

Table S1. Aims and scope of journals included in this analysis.

Journal	Aims and Scope
<u>World Archaeology</u>	<p>“<i>World Archaeology</i> was established specifically to deal with archaeology on a world-wide multiperiod basis... All papers adopt a broad comparative approach, looking at important issues on a global scale. The members of the editorial board and the advisory board represent a wide range of interests and expertise and this ensures that the papers published in <i>World Archaeology</i> cover a wide variety of subject areas.”</p>
<u>Antiquity</u>	<p>“<i>Antiquity</i> is an international, peer-reviewed journal of world archaeology... It has a global readership of archaeology professionals and the wider community; submissions should therefore emphasize the broader relevance of findings and present these in a concise and accessible format.”</p>
<u>Journal of Field Archaeology</u>	<p>“<i>The Journal of Field Archaeology</i> is published for professionals concerned with the interpretation of the archaeological record around the world. In addition to articles containing analyses of archaeological data from excavations, surveys, and laboratory research, the JFA publishes articles about archaeological heritage and ethics and the history of archaeology, technical and methodological studies.”</p>
<u>Journal of Anthropological Archaeology</u>	<p>“[T]he <i>Journal of Anthropological Archaeology</i> is devoted to the development of theory and, in a broad sense, methodology for the systematic and rigorous understanding of the organization, operation, and evolution of human societies. The discipline served by the journal is characterized by its goals and approach, not by geographical or temporal bounds. The data utilized or treated range from the earliest archaeological evidence for the emergence of human culture to historically documented societies and the contemporary observations of the ethnographer, ethnoarchaeologist, sociologist, or geographer. These subjects appear in the journal as examples of cultural organization, operation, and evolution, not as specific historical phenomena.”</p>
<u>Journal of Archaeological Method and Theory</u>	<p>The <i>Journal of Archaeological Method and Theory</i>, the leading journal in its field, presents original articles that address method- or theory-focused issues of current archaeological interest and represent significant explorations on the cutting edge of the discipline. The journal also welcomes topical syntheses that critically assess and integrate research on a specific subject in archaeological method or theory, as well as examinations of the history of archaeology. Written by experts, the articles benefit an international audience of archaeologists, students of archaeology, and practitioners of closely related disciplines.</p>
<u>Historical Archaeology</u>	<p>“<i>Historical Archaeology</i> is the scholarly journal of The Society for Historical Archaeology (SHA) and the leading journal in the study of the archaeology of the modern era. The journal publishes articles on a broad range of historic and archaeological areas of interests such as slavery, gender, race, ethnicity, social class, globalization, industry, landscapes, material culture, battlefields, and much more.”</p>
<u>International Journal of Historical Archaeology</u>	<p>“<i>International Journal of Historical Archaeology</i> is the first authoritative resource for scholarly research on this rapidly growing field. Articles - contributed by an international body of experts - contain current theoretical, methodological, and site-specific research. Exploring a wide-range of topics, articles focus on the post-1492 period and includes studies reaching into the Late Medieval period. In addition, the journal makes global connections between sites, regions, and continents.”</p>
<u>Journal of Contemporary Archaeology</u>	<p>“The <i>Journal of Contemporary Archaeology</i> is the first dedicated, international, peer-reviewed journal to explore archaeology’s specific contribution to understanding the present and recent past. It is concerned both with archaeologies of the contemporary world, defined temporally as belonging to the twentieth and early twenty-first centuries, as well as with reflections on the socio-political implications of doing archaeology in the contemporary world.”</p>

Table S2. Community archaeology articles published in journal sample, 2012-2021

Article Title	Authors	Journal	Year	Abstract
How community archaeology can make use of open data to achieve further its objectives	Nicole Beale	<i>World Archaeology</i>	2012	<p>This review paper begins with a discussion of the extent to which the expansion of the web has caused fundamental changes in the ways that communities are engaging with participatory events and of how technological developments are providing new platforms for communication. Accompanying these developments there have also been rapid changes in the make-up of communities, which in turn requires that we think differently about the nature of the community itself. This paper argues that the established methodological approaches of community archaeology must be reconsidered from the perspective of the web, so that we can better integrate online communication with current forms of community engagement. It focuses on the impact of open data on community archaeology's current methods for working with communities and concludes that the project-based approach to community archaeology and the traditional hierarchical structures of archaeological practice are no longer appropriate in the face of the open approaches to knowledge fostered by the web. The paper also discusses important issues that arise when integrating open data into community archaeology, including Open Data Commons licensing, the reuse of data and the re-contextualisation of legacy data.</p>
Communities and archaeology under the Soufriere Hills Volcano on Montserrat, West Indies	Krysta Ryzewski, John F. Cherry	<i>Journal of Field Archaeology</i>	2012 "	<p>The volcanically devastated landscape of Montserrat and its social fabric comprise what Maria calls a "traumascape" – a site of tragedy and catastrophe that is also a place of coping and resilience. How Montserradians engage with trauma is evident in how they remember their recent and historical pasts, and in how they are reinventing aspects of their heritage in order to sustain a distinctly Montserradian identity for the future. Such a process of coping presents challenges for conducting archaeology in collaboration with the community. In this article, we describe the experiences of a recently established project on the island (Survey and Landscape Archaeology on Montserrat) and discuss the potential for, and the obstacles involved in, developing longer-term, sustainable forms of collaboration between archaeologists and local Montserradian communities when facing the unusual circumstances of volcanic disaster and hazard.</p>
'I want to be provoked': public involvement in the development of the Northumberland Rock Art on Mobile Phones project	Aron Mazel, Areti Galani, Deborah Maxwell, Kate Sharpe	<i>World Archaeology</i>	2012	<p>Northumberland has a long history of public engagement surrounding its ancient rock-art. Recent advances in digital technologies have enabled archaeologists to enrich this engagement through the provision of open access to substantial rock-art datasets online. Building on these achievements, the Rock Art on Mobile Phones (RAMP) project allows Northumberland's countryside visitors to access <i>in situ</i> interpretation at three rock-art areas on their mobile phones. During the RAMP co-experience workshops it emerged that the key issues the public expected to be</p>

