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Power, Trust, and Respect:

Evaluating Community Engagement in Archaeology and Heritage Management

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by

Makanani Bell

ORCID ID: 0000-0003-3402-445X

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Abstract

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Archaeologists hold tremendous power and voice in the present through their abilities to produce knowledge about people who came before. Their interpretations of the past affect societies today, and future generations, through impacting place-based understandings, validating or disputing knowledge, and more. Involving non-archaeologists in the research process through community engagement amplifies the potential effects. Heritage management and archaeology have long espoused the benefits of community engagement. However, practitioners on few occasions have paused to evaluate their work in a rigorous manner and shared these results with others. Without reflection and assessment, archaeologists limit themselves as negative consequences potentially go unnoticed, and errors can be repeated. This research presents an evaluation tool grounded in the perspectives and ideas of primary stakeholders: funders, practitioners, and community members. Alongside the tangible outcome of the evaluation tool, this thesis offers insight into three important themes running throughout community archaeology and evaluation: power, trust, and respect. It also shares general guidance on evaluations and five changes in practice. Keeping power, trust, and respect at the heart of all actions in community archaeology and evaluation will lead to stronger, more successful projects. The evaluation tool presented in this thesis will not be the only answer to the challenge of evaluation but contributes to a much-needed conversation.

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Research Thesis: Declaration of Authorship

Print name: J. Makanani Bell

Title of thesis: Power, Trust, and Respect: Evaluating Community Engagement in Archaeology and Heritage Management

I declare that this thesis and the work presented in it are my own and has been generated by me as the result of my own original research.

I confirm that:

1. This work was done wholly or mainly while in candidature for a research degree at this University;
2. Where any part of this thesis has previously been submitted for a degree or any other qualification at this University or any other institution, this has been clearly stated;
3. Where I have consulted the published work of others, this is always clearly attributed;
4. Where I have quoted from the work of others, the source is always given. With the exception of such quotations, this thesis is entirely my own work;
5. I have acknowledged all main sources of help;
6. Where the thesis is based on work done by myself jointly with others, I have made clear exactly what was done by others and what I have contributed myself;
7. Parts of this work have been published as:

Bell, M. (2021) Spectrum of Collaboration. University of Southampton Institutional Repository. DOI: 10.5258/SOTON/D2410

Bell, M. (*in press*) 'Shifting Archaeological Practice', in Jones, J., Scott-Ireton, D., and Raupp, J.T. (eds.) *Citizen Science in Maritime Archaeology Volume 2*. University Press of Florida.

Signature: ..... Date: 28 May 2024

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My name is on this thesis, but it belongs to all of us. Thank you for being on my team

Definitions and Abbreviations

Collaboration ..... In community archaeology, collaboration refers to when archaeologists work together in partnership with communities or other stakeholders. Collaboration produces knowledge exchange.

Community ..... A group of people who share something in common, such as places, identities, affinities, or affiliations. In the context of community archaeology, 'community' refers to a group of non-professional archaeologists involved in an archaeological process.

Community Archaeology .. At its broadest sense, a method of archaeological inquiry that engages or includes non-professional archaeologists (communities) in the archaeological research in some capacity.

Consultation ..... Consultation within community archaeology features elements of knowledge exchange; however, information is not always shared equally. Archaeologists tend to continue to hold authority and decision-making power, taking on board ideas and opinions from community members.

Engagement..... The action of involving a community in the archaeological process. There are countless kinds of engagement; from short-term activities (i.e. public presentations) to longer-term activities (i.e. projects produced collaboratively with archaeologists and a community).

Evaluation..... A critical thinking process that encourages questioning, reflecting, and listening to understand what happened in a project and why.

Knowledge Exchange..... A process where people exchange ideas, data, experiences, and expertise to create new knowledge for shared benefit.

Knowledge Transfer..... A process where knowledge is delivered from an expert to another in a one-way flow.

Outreach ..... Outreach refers to instances of knowledge transfer within community archaeology: where information is passed from archaeologists to communities.

Chapter 1 Introduction

Culture, heritage, and archaeology are immensely personal subjects, in how they are crafted, held, perpetuated, and investigated. Archaeologists and heritage managers work to understand, resurrect, and share culture from the past, producing knowledge about people who came before (Kusimba 2017, 218). This gives archaeologists and heritage managers tremendous power and voice in the present, particularly as people look to the past to help establish meaning in the present (Marshall 2002, 111). Archaeologists' interpretations of the past affect the present, and future generations, through impacting identity, ancestral relationships, place-based connections, validating or disputing traditional knowledge, and much more (Wright and Kod 2011, 115; Roberts et al. 2013, 97; Fletcher 2014, 5; Supernant and Warrick 2014, 580; Roberts 2016, 584). Research methodologies that involve non-archaeologists in the process, through community engagement, amplifies the potential impact archaeologists have on living people (Supernant and Warrick 2014, 584). These impacts can be large or small and positive or negative. Researchers using community engagement have long espoused its benefits, such as increased identity, pride, or community cohesion (e.g. Marshall, 2002; Moser et al., 2002; Chirikure and Pwiti, 2008; Atalay, 2012; Little and Shackel, 2014; Sharfman, 2017). However, few practitioners have analysed their work and demonstrated its effects in a rigorous manner through time. Fewer still have made their evaluations publicly accessible. This has left many effects of community engagement understudied and under reported. Due to the personal nature of culture and heritage, this can lead to serious, undesirable effects. Failing to reflect and assess projects potential hides negative effects and hinders the field from reaching its full potential.

