the law. Please note that confidentiality cannot be guaranteed if interviews are conducted over the phone, email, or Skype, as they are unsecure mediums. Please choose one of the following:

☐ I would like my identity to remain confidential.
☐ I consent to my identity being used in this study.

All identifying information about the projects you discuss will be excluded from the project results. Please let me know if there is any additional information that cannot be made public.

Interview of employees about their company or agency:

You may be asked questions about your employer or the organization for which you work. Your organization has not been asked for approval of your participation in this study. Please check one of the following:

☐ Yes, you **may** ask me questions about my employer or organization that I work for.
☐ No, you **may not** ask me questions about my employer or organization that I work for.

Inclusion of names of participants in reports of the study:

Knowledge of your identity is not required, unless you consent to being contacted for future studies.

Contact of participants at a future time or use of the data in other studies:

The information you have contributed may be used in future studies:

☐ Yes, I **agree** to this information being used in future studies.
☐ No, I **do not agree** to this information being used in future studies.

These future studies may require future contact with you:

☐ Yes, I **agree** to future contact.
☐ No, I **do not agree** to future contact.

Contact information for future studies:

Email: _____

Study Results

You may obtain copies of the results of this study upon its completion by contacting Erin Hogg; Tel: ▓▓▓▓▓; email: ▓▓▓▓▓; or Dr. John R. Welch; Tel: ▓▓▓▓▓; email: ▓▓▓▓▓.

If you would like to be sent a copy of this thesis when it is completed (estimated date June 2014) please check the following box.

☐ Yes, please send me a copy of the completed thesis.

Acknowledgement of Participation

Having been asked to participate in the research study named above, I certify that I have read the procedures specified in this document (pages 1-3) describing this study. I understand the procedures to be used in this study and the personal risks to me in taking part in the study as described below.

Signature: _____

Date: _____

Participant Last Name: _____

Participant First Name: _____