				addressed by the mobile interpretation included locating rock-art, the desire for ambiguity and speculation about rock-art, and connecting to the landscape. The paper discusses, on the one hand, how these themes were incorporated into RAMP's conceptual design and, on the other hand, how RAMP themes compare with the Audience Development Plan produced by the archaeologists who created an online database. We consider the implications of these findings for the development of open-access online resources and <i>in situ</i> public interpretation.
Native American Historical Archaeology and the Trope of Authenticity	Craig N. Cipolla	<i>Historical Archaeology</i>	2013	This essay argues that historical archaeology has the potential to complicate and challenge colonial narratives of authenticity, not only in the rich data that it collects and studies, but also in the ways in which it goes about collecting these data. Case studies from colonial New England exemplify the nuanced perspectives on native spirituality and community cohesion offered via historical archaeology. These complex and variegated archaeological histories have the potential to break the dichotomous tropes inherent in public understandings of colonialism. Recent historical archaeological research with the Brothertown Indian Nation also serves to demonstrate the ways in which critical, collaborative, and pragmatic approaches can challenge colonial narratives on a local scale.
Beyond the Battle: New Narratives at Monocacy National Battlefield	Megan Bailey	<i>Historical Archaeology</i>	2013	Long recognized as the site of an important Civil War battle, considerable energy has been invested in educating the public about Monocacy National Battlefield. In the past decade, archaeologists have pursued multiple research projects at Monocacy in order to expand interpretation of the site and provide broader context for the battle. Most recently, excavations were undertaken to explore the slave village associated with an 18th- and 19th-century plantation, L'Hermitage. Though the data have not yet been fully incorporated into Monocacy's interpretive materials, they form the basis of an alternative to the traditional battlefield narrative.
Reversing the Narrative of Hillbilly History: A Case Study Using Archaeology at Van Winkle's Mill in the Arkansas Ozarks	Jamie C. Brandon	<i>Historical Archaeology</i>	2013	One of the most powerful and pervasive narratives at work in the Arkansas Ozark Mountains is that of the "hillbilly." This narrative emphasizes ruralness, whiteness, and an antimodern attitude that both frames how the world sees the Ozarks and how Arkansans see themselves. Since 1997, archaeological investigations have been ongoing at Van Winkle's Mill, the site of a late-19th-century sawmill community in the Arkansas Ozarks. This multidisciplinary research endeavor has provided important information about the African diaspora in the Ozarks and also aided in the understanding of the industrialization and modernization of the region. Most importantly, it provided a platform for public history that may shed light on the processes of remembering and forgetting at work in Ozark history that have led to the proliferation of myths about the Ozark past and the erasure of a rich African American heritage in the region.

<p>A post-contact Aboriginal mortuary tree from southwestern Victoria, Australia</p>	<p>Thomas Richards, Catherine M. Bennett, Harry Webber</p>	<p><i>Journal of Field Archaeology</i></p>	<p>2013</p>	<p>Here we document the investigation of the first Australian Aboriginal mortuary tree found since the early 20th century and the first studied by archaeologists and Aboriginal traditional owners. In 2001, a landowner discovered Aboriginal skeletal remains inside a fallen, dead tree while evaluating the tree’s potential as firewood, leading to the investigation of the site. The tree was located near Moyston, in southwestern Victoria, in traditional Djab Wurrung country and held the partial skeletons of three Aboriginal individuals—two adults and a child. Clay pipe-stem wear on several teeth belonging to the two adults indicates that these remains were broadly contemporaneous secondary placements from the early post-contact period (ca. a.d. 1835–1845). Along with five additional mortuary trees within 30 km of the Moyston tree, this practice constitutes a previously unknown traditional mortuary pattern and contributes to our understanding of the complex mortuary behavior of the Aboriginal people of southwestern Victoria.</p>
<p>Conversations and Material Memories: Insights into Outback Household Practices at the Old Kinchega Homestead</p>	<p>Penelope Allison</p>	<p><i>Historical Archaeology</i></p>	<p>2014</p>	<p>Since 1996, the Kinchega Archaeological Research Project (KARP) has been conducting a household archaeology project at the late-19th- to mid-20th-century Old Kinchega Homestead in outback New South Wales, Australia. The research is driven by investigations of the homestead’s material remains, but interactions with the local community are providing oral and documentary evidence that play a significant role, both as a contextual framework and in steering the project’s research agenda. This article discusses how different people, and different types of interactions and processes involved in gathering personal histories throughout the project, are impacting the interpretative procedures used for investigating household consumption practices at Old Kinchega Homestead.</p>
<p>Toward a Methodology for the Use of Oral Sources in Historical Archaeology</p>	<p>Louise Tolson</p>	<p><i>Historical Archaeology</i></p>	<p>2014</p>	<p>Recent advances in the use of objects in memory studies and in reminiscence work demonstrate the potential for using objects in archaeological oral-history projects. It is proposed that an artifact-centered interview model provides a framework that is well suited for use in archaeological research. Observations from recent studies in the fields of historical archaeology and memory studies, alongside results from research ongoing at Newcastle University, have informed the development of an artifact-centered approach to oral-data collection. By recognizing that the fragmentary material uncovered through excavation is often unfamiliar to non-archaeologists, the artifact-centered approach uses complete “exemplar” objects to fill the interpretive gap between sherds in artifact bags and actual 19th-century domestic interiors. Results show that exemplar objects are powerful mnemonic aids, and interviews conducted with elderly working-class women in northeastern England demonstrate that it is possible to conduct interviews today that directly influence the interpretation of 19th-century archaeological material.</p>