The current lack of evaluation practice may be due to the lack of comprehensive evaluation guidance or templates specifically for community engagement in archaeology. Evaluations are commonplace in many other disciplines and have been for a long time. For example, employees often have annual evaluations or performance reviews and scientists evaluate the results of their experiments, drawing positive conclusions with new findings or understanding what does not work. The importance of conducing evaluations is not new. However, they have been severely lacking in community archaeology. Reflection and assessment are important components of the critical thinking process. Evaluations help recognize good practice, identify errors, and highlight areas for improvement (Fredheim 2018, 572) as well as establish cause and effects. In turn, evaluation provides an understanding of how successes and undesirable outcomes occurred. Future work can be modified to prevent the repetition of harmful or undesired outcomes. Evaluations can also help justify funding, particularly where public funds

are used (Matsuda and Okamura 2011, 8). Commonly community archaeology is viewed as positive (Ripanti 2020, 5). Few scholarly works share failures, undesirable consequences, or even unexpected outcomes of their projects. This prevents peer-learning. Fully evaluating projects including elements that did not go according to plan would help archaeologists learn from each other and conduct better collaborative endeavours (Overholtzer 2015, 51; Richardson and Almansa-Sánchez 2015, 205). Thoughtful, thorough evaluations can help those involved consider the deeper results of their work, justify funding, and provide learning opportunities.

The Covid-19 pandemic accentuated the need for evaluations. Heritage managers and archaeologists were already increasingly pressured to demonstrate the effects and value of their projects pre-pandemic (Kajda et al. 2017, 1; Ellenberger and Richardson 2018, 82). The pandemic caused funds to be tighter and more selective, compounding this issue. Producing a usable, adaptable evaluation framework has the potential to help demonstrate the impact of community engagement in heritage activities.

Several scholars have stated the future of archaeology as a discipline depends on community involvement, collaboration, and co-creative methods and improving knowledge dissemination (Atalay 2012, 7; Guilfoyle and Hogg 2015, 6; Kajda et al. 2017, 20; Kusimba 2017, 218; Stutz 2018, 55). To validate this change and adequately shift the discipline towards this, the contributions – both positive and negative – community engagement has on all stakeholders must be understood. Evaluations will help us do this. This research engages with the current lack of evaluations through designing an evaluation framework with input from those who might use it: funders, practitioners, and community members. My central research question is:

- How can the contributions and impact of community engagement in archaeology and heritage management be evaluated for all involved (i.e. heritage, community, project leaders, funders)?

This overarching question draws on two underpinning sub-questions:

- How can stakeholders collectively define ‘success’ before commencement and evaluate the project’s success on completion?
- Can the created framework help funders deliver on core principles?

The primary research question states ‘engagement in archaeology and heritage management’ instead of archaeology or heritage management as increasingly the job of archaeologists and heritage managers has blurred. Roles have expanded to include tasks traditionally assigned to each individually. Additionally, engagement in archaeology and heritage management have similar processes, goals, and outcomes, as explained further in Chapter 2. Throughout this thesis, I will use the term ‘community archaeology’ instead of ‘engagement in archaeology and

heritage management' to describe any activity engaging a community in the archaeological or heritage management process. Using 'community archaeology' to describe the incredible breadth of methodologies has issues (see Chapter 2). The purpose of using 'community archaeology' is not to detract from the important, subtle differences in methods, but to provide a clear, single term to describe engagement in archaeology and heritage management.

The second research question looks at how to collectively define 'success'. Success can mean different things to each stakeholder – or person – involved in the project. Evaluations enable users to reflect on their work, understand its effects, and help hold users accountable. Involving funders, practitioners, and community members in the process of defining success and evaluating projects establishes stronger communication between groups and holds all accountable for their role. Collectively defining success would give greater clarity to a project and its assumptions, preventing miscommunications.

The third research question focuses on the funders of community engagement. Funders sometimes request evaluations to understand what their funding is used for, justify funding received from their own funders, and improve programming. As such, it is important to understand how funders use evaluations, what would be helpful for evaluations to include from their perspectives, and how evaluations can in turn help funders deliver on their core principles.