<p>The Artifact as Interviewer: Experimenting with Oral History at the Ovenstone Miners' Cottages Site, Northumberland</p>	<p>Jane Webster, Louise Tolson, Richard Carlton</p>	<p><i>Historical Archaeology</i></p>	<p>2014</p>	<p>The authors introduce a new artifact-centered oral-history methodology and describe its use in interpreting finds from the 19th-century midden associated with a row of cottages at Ovenstone, Northumberland. The history of settlement and excavation at Ovenstone are described, and the evolution and development of the artifact-centered approach is explored. Four case studies are presented in order to illustrate some of the ways in which oral testimonies have informed the interpretation of artifacts from the Ovenstone midden. Each of these examples draws directly on the memories and experiences of community elders who were interviewed for the Ovenstone Project between 2009 and 2012.</p>
<p>Private property, public archaeology: resident communities as stakeholders in American archaeology</p>	<p>Alice P. Wright</p>	<p><i>World Archaeology</i></p>	<p>2015</p>	<p>In the United States, archaeological sites on private lands have few legal protections, and are thus at risk of damage or destruction. To alleviate these risks, archaeologists must engage thoughtfully with private property owners and develop strategies to promote site stewardship. In this article, I identify the <i>resident community</i> – those people who live on archaeological sites, regardless of their ancestral ties to those sites – as an important stakeholder in archaeology. Based on recent fieldwork experiences on a privately owned site in the south-eastern US, I discuss the unique challenges of engaging a resident community in archaeological research, and the potential of such engagement for fostering archaeological stewardship. Specifically, I use theories of place attachment derived from environmental psychology to explore how resident communities may be encouraged to empathize with and protect the archaeological records of past people.</p>
<p>Dystopian Archaeologies: the Implementation of the Logic of Capital in Heritage Management</p>	<p>Nicolas Zorzin</p>	<p><i>International Journal of Historical Archaeology</i></p>	<p>2015</p>	<p>Since the 1980s, privatisation of the archaeological sector mirrored its contextual political economy. After the financial crisis of 2008, and its devastating effects on the professional community, this system has been subject to more and more criticism. The aim of this paper is to demonstrate the highly problematic setup of privatised archaeology for practitioners, material culture, and the vast majority of the public. The archaeological systems in a number of countries, including Canada, Australia, and Japan are explored. A radical change from the dominant logic of capital, towards cooperative and collaborative alternatives, viable in the long-term, and relinked to people, in the present is suggested as a more feasible alternative.</p>
<p>Contract Archaeology and Indigenous Peoples: Reflections on the Brazilian Context</p>	<p>Fabiola Andréa Silva</p>	<p><i>International Journal of Historical Archaeology</i></p>	<p>2015</p>	<p>The Brazilian government economic development program has intensified the disrespect for indigenous peoples in Brazil. In reaction they are mobilizing to ensure their self-determination in managing their lands and cultural heritage. At this juncture the collaborative research with indigenous peoples has increased especially within the context of contract archaeology. I will examine how some of these researches have been performed and the context in which they operate. I will reflect on these practices with regard to the notion of collaboration in a context where</p>

				conflicts of interest are the reason of the archaeological research.
Do you even know what public archaeology is? Trends, theory, practice, ethics	Lorna-Jane Richardson and Jaime Almansa-Sanchez	<i>World Archaeology</i>	2015	Archaeology is a discipline influenced by emerging cultural trends, especially with regard to theoretical approaches to interpretation and practice. Public archaeology is a relatively young approach, still finding its feet, and loose definitions of it have opened the door to multiple perspectives and opportunities. When research agendas include the issue of public engagement, we need to approach our practices critically from the beginning, and consider the consequences of 'doing' public archaeology. Moving beyond an understanding of the theoretical backdrop to our work, we first need to situate our work socially, politically and economically. This article will bring necessary critique to some current trends in public archaeology, proposing that commitment to sustainability, inclusivity and ethics are the basis for a responsible practice.
We wanted to take real information: public engagement and regional survey at Petra, Jordan	Allison Mickel, Alex R. Knodell	<i>World Archaeology</i>	2015	Since 2010 the Brown University Petra Archaeological Project (BUPAP) has been conducting a diachronic regional survey of the landscape north of Petra. In 2013 the authors conducted ethnographic interviews with members of the local communities surrounding Petra, the Bdul and Ammarin Bedouin tribes of Umm Sayhun and Bayda. These interviews aimed to understand contemporary engagements with, and attitudes towards, a landscape that has overwhelmingly been valued for its archaeological and heritage resources. This article combines regional survey and ethnographic methodologies in order to construct complex, multivocal narratives about archaeological remains. We also suggest locally appropriate modes of advocacy that archaeologists might productively pursue at Petra. In particular the results of our project highlight the importance of integrating the historically underrepresented voices of local groups into dialogues concerning conservation, water management and tourism, as well as diachronic interpretations of landscapes.
Public archaeology, knowledge meetings and heritage ethics in southern Africa: an approach from Mozambique	Albino Jopela, Per Ditlef Fredriksen	<i>World Archaeology</i>	2015	What do researchers and heritage practitioners do when their concepts of place do not coincide with those held by local communities? Discussing a case study from Mozambique against its wider southern African backdrop, this article argues that professionals cannot overlook the fact that many rural communities in this part of Africa do their version of 'archaeology' by reconstructing the past via their ancestors. The primary focus is to establish a ground for epistemic levelling between 'scientific' and 'other' knowledges and an ensuing heritage ethics from which to articulate a set of key tenets for future engagements with local communities and public archaeology. In order to develop an approach that is inclusive and within the scope of 'a truly engaged archaeology', we explore the potential of encounters between different epistemologies, between those of professional practitioners and those of the public they engage with.

<p>Sitting in the gap: ethnoarchaeology, rock art and methodological openness</p>	<p>Liam M. Brady, Amanda Kearny</p>	<p><i>World Archaeology</i></p>	<p>2015</p>	<p>For close to six decades, ethnoarchaeology has studied the present to better understand the past. However, if understanding the past is paramount, then what of the wishes and interests of those with whom we collaborate in the present? This situation raises questions such as who is ethnoarchaeology for, and how might its outcomes be valuable to both researchers and collaborators? We address these issues by focusing on the space in which researchers operate, namely the 'gap' between archaeological and Indigenous conceptualizations of the world, and propose methodological openness to help achieve new ways of thinking about ethnoarchaeology. Drawing on our experiences conducting rock art research in Australia and the American Southwest, we describe the complexities that emerged during conversations with Yanyuwa and Zuni elders and how they have helped bridge the methodological 'gap' and enrich our research and understanding of rock art.</p>
<p>Conservation, community archaeology, and archaeological mediation at Songo Mnara, Tanzania</p>	<p>Stephanie Wynne-Jones, Jeffrey Fleisher</p>	<p><i>Journal of Field Archaeology</i></p>	<p>2015</p>	<p>During archaeological fieldwork at Songo Mnara, a UNESCO World Heritage Site on the southern Tanzanian coast, a storm caused the collapse of a graveyard's retaining wall. The process initiated by the rebuilding of that wall serves as a case study in addressing the dialogue among researchers, community members, and national and international organizations concerning heritage. During the process of rebuilding the wall, the Village Ruins Committee was called up by the Songo Mnara villagers as a community voice to speak with external stakeholders and to access perceived opportunities to work with UNESCO for financial reward. The committee led the rescue operation at the graveyard, yet was not always recognized as part of the process of conserving the site. In describing the tensions among the hierarchy of stakeholders at Songo Mnara, we explore the benefits and contradictions of international involvement with marginalized communities who might have multiple competing interests. Our study also speaks to good archaeological practice and the ways that we must seek to do community archaeology through recognizing the efforts of local groups who need to forge their own paths to collaboration. The case of Songo Mnara is an interesting example of how international heritage agendas, local historical memory and archaeological research can intersect to strengthen community ties to, and investment in, the monuments of the past.</p>
<p>Fifty Years On: History's Handmaiden? A Plea for Capital H History</p>	<p>Lynette Russell</p>	<p><i>Historical Archaeology</i></p>	<p>2016</p>	<p>This article considers the discipline of historical archaeology as it reaches its 50-year milestone. A call to integrate history and archaeology more closely and, in particular, to think about methods for exploring interdisciplinarity is proposed. Through the conceptual frameworks of hybridity and bricolage a material approach is discussed and suggestions offered for ways to integrate history and archaeology, and consider "Capital H History." With an Australian settler/colonial focus, the article ponders the relationships, similarities, and schisms between historical archaeology and</p>