This research aims to produce an evaluation framework for community archaeology and contribute to a much-needed conversation about evaluations. To achieve these aims and answer the research questions, several objectives need to be met. The research objectives are:

- Conduct a literature review of the practice of community archaeology and its history, gaining a foundational understanding of this methodology and defining 'community archaeology'
- Review existing evaluation models and guidance within and outside of archaeology
- Host focus groups with practitioners, funders, and community members to learn what needs evaluating, how to evaluate effectively, and what each stakeholder wants in an evaluation framework. Synthesize the results
- Create an evaluation framework based on the focus group findings
- Test the resulting evaluation framework on case studies, revise the framework accordingly, and test again
- Synthesize the results and analyse the success of the framework
- Share the produced evaluation framework widely with practitioners, funders, and community members

1.1 Power, Trust and Respect

Throughout this research process, three concepts repeatedly came up: power, trust, and respect. These concepts have rightly received considerable attention within archaeology,

anthropology, cultural studies, and related disciplines as they play a significant role in how people create and maintain social relationships and societies. Within community archaeology, power, trust, and respect help define the kind of engagement conducted (see section 2.3) and its relative success. As such, they must play a role in its evaluation. This research blends anthropology with archaeology and draws considerable influence from the culture and creative industries. Therefore, these concepts underpin the ideas and research discussed in this thesis. The following paragraphs discuss what these concepts mean and how they relate to this research.

The concept of power is important in archaeology, heritage, and anthropology. Power fundamentally is a "pervasive dimension of social life – where all relations are, at least in part, relations of power" (Samanani 2021, 288). Power dynamics affect every relationship, whether that is familial, work-related, or governmental. Within these relationships, power can manifest in clear, decisive manners or in more obscure ways. Power impacts the relationships involved in the process of creating archaeological interpretations as well as the relationships between the interpretations themselves and their influence in the present.

Although many methods of archaeology are more 'scientific', it must be a part of the humanities and "treated in the same way: with critical empathy and the awareness that it is always us, being entwined in a specific social context in the present, looking for answers in the past. What we'll find will not be antique reality, but might be enriching and add new perspectives in our present (Morgenroth 2001, 166). As mentioned at the start of this chapter, archaeologists have tremendous power in the present, impacting people alive and future generations through their abilities to create, validate, or dispute knowledge. The process of knowledge creation and knowledge itself is intrinsically tied with power. Epistemology refers to "ways of knowing" (Grzanka 2014, 31). Power is always related to the recognition, validation, and acceptance of knowledge. Through "recognizing multiple epistemologies across time, space, and cultures, we are better able to illuminate how knowledge is socially constructed and historically contingent" (Grzanka 2014, 31). Archaeologists have the power to validate or dispute knowledge. Acknowledging multiple knowledges and giving space for multiple 'truths' requires those involved to relinquish power and respect another's perspective. This allows other voices to be heard aside from the authorized heritage discourse (Smith 2006). Power therefore significantly effects how the past is used and what ideas its interpretations perpetuate. For example, constructing nationhood and national identity often relies on archaeological theories and findings (Morgenroth 2001, 162).

Archaeology has been used to investigate humanity in negative and oppressive ways that darken the discipline's past. Archaeology has been used to exert control and dominance over others

subtly (i.e. through soft power) and overtly (e.g. Moualla and McPherson 2019, 4; Luke and Kersel 2012; Deloria 1988, 89; Gledhill 2009). Conversely, acknowledging the relationship between power and heritage can use archaeology as a tool for good. Although some scholars reject anthropology's connection with any element of making the world a better place (Wolf 2001, 32), specific movements, methods, and projects aim to improve the lives of those in the present and aid in creating a more just world (Ingold 2021, 169; Little and Shackel 2014, 15). Examples include efforts to facilitate restorative justice, rehabilitate veterans, and advocate for peace (Wadsworth, Supernant and Dersch 2021; Little and Shackel 2014; Everill, Bennett and Burnell 2020).

The importance and significance of power in archaeology and anthropology rose with postcolonial theories, where questioning the role of power and its influence on society became common place. Theorists such as Geertz, Wolf, and Foucault debated ideas that influenced theory and practice. In the decades since, discussions of power and colonialism became commonplace within archaeology (Ortner 2016, 51). Alongside this, the acceptance of and appreciation for different heritages, knowledge forms, and cultures grew, fostering respect between societies. Within the discussion of community archaeology and evaluation, there are three core facets of power. Firstly, the power involved in the process of creating archaeological interpretations (e.g. the funding system, governments involved, colonialism, the archaeologists themselves). Secondly, the interpretations themselves and their influence in the present. Thirdly, specifically for community engagement methods, the effects the relationships with communities have on the interpretations and the communities. Theories on power highlight the concept's role in society and how we engage with archaeology. This thesis contributes to the discussion of power through providing a nuanced discussion of its importance in community archaeology and its evaluation.