				indigenous or community archaeology through a discussion of early European contact sites, artifacts, and conceptual categories. It is argued that the study of the past emerges from the intersection between words and things. Here, in the realm of the tangible and intangible, where images, artifacts, and ephemera all provide evidence of the past—a synthesized history is possible.
Transatlantic Currents: Exploring the Past, Present, and Future of Global Historical Archaeology	Audrey Horning	<i>Historical Archaeology</i>	2016	The past, present, and future of global historical archaeology is addressed first through a comparative analysis of the development of the discipline in North America and the British Isles, and second by a consideration of the recent expansion of interest around the world and particularly in postcolonial contexts. Drawing from a range of global case studies, it is argued that the most productive way forward for the discipline lies in its ability to engage productively with contemporary societal problems and global challenges in locally rooted and contingent ways.
Categories in Motion: Emerging Perspectives in the Archaeology of Postcolumbian Indigenous Communities	Kurt A. Jordan	<i>Historical Archaeology</i>	2016	This essay provides a personal and somewhat polemical assessment of recent developments in the historical archaeology of sites occupied by indigenous groups, and very tentatively predicts future trends. Three conceptual areas—holism, vantage point, and the social practice of archaeology—are identified as zones for future improvement. In terms of holism, greater empirical and analytical attention needs be paid to the full range of interacting parties, including both settler and indigenous interlocutors, in order to better understand processes of mutual influence. Vantage-point analysis can be used to better capture the details of historical settings through attempts to understand the spatial dimensions of power relations and, also, to further the deployment of local indigenous concepts in scholarship. In terms of the social practice of archaeology, trends in authorship and the lack of integration of “dirt” archaeology and decolonizing methods in archaeological writing remain problematic.
Archaeologies of Emergent Presents and Futures	Rodney Harrison	<i>Historical Archaeology</i>	2016	This article traces the genealogy of the subfield that has become known as the “archaeology of the contemporary past” and argues for its more thorough integration with an expanded field of historical archaeology. One of the central challenges for archaeology over the coming decades will be to find a way to engage with emerging, contemporary, sociomaterial phenomena and, hence, with issues of both contemporary and future ecological, social, political, and economic concern. Drawing on the framework for a new internationally collaborative, interdisciplinary research project, Heritage Futures, that seeks to understand the material-discursive processes of heritage and other heritage-like fields as distinctive forms of future-assembling practices through the application of a range of archaeological ethnographic methods, the article concludes that the potential for an expanded field of historical archaeology lies in its ability to engage with emergent futures by way of archaeological ethnographies that are attuned to the

				sociomaterial aspects of these and other future-assembling practices.
The Bennachie Colony: A Nineteenth-Century Informal Community in Northeast Scotland	Jeff Oliver, Jackson Armstrong, Karen Milek, J. Edward Schofield, Jo Vergunst, Thomas Brochard, Aoife Gould, Gordon Noble	<i>International Journal of Historical Archaeology</i>	2016	In this paper we explore the intertwined issues of improvement and community relations within the context of the Colony site, a nineteenth-century informal settlement in Scotland best known through caricatures of the poor and stereotypes of rural living. Drawing on a multidisciplinary and interdisciplinary research framework, a collaborative initiative involving academics and community researchers has begun rediscovering and rethinking the history of the Colony. Our investigations have established a rich and unexpected tapestry of life that played out at multiple scales of analysis according to a variety of issues. The settlement's rise and fall was shaped by wider improvement processes impacting parts of Europe and beyond, but it is also an example of how outside influences were adopted locally, resisted and adapted; material conditions that played directly into the way community relations were themselves constituted. The lessons learned have implications for the archaeology of improvement and the study of informal communities on a global scale.
Deep Thoughts: A Look at Public Access to Deepwater Sites through the Mardi Gras Shipwreck	Della A. Scott Ireton	<i>Historical Archaeology</i>	2017	In late 2006, the Florida Public Archaeology Network (FPAN) was asked by the Minerals Management Service to direct the public outreach and education component of the Mardi Gras Shipwreck Project. Traditional public outreach efforts for archaeological sites in shallow water typically focus on getting diving and snorkeling visitors to the site. Interpretive materials for such sites often include waterproof site plans, submerged markers, and guidelines to direct visitors around the site as they explore and learn. Deepwater archaeological sites present unique challenges, namely, the interpretation of resources managed for the public that the public will never physically visit. This article discusses FPAN's role in the Mardi Gras Shipwreck Project and the public education strategies developed to present the shipwreck and the extreme deepwater project to the public.
Writ on the Landscape: Racialization, Whiteness, and River Street	William A. White III	<i>Historical Archaeology</i>	2017	Prior to the civil rights movement, most cities in the United States had at least one racially segregated neighborhood—a place where the Others lived. This was typically a geographic location designated by the White community as the area in which non-Whites could reside. In Boise, Idaho, African Americans and other non-Whites lived in the River Street neighborhood, a multiethnic and multiracial enclave that provided shelter from discrimination. While African Americans comprised only a portion of the neighborhood's population, it was stigmatized as a Black neighborhood and was segregated from the rest of the town. Oral-history interviews and archival research conducted as part of the River Street Digital History Project revealed the way the neighborhood was remembered by both Black and White residents. As a segregated place on the landscape, the River Street neighborhood provides an opportunity to examine

				the role structural racial hierarchies played in the creation of Whiteness for Boise's European American community.
A counter-archaeology of labor and leisure in Setauket, New York	Dbradley D. Phillippi, Christopher N. Mathews	<i>World Archaeology</i>	2017	Setauket, New York, a small village on Long Island, has a historical narrative connecting it to the fabric of colonial and early America. Historic sites and structures in Setauket provide the setting for this narrative and support its tourist industry. Additionally, an important minority community comprised of the descendants of colonized Native Americans and enslaved Africans has concrete connections to Setauket's past. Despite their documented and physical presence, Native Americans and African Americans have been almost entirely left out of local history. The descendant community actively countered their historical marginalization by collaborating with archaeologists to recover aspects of their heritage in the village. This research has developed a counter-narrative that not only returns non-whites to historic white spaces, but explains how non-whites were removed from these spaces through a process of segregation tied to the creation of a leisure economy.
Lights, Camera ... Shipwreck!?! Multimedia at Four Thousand Feet	Kimberly L. Faulk, Rick Allen	<i>Historical Archaeology</i>	2017	On 20 May 2007, filmmakers from Nautilus Productions joined the Mardi Gras Shipwreck Project archaeological team from Texas A&M University (TAMU) and the Minerals Management Service (MMS) to document the Mardi Gras Shipwreck site. The technology-driven project required the Nautilus Productions crew to complete a few simple tasks: document everything from the time the project vessel left Port Fourchon, Louisiana, until the conservation of the artifacts was completed at TAMU, and then create an educational documentary and Web video about the effort for the Louisiana State Museum, the MMS, and TAMU. The film crew worked alongside the archaeological team, ship's crew, and remotely operated vehicle pilots throughout 24 hr. shifts, recording the decisions, research design, and research as it happened. Nautilus Production's mission was simple: document the project and allow the archaeology to speak for itself. It is the purpose of this article to show how electronic and digital media can assist in documenting an archaeological site, support project goals, and enhance public education during and after the project.
Community outreach, digital heritage and private collections: a case study from the North American Great Plains	Matthew Douglass, Dinner Kuhnel, Matthew Magnani, Luke Hittner, Michael Chodoronek, Samantha Porter	<i>World Archaeology</i>	2017	Artifact collectors are commonplace the world over. They range from individuals with personal collections, to organized looting ventures which supply artifacts to market. In the United States, a strong tradition of artifact collecting exists in the North American Great Plains. In this region, artifact collections obtained from private lands are a common and potentially important source of information about the past. Here, we report on 'Artifact Roadshows' which are held to document lithic projectile points held in private collections. Through these events – which include the three-dimensional digitization and general artifact recording – we have expanded our understandings of collector motivations, created a platform to educate on best practices, and begun to appreciate the types of analyses

				<p>which can be run on data accumulated in such contexts. These efforts seek to encourage collaboration between professional archaeologists and the public in documenting the heritage of the Great Plains.</p>
<p>Disrupting the heritage of place: practising counter-archaeologies at Dumbly, Scotland</p>	<p>Alex Hale, Alison Fisher, John Hutchinson, Stuart Jeffrey, Sian Jones, Mhairi Maxwell, John Stewart Watson</p>	<p><i>World Archaeology</i></p>	<p>2017</p>	<p>The notion of counter-archaeology is echoed by the opposing faces of the volcanic plug of Dumbarton Rock, Scotland. On the one side is the 'official' heritage of Dumbarton Castle, with its upstanding seventeenth-century military remains and underlying occupation evidence dating back to at least the eighth century ad. On the other side lies a landscape of climbing, bouldering and post-industrial abandonment. This paper develops counter-archaeology through the climbing traditions and boulder problems at Dumbarton Rock and brings to the surface marginalized forms of heritage. Climbers and archaeologists have co-authored the paper as part of a collaborative project, which challenges the binary trope of researcher and researched and provides a model for a collaborative, co-designed and co-produced counter-archaeology.</p>
<p>Collecting Artifacts on Holocaust Sites: A Critical review of Archaeological Research in Ybenheer, Westerbork, and Sobibor</p>	<p>Ivar Schute</p>	<p><i>International Journal of Historical Archaeology</i></p>	<p>2018</p>	<p>Following the author's involvement in archaeological research projects at different Nazi camps, this article provides a critical analysis of the collection, selection, and analyses of artifacts. Firstly, this paper argues that the effect of national heritage management strategies is decisive and asks for evaluation and co-operation with historians. Secondly, this research was carried out on behalf of a memorial center. It is argued that due to the different perspectives of memorial centers and archaeologists this relationship should be reconsidered. The client-contractor relationship should be avoided and replaced by a different relationship, namely that of partners in a joint undertaking.</p>
<p>The Nya Lödöse Project. Strategies and Context</p>	<p>Christina Rosén, Sara Gainsford, Christina Toreld, Clara Alfsdotter, Caj Carlstein, Mattias Öbrink</p>	<p><i>International Journal of Historical Archaeology</i></p>	<p>2018</p>	<p>The Nya Lödöse site, a sixteenth century town buried beneath present-day Gothenburg, is currently undergoing large-scale archaeological excavation. This article presents some aspects on the project as such; organization, cooperation between different actors, documentation methods, and the conservation of the excavated finds.</p>
<p>Ruins, Resources, and Archaeology: Valuing People and Spaces in Baltimore</p>	<p>Adam Fracchia</p>	<p><i>Historical Archaeology</i></p>	<p>2019</p>	<p>The capitalist process seeks to maximize the accumulation of capital by creating, maintaining, and reinventing divisions and distance. The result is the devaluing of people to a state whereby they are expendable and the violence they experience can be justified, perpetuated, and ignored. Space is a crucial component of this process, allowing for the destruction and creation of new configurations of capital circulation that foster a landscape of depreciation and exploitation. The landscapes of Baltimore throughout time show the contrast between affluence and poverty and the degree to which the capitalist process shapes lives and space in and around the city and devalues them. Drawing from Baltimore, this article argues that archaeology can play a</p>