Theories within anthropology and sociology explain the concept of 'trust'. Trust occurs between people and must be proven, rather than assumed to exist (Corsin Jimenez 2011, 193). Establishing and maintaining trust therefore takes risk as it is not guaranteed (Ingold 2000, 70). As such, trust is a combination of autonomy and dependency (Ingold 2000, 69). The action of trusting someone "is to act with that person in mind, in the hope and expectation that she will do likewise – responding in ways favourable to you – so long as you do nothing to curb her autonomy to act otherwise. Although you depend on a favourable response, that response comes entirely on the initiative and volition of the other party. Any attempt to impose a response, to lay down conditions or obligations that the other is bound to follow, would represent a betrayal of trust and negation of the relationship" (Ingold 2000, 70). Community archaeology depends on building and nurturing trust between involved stakeholders (Little and Shackel 2014, 99; Hall, Gaved and Sargent 2021, 2). For example, practitioners need to trust

community members will show up and contribute. Likewise, the community needs to trust practitioners to fulfil their role. Although often omitted in conversations about trust and relationships in community archaeology, the relationship between a funder and practitioner should not be left out. It forms another critical relation in community archaeology as their finances enable research. Funders can be non-profit organisations, charities, governmental bodies, or other kinds of organisations. Funders trust practitioners with money to conduct research in an ethical fashion in-line with their proposals and to spend the funds wisely. Practitioners in turn trust that funders are good for the money, will offer the support included in the grant (if any), and fulfil their obligations. The practitioners' motivation for conducting research, striving to engage communities and apply for funds impact the relationships between funder and practitioner, and practitioner and community. In turn, this relationship affects the successfulness and impact of the research itself.

Trust is an essential part of community archaeology. However it is most often considered in the 'doing' of the project itself and excluded from evaluation. Theories on trust showcase the importance of risk in the process of establishing and maintaining trust. This thesis further showcases why and how this is important in community archaeology and, critically, in the process of evaluation. Chapter 8 further unpicks these concepts as found in literature reviews, focus groups, and case studies both in relation to community archaeology and its evaluation.

The term respect can be used in many ways; respect for other people, for a country, for the environment, and more (Finkelstein 2008, 104). Within people, respect is not something you can craft on your own; it is a judgement bestowed in how others treat you (De Cremer and Mudler 2007, 441). It means you have a valued status in a relationship, fulfilling the need for belonging and a positive social reputation in the eyes of other people (De Cremer and Mudler 2007, 441). Respect signals you are *equal* to the person or community giving the respect and will therefore be treated with the same dignity and morality. In turn, this imparts a feeling of being accepted by others in the group and community (De Cremer and Mudler 2007, 440). De Cremer and Mudler (2007) suggest that people value respect so much because it fulfils the need of the person in her social life and affirms the moral values people ideally wish to live by (440).

The concept of respect is closely tied with moral and ethical debates. Mutual respect is a key ingredient of collaborative methods (Little and Shackel 2014, 92). This respect is important to show for the people, heritages, and kinds of knowledge involved in archaeology. Although archaeology as a discipline has made steps toward becoming more respectful and ethical, archaeologists cannot become complacent. Archaeologists must continue questioning and interrogating the methods employed as it is "easy for even well-intentioned researchers,

through ignorance or inadvertence, to show insufficient respect" for those they work with (Scarre and Scarre 2006, 4).

Community archaeology partially evolved out of community advocacy (see Chapter 4). This advocacy demands respect for the heritage itself, the ancestors, and people alive today who carry it on. To continue efforts in decolonization, archaeologists must adjust their attitude, not the insights and knowledge gained (Stutz 2018, 55). This means respecting multiple knowledge sources – ritual, religious, environmental, experiential, technological, scientific, etc – without raising one knowledge source, particularly scientific, above the others (Jurke, Montes-Landa and Ceccarelli, 3; Atalay 2012, 3; Moser et al. 2002, 223; Mickel 2021, 102). This requires careful, conscious thinking and action in terms of power and respect, rather than finding and employing "a more correct way of knowing" (Stutz 2018, 54). Community archaeology requires engaging with both past societies and people alive today. Braiding knowledge honours different knowledge sources, bringing together different ideas and ways of knowing to co-produce knowledge and tell a more cohesive tale (Atalay 2019, 519). Braiding knowledge demands archaeologists understand and respect the continuity between peoples from the past with those alive today. For example, reconciling and understanding how archaeologically uncovered material culture may connect with and is significant for present descendent communities (Miroff and Versaggi 2020, 406). This may not be the case in every community archaeology project as 'community' can mean a variety of groups of people (see Chapter 2). However, regardless of the methodologies employed archaeologists' ethical obligations must extend towards both living and deceased communities (Scarre and Scarre 2006, 8). Both are critical to community archaeology work.

For far too long archaeologists have continued the rhetoric of practicing archaeology 'on' or 'about' societies, regions, or cultures, with a disregard for the people, knowledges, and communities present who carry on those traditions or currently reside near the sites. Instead, braiding academic knowledge with other sources and working with communities can enhance our collective understanding of past and present communities (Atalay 2019, 519). Methodologies of involving communities across the Spectrum of Collaboration can offer this potential (see section 2.3). However, its implementation must be done carefully and is not always appropriate. Community engagement should not be tossed into a research design to fulfil requirements to apply for funding, but something thoughtfully and carefully incorporated; nor should it be assumed collaboration or community-led research is always the appropriate method. Theories on respect show its importance in establishing dignity, equality, and a personal sense of belonging. This research showcases the importance of respect in the relationships involved in community archaeology and how they must continue through the evaluation process.

The importance of understanding power, establishing respectful relationships, and cultivating trust is well documented in literature (see Chapter 2 and 4) on community archaeology. However, their significance in evaluation, especially within community archaeology, is less discussed. Often the traits of successful collaborative projects and hallmarks of good practice are siloed into only pertaining to the 'actual engagement' without recognition of their ramifications throughout the project. These concepts must be carried through; from project conception through the final evaluation and considering any further work. This thesis establishes this importance and rational for their inclusion.

1.2 Positionality

In light of these key themes, it is important to understand and acknowledge my positionality in this research. Positionality describes a person's world view and their position in relation to their research (Holmes 2020, 1). Positionality can change over time, be subjective and contextual, and depend on situations and contexts (Holmes 2020, 1). As truly bias-free research is impossible and complete objectivity cannot be achieved (Holmes 2020, 4), researchers must consider positionality to help achieve as much neutrality as possible. Considering positionality reflexively invites the reader into a conversation about the value of the author's interpretations and explanations (Lichterman 2017, 35). Positionality is important to consider as it impacts the subject of research, how it is conducted, and the outcomes and results (Holmes 2020, 2). In turn, this conversation allows researchers and readers to recognize and acknowledge self-indulgent moments, allowing them to happen where needed, but unpacking them to recognize their influence on the research (Kohl and McCutcheon 2015, 748). As discussed above, power, trust, and respect are central themes in this research. Acknowledging positionality gives space to considering at least one of these elements – power – how it changes and affects the research (Kohl and McCutcheon 2015, 748).

I function as both an insider and outsider to this research. I am a PhD student and research assistant at a UK University. I earned a BA in anthropology in the USA before completing an MSc in Maritime Archaeology in the UK. My research thus takes a strong anthropological approach. Although ever still a student of the discipline, my degrees combined with work experience in archaeology, heritage management, and museums align me with the 'practitioners' category of stakeholders in this research. I am an outsider to understanding the position of funders and community members in archaeological investigations. I grew up in a strong community where neighbours, although not blood related, are aunties, uncles, grandparents, and cousins. I witnessed the power of this community and others like it across Hawai'i: for protecting heritage and ecosystems, to stimulate change, and to collaborate with governmental, private, and non-

profit organizations for the betterment of all with respect to the past. Growing up in Hawai'i introduced me to the conflicts and tensions between present and past inhabitants of the islands. These include tensions between native Hawaiians and non-Hawaiians, tourists and locals, recent immigrants and long-time residents, and those that look and act 'local' and those that do not. Being personally caught up in these relationships help inform my understanding of the insider–outsider debates within anthropology and archaeology. My upbringing, as well as work experience at an organization caring for Hawaiian archaeology using Hawaiian principles at the core and actively engaging with communities, positions me to understand the importance of community involvement in the research process. I am not native Hawaiian nor a descendant of another Indigenous group. I cannot personally speak to historic and modern relationships between researchers and Indigenous communities. I can speak to them as a third-party observer and from experience with non-profit organizations working alongside the community, but no further.

My positionality therefore functions both as an asset and hinderance to this research. This research is an etic account of evaluations by a practitioner. The results as written are mainly for practitioners. When I began this research, I set out to create an evaluation framework that funders, practitioners, and community members could equally use. I wanted to focus most on community members as I believe they are the group of stakeholders that might benefit most from evaluations: to protect themselves, understand how the work might and does affect them, and plan for the future. However, through the course of the research and due to the position of those who chose to participate and my own positionality, this work evolved to be primarily geared towards practitioners. I hope this research will serve as a starting point for further work on evaluations for funders and community members (as well as for practitioners).

When I first designed this research, I wanted this to be as much of a co-creation process with funders, practitioners, and community members as possible. I made an effort to involve the perspectives and opinions of stakeholders as often as possible. However, as this research has been conducted to earn a PhD, decision-making power for much of the research design, implementation, and writing up fundamentally comes down to my own choice with input from participants (funders, practitioners, and community members). As a researcher can never fully remove their positionality or bias from their work, 'I' is used to discuss this research and findings.

1.3 Research Contributions

If the future of archaeology rests on community involvement, collaboration, and co-creative methods, and improving knowledge dissemination (Atalay 2012, 7; Guilfoyle and Hogg 2015, 6;

Kajda et al. 2017, 20; Kusimba 2017, 2018; Stutz 2018, 55), then evaluation must be conducted to truly understand the impacts. This thesis contributes to the discussion of how to evaluate community archaeology and works to answer the research questions posed.

Chapter 2 introduces community archaeology through existing literature, describes the breadth of methodologies, and defines key terms in this thesis. Importantly, this chapter analyses existing collaborative continuums that help provide a visual description of the breadth of community archaeology and presents my own versions. These two diagrams – the Spectrum of Collaboration and Matrix of Collaboration – feature in focus group conversations, case studies, the created evaluation tools, and form two of the key contributions of this research. Chapter 3 presents the methodology used to conduct this research and rational for why, including the literature reviews, focus groups, case studies, and thematic analysis.

Chapter 4 builds the introduction to community archaeology in Chapter 2 using a bibliometrics methodology on publication data from the Web of Science (WOS) to show where the institutions conducting community archaeology are located and where the research is done. This information helps to indicate the geographic spread of community archaeology through time, highlighting the prevalence of the methodology in the United States. In turn, analysing the literature identified by the WOS using more standard literature review methods helps offer an in-depth look at how community archaeology came about in the United States. Importantly, this identifies the two main drivers of community archaeology: efforts to decolonise archaeology and engage the public in archaeology. This discussion also highlights why and how power, trust, and respect are critical parts of community archaeology. Tracing the history of community archaeology in this manner identifies and explains these two very different motivations for conducting community archaeology and therefore illuminates how evaluations need to function to support this work.

The third literature review presented in Chapter 5 introduces evaluation, discussing what it is, why it is important, and example evaluation methods within and outside of archaeology. The WOS data is further analysed to showcase how few evaluations exist in publications relating to community archaeology: only 17 of 638 publications discuss evaluations in any capacity with fewer still offering replicable methods. This background information offers important foundational knowledge for the current practice of evaluation that informed the questions asked in the first series of focus groups with funders, practitioners, and community members.

A total of 31 people participated in the series of three focus groups. Section 6.1 outlines the participant demographics. Each series of focus groups built on conversations from the previous, informing the questions asked and direction of the conversation. The questions asked and participant answers are discussed in section 6.2. I used the discussions of evaluations in

Series 1 and 2 to create a first draft of an evaluation tool (Appendix B.1) that I presented in Series 3. Participants offered their feedback on this draft tool, which informed the subsequent drafts. Participants provided feedback on their experience in the focus groups, which in combination with my own reflections highlight how this process could be improved (6.3). Chapter 6 provides critical additional insights into what funders, practitioners, and community members want in an evaluation tool and identifies further work that needs to be done (discussed in Chapter 9).

Draft 2 of the evaluation tool (Appendix B.2) was tested on five case studies from around the world. These case studies provided crucial information on the successes and areas for improvement of the evaluation tool (Chapter 7). Their direct feedback drove several iterations of the evaluation tool (section 7.6) and helped form the final evaluation tools presented in section 7.7 and in Appendix A. The goal of these evaluation tools is not to select the best or most successful community archaeology projects, but rather provide a mechanism for thoughtful reflection on the short-term and long-term consequences of the archaeological projects on the stakeholders and heritage involved.

I thought these evaluation tools would be the most significant contribution of this research, however the insights participants offered in focus groups and how they reflect in the themes of power, trust, and respect are arguably more important. Chapter 8 explores these themes and the sub themes of relationships, language, and success and failure. I designed six points of guidance for evaluation from reflecting on focus group conversations and case study feedback. Following these guidance points when designing, implementing, and reporting results of evaluations will improve their usability and success. While the evaluation tools and guidance help potential evaluators conduct evaluations, this does not remove all barriers to implementing evaluation. Thematic analysis and the focus group conversations themselves indicated several changes in practice that need to occur within community archaeology to facilitate evaluation and enable it to occur.

As Scarre and Scarre 2006 wrote, sometimes the point of research is not to provide answers, but stimulate conversation, reflection, and further thinking (Scarre and Scarre 2006, 12). The tool presented in this thesis provides one answer to the need for an evaluation framework for community archaeology. However, as discussed in section 7.7 and Chapter 9, this will not be the answer to every evaluation need. Importantly, this research contributes to the much-needed conversation on evaluations. This research is only the beginning of the required work on evaluations in community archaeology. The further work outlined in Chapter 9 would continue this conversation, through adding more voices to the discussion and establishing an evaluation database. Although the scholastic goal of this research is a PhD, hopefully the evaluation tool will stimulate further conversations, research, and encourage more people to evaluate their

work. In turn, this will help hold all involved accountable for their work and keep the discipline advancing towards an ethical archaeological practice with power, trust, and respect at the heart.

Chapter 2 What is Community Archaeology?

As outlined in Chapter 1, engaging communities in the research process amplifies the power and potential impacts of archaeology (Supernant and Warrick 2014, 584). At the most basic level, community archaeology involves non-professional archaeologists in archaeological research in some capacity (section 2.1). Community engagement ranges from short-term site tours to long-term intensive collaboration through the entire project.

The diversity in projects classified as 'community archaeology' thereby vary significantly in project goals, methods, and communities engaged. This prevents a single standard methodology from existing. Instead of creating a one-size-fits-all method for conducting community archaeology, scholars have developed guidelines for designing community archaeology projects and traits of successful collaborations (section 2.2). The breadth of projects classified as 'community archaeology' also means collaboration occurs on a variety of levels. The power dynamics between archaeologists and communities therefore range as well. Archaeologists have designed diagrams to discuss the level of engagement and the associated level of power (section 2.3). The impacts of community engagement, large and small, can be both positive and negative to communities, heritage sites, and archaeologists (section 2.4).

Collaboration has radically changed archaeology's theoretical, methodological, and ethical foundations (Colwell-Chanthaphonh and Ferguson 2008, 1). These advances have helped archaeology begin to step beyond its colonial roots. Despite these successes, areas still need improvement. The breadth of the method includes a confusingly broad range of projects within the same category. The short-term nature of projects can be a hinderance to developing strong relationships and creating collaborative projects. Despite the significant strides this method efforts to take in decolonizing archaeology, work still needs to be done (section 2.5).

2.1 Community Archaeology Definition

The term 'community archaeology' includes a range of definitions that appear to change with geographic region, time period, and project. Using the broadest definition, community archaeology is a method of archaeological inquiry that engages or includes non-professional archaeologists (communities) in the archaeological process (Belford 2014, 23). This broad definition encompasses several different methods for engaging communities that range in the level, duration, and nature of engagement. Methods range from short-term consultation to collaboratively constructed projects. Section 2.1.3 works to introduce these ranging methods and provide clarity on the differences between them. The term community archaeology in this

thesis will be used to describe all kinds of archaeological methods that engage communities in the research process.

Community archaeology evolved from several different movements (see Chapter 4). Broadly, community archaeology developed from two related, yet very different roots: movements to educate the public and efforts to decolonize archaeology (see Chapter 4). These roots have expanded to include a range of community archaeology methods and purposes, ranging from short-term volunteerism to communities leading the entire project.

2.1.1 Definition of Community

'Community' refers to the group of non-professional archaeologists involved in the archaeological project. The composition of the community changes between projects. Communities are defined as groups of people who share something in common, such as places, identities, affinities, or affiliations (Simon 2016). For example, a community could be a group of people living in the same area, those who self-define as artists, people who enjoy the same kind of music, or those affiliated with the same religious group.

A single individual can belong to several communities (Pyburn 2011, 29). As communities are made up of single individuals, they are infrequently monocultural or of one mind (Marshall 2002, 216). In the example in the last sentence of the previous paragraph, a single person could belong to each community listed. Communities can be close knit groups of people with a strong sense of fellowship and an easily identified thing in common. Weaker communities may not be aware of each other as belonging to the same group (Simon 2016). In addition, archaeologists sometimes artificially group people together, creating an imaginary community whose bonds would not exist without the project and may not exist beyond the completion of the project (Pyburn 2011, 29). Whether intentional or not, archaeologists exert power and control through creating communities in this way.

Archaeologists can also be a part of the communities they involve in their research. For example, an archaeologist is also a member of the public and may involve themselves in a project as a member of the public instead of in their professional capacity as an archaeologist. Two kinds of communities generally emerge: those who live near the site and descendants of those who once lived at or near the site (Marshall 2002, 216). A descendant community is group of people in the present that can link themselves either socially, politically, or economically to a group of people that existed in the past (Colwell-Chanthaphonh and Ferguson 2008, 2).

Community archaeology projects should clearly define the community they engage with. For example, if a project engages with descendant communities, the project must clearly define

who the group of people are descendants of and any parameters classifying or identifying this community. Projects should also state whether communities they engage are pre-existing or created through the project. 'Community member' or 'community participant' in this thesis will refer to the non-professional archaeologists engaged. Where specific communities or case studies are discussed, these will be defined.

2.1.2 Definition of Engagement

Engagement refers to the action of involving the community in the archaeological process. There are countless kinds of engagement, ranging from short-term activities (i.e. public presentations or site tours) to longer-term activities (i.e. projects produced collaboratively with archaeologists and a community). Each kind of engagement features different levels of power between archaeologists and communities as well as decision making and flows of information. This will be further discussed in section 2.3.

The term 'engagement' itself implies a pre-set power structure, regardless of the kind of engagement occurring. It implies archaeologists hold power and authority and choose to involve communities. Terminology used in books and articles about community archaeology – including this thesis – perpetuate this as it makes communities a third-party group that engagement is done to without their input. Although these implied power structures are present through several forms of community archaeology, they are not always the case as section 2.1.3 introduces. A suitable alternative for 'engage' in the English language does not exist currently. Throughout this thesis, the term 'engage' or 'engagement' will be used to describe processes where communities are involved in archaeology in some capacity. It both describes where archaeologists hold all the power and instances where power is shared. The following paragraphs and section 2.3 will expound upon this.

There are three main categories of engagement: outreach, consultation, and collaboration. These do not represent all forms of engagement, rather three of the more common categories. Two terms help to define these different categories: knowledge transfer and knowledge exchange. Knowledge transfer occurs when knowledge is delivered from an expert to another in a one-way flow (Sofaer et al. 2020). Knowledge exchange is a process where people work together and exchange ideas, data, experiences, and expertise to create new knowledge for shared benefit (Sofaer et al. 2020).

Outreach refers to instances of knowledge transfer: where information is passed from archaeologists to communities in one direction. Archaeologists often exclusively hold the power in these cases. Outreach is most common in public archaeology methods. Examples of

outreach activities include public presentations, site tours, educational booths at festivals, and information pamphlets.

Consultation features elements of knowledge exchange. However, information does not always flow equally between archaeologists and community members. The term consultation has strong legal and government connotations and often refers to legally required information exchanges in planning and decision-making, generally in government-to-government relations (Colwell-Chanthaphonh and Ferguson 2008, 7). Within community archaeology, archaeologists continue to hold authority and decision-making power in consultation forms of engagement and seek input from communities. In some situations, consultation can create a false sense of participation or collaboration (McGhee 2012, 10). However, in other situations, legally mandated consultations can evolve into collaboration with equal power sharing and knowledge exchange between archaeologists and participants (Atalay 2012, 48). Despite the potential for true collaboration, consultation is fundamentally different because of its legal requirement (Atalay 2012, 47).

Collaboration refers to when archaeologists work together with communities or other parties, particularly those outside of academia (Colwell-Chanthaphonh and Ferguson 2008, 7). Collaboration produces knowledge exchange and does not refer to one single methodology, but a range of strategies (Colwell-Chanthaphonh and Ferguson 2008, 1). As such, collaboration exists along a continuum (see section 2.3). The ideals of collaboration move archaeology beyond colonial practices and toward an inclusive environment where knowledge is produced more holistically and power is shared (Colwell-Chanthaphonh and Ferguson 2008, 14). Each project features different kinds of engagement activities. The three described kinds of engagement help to categorize and differentiate the varieties.

2.1.3 Varieties of Community Archaeology

There are several common approaches to community engagement in archaeology. These approaches attempt to distinguish between different methodologies, purposes, and desired outcomes. However, the terms used to describe each approach appear to vary between geographic region, time period, and archaeologist, creating more confusion. Compounding this, practitioners frequently neglect to define the term(s) they use. The following paragraphs briefly outline eight of the most common methods of community engagement in archaeology and their distinctions as presently understood.

2.1.3.1 Public Archaeology

Charles McGimsey first coined the term 'public archaeology' in 1972. The term originally described activities that bring public awareness to archaeology, focusing on knowledge transfer from the archaeologists to the public (McDavid 2014a, 1592). Today the subject has evolved to include any activity where archaeologists engage with the public and any research that examines or analyses the public dimensions of doing archaeology (Bollwerk, Connolly and McDavid 2015, 179; McDavid 2014a, 1592). All community archaeology projects therefore count as public archaeology; however, not all public archaeology is community archaeology (McDavid 2014a, 1592). Despite the broader definition, many people refer to public archaeology as 'public outreach' (Kawelu and Pakele 2014, 64; Atalay 2012, 50). Public archaeology projects rarely involve the public in planning the project or deciding details (Atalay 2012, 50). Participants most often self-select themselves for participation, potentially leading to engaging with a sliver of the community (Atalay 2012, 50). This depends on the project, the community the project intends to engage with, and the participant selection process. Examples of public archaeology include site tours, educational programming, archaeology tourism, and heritage festivals. The development of public archaeology will be further discussed in Chapter 4.

2.1.3.2 Collaborative