				role in detailing the history of capitalism in space and can work towards countering its effects.
Detroit 139: Archaeology and the Future-Making of a Post-Industrial City	Krysta Ryzewski	<i>Journal of Contemporary Archaeology</i>	2019	The future-making efforts currently unfolding in Detroit have direct implications on the extent to which the city's pasts will be included in the narratives of generations to come. This essay evaluates current tensions between developers and preservation-oriented stakeholders. In doing so, it lays the groundwork for considering how archaeological initiatives and anthropological treatments of heritage might fit within revitalization efforts. Examples of grassroots, community-led projects undertaken by archaeologists and local partners demonstrate the potential for archaeology to contribute to the maintenance of community heritage and the shape of the city's future.
Participatory Mapping and Participatory GIS for Historical and Archaeological Landscape Studies: a Critical Review	Alina Álvarez Larrain, Michael K. McCall	<i>Journal of Archaeological Method and Theory</i>	2019	This article presents participatory mapping (PM) and Participatory Geographical Information Systems (PGIS) approaches as an appropriate and still developing kind of community-based spatial study in archaeology. Researchers and practitioners who advocate reflexive mapping practices in the field recognize that mapping is not an objective practice and that maps are necessarily the product of those who create them. We consider that a PM/PGIS approach can contribute to this reflexive practice through the incorporation of local spatial knowledge (LSK) which is always place-based and reflects a long and close physical interaction with the landscape. For local communities, this approach helps them to be incorporated as active subjects in the registration and interpretation of their cultural heritage, as well as in the defense and management of it. At the same time, archaeological studies are enriched by incorporating contemporary perspectives and local people's knowledge into interpretations of past landscapes.
New Light on an Old Problem: Child-Related Archaeological Finds and the Impact of the Radburn-Type Council Estate Plan	Carenza Lewis, Ian Waites	<i>Journal of Contemporary Archaeology</i>	2019	This paper uses new data from archaeological excavations to explore the effectiveness of the 'Radburn' layout used in many post-war social housing estates in the UK, the name referring to a design modelled on Radburn in New Jersey in the United States. Their design aimed to provide healthy living environments for less-affluent families by fronting homes onto communal pedestrianized 'greens', enabling people to circulate and children to 'play out' safely near their homes. However, many Radburn estates are now socially deprived and explanations for this have included suggestions that the Radburn plan was inappropriate to the wants and needs of resident families. Analysis of 20 small archaeological excavations carried out in 2016 by residents of a Radburn-type council estate in Lincolnshire recovered lost aspects of its heritage, including a large number of child-related items from sites on the communal greens. This suggests that the greens were indeed used as intended for children's play, undermining suggestions that inappropriate design was a significant factor in the decline of estates such as this.

<p>Archaeology Underfoot: On-Campus Approaches to Education, Outreach, and Historical Archaeology at Brown University</p>	<p>J. Andrew Dufton, Linda R. Gosner, Alex R. Knodell, Catherine Steidl</p>	<p><i>Journal of Field Archaeology</i></p>	<p>2019</p>	<p>This article explores the methods and outcomes of “The Archaeology of College Hill” (AoCH), a hands-on fieldwork course at Brown University, Providence, Rhode Island. The first half of this paper recounts the results of a three-year research program (2012–2014) on the Quiet Green of the university’s campus. This work identified a material assemblage associated with the school’s first official President’s House and uncovered evidence for over two centuries of student life. The second half of this article addresses our pedagogical methods, including elements of replicable course design and feedback from a qualitative survey on students’ impressions of the class. By situating this project within wider dialogues on the role of fieldwork in undergraduate teaching, we demonstrate the ways in which practical, on-campus projects like AoCH can reach a more diverse body of students, increase enrollments in other archaeology courses, and develop a more engaged, de-centered pedagogy.</p>
<p>How Can There Be No History?</p>	<p>Mark P. Leone, Tracy Jenkins, Stefan Woehlke, Kathryn Deeley, Brittany Hutchinson, Elizabeth Pruitt, Benjamin A. Skolnik</p>	<p><i>Historical Archaeology</i></p>	<p>2019</p>	<p>Many African American communities in Maryland have been free since before emancipation. Members of these communities have been disfranchised through silence, denial, condemnation of properties, and through the use of eminent domain. The Hill Community of Easton, Maryland, was founded shortly after the American Revolution and remains a vital environment into the present. The town of Easton and Talbot County produced Frederick Douglass, aided Harriet Tubman who came from nearby Dorchester County, and also produced many White families who supported the Confederate South and the continuation of slavery. This article uses five summers of archaeological work on the Hill performed in concert with the descendant communities to knit together political needs, historical documentation compiled by local scholars, oral presentations, and members of the University of Maryland’s Archaeology in Annapolis to outline a history and alternative analysis for the remnants of slavery and racism often found on Maryland’s Eastern Shore. We use Slavoj Žižek to find an answer to the question in our title: How can there be no history?</p>
<p>The Proximity of Communities to the Expanse of Big Data</p>	<p>Allison Mickel</p>	<p><i>Journal of Field Archaeology</i></p>	<p>2020</p>	<p>While individuals living near or on archaeological sites have frequently been hired around the world to dig on archaeological excavations, they have very rarely participated in the recording or documentation of those excavations. They have played even less of a role in designing the structures of either paper or electronic data management systems. In this paper, I describe some potential gaps in the archaeological record as a result of this exclusion, by detailing some ways that the communities at Çatalhöyük, Turkey and Petra, Jordan have developed highly situated forms of knowledge about these archaeological sites due to their proximities to them. I also argue that “proximity” inculcates not only forms of knowledge about an archaeological site, but also, under</p>

				certain conditions, an important means of sharing knowledge between archaeologists and the communities who live where we work. I contrast proximity to the expansiveness of big data, and question whether it is possible and even preferable to imagine ways of integrating local, proximate perspectives into the rubric of big data.
Decolonizing Ludlow: A Study in Participatory Archaeology	Karin Larkin	<i>International Journal of Historical Archaeology</i>	2020	Anthropology and museum scholarship has benefited from using decolonizing methodologies. Professionals practicing a decolonizing methodology have recognized their historic roles in creating and perpetuating imperialist epistemologies and have actively worked to disengage from this practice and shift their approaches. However, archaeologists in industrial contexts have not generally engaged in research methodologies that utilize a decolonizing approach, even when the historical contexts suggest these methodologies may be appropriate. This paper illustrates the value in utilizing decolonizing methodologies in appropriate industrial contexts by focusing on the work of the Colorado Coalfield War Archaeology Project and the Ludlow Centennial Commemoration Commission.
The Future is Now: Archaeology and the Eradication of Anti-Blackness	Maria Franklin, Justin P. Dunnavant, Ayana Omilade Flewellen, Alicia Odewale	<i>International Journal of Historical Archaeology</i>	2020	Building a new anti-racist archaeology will require an unprecedented level of structural changes in the practices, demographics, and power relations of archaeology. This article considers why this iteration of the Black Lives Matter (BLM) Movement is proving to be unique in terms of its potential to transform the field. We discuss how anti-racist archaeologists arrived at this juncture prepared to meet the challenges now before us, and how members of the Society of Black Archaeologists are collaborating with others to enact change. We acknowledge the significant social justice efforts of others and suggest how archaeologists can get involved to keep this critical momentum going.
The Future of Japanese Diaspora Archaeology in the United States	Stacey L. Camp	<i>International Journal of Historical Archaeology</i>	2021	The emergence of the archaeology of the Japanese diaspora in the United States as a discrete area of investigation over the past 15 years presents a timely intervention into how xenophobia has contoured the lives of migrants. It is not merely an area of study detached from contemporary politics, but rather a subfield that is forcing archaeologists to engage with the public in novel ways. This work requires scholarly collaboration that puts the interest of descendant communities at the forefront of academic investigation. This work also involves managing archaeological data in a systematic fashion and making data accessible online.
Creating a More Inclusive Boston Freedom Trail and Black Heritage Trail: An Intersectional Approach to Empowering	Suzanne M. Spencer-Wood	<i>International Journal of Historical Archaeology</i>	2021	This article is a form of activist archaeology in taking a feminist intersectional approach to suggest additional information and sites to increase the inclusiveness of Boston's Freedom Trail and Black Heritage Trail. First a critical feminist approach is taken to analyze the biases of these trails. Critique of the dominance of elite white heterosexual men in Freedom Trail sites is needed to open the space for more inclusive intersectional information. The inclusion of more information about Native American men

<p>Social Justice And Equality</p>				<p>and women is suggested for existing sites on the Freedom Trail, and a statue commemorating their settlements in the area. Inclusion of more information about women of various intersectionalities is suggested for existing sites on the Freedom Trail and the Black Heritage Trail, as well as some additional women's sites from the Boston Women's Heritage Trails and survey of over 120 women's public institutions in Boston. Inclusion of greater ethnic diversity is suggested with the addition of information from the Irish Heritage Trail and the addition of sites from Jewish heritage trails. Inclusion at existing Freedom Trail sites of information about non-heterosexuals is suggested from Boston's Equality Trail.</p>
<p>Territorializing Whiteness: An Archaeology of Boy Scout Simulations</p>	<p>Craig N. Cipolla, James Quinn, Jay levy</p>	<p><i>Journal of Contemporary Archaeology</i></p>	<p>2021</p>	<p>This paper provides an archaeological perspective on the Boy Scouts of America, placing special emphasis on Scout camps occupying Mohegan lands in southeastern Connecticut (USA) and focusing on the alteration of Indigenous and Indigenous-colonial sites. Archaeological traces demonstrate how Scouts modified a range of stone features, both ancient and recent, and how they reorganized and redefined the land by naming and bounding their camps. Considering these patterns alongside Scout material culture, including the archaeological remains of Scout habitations, we discuss Boy Scout simulations of Indigenous and Indigenous-colonial histories. Drawing upon Indigenous knowledge and critique, we explore how Boy Scout camps "territorialize" whiteness. This involves the appropriation of Indigeneity as a means of escaping the trappings of late capitalist society, the misrepresentation of Indigenous history via well-worn tropes of unilineal evolution (where things always progress from simple to complex) and the denial of colonial plurality and of continued Indigenous presence on the land.</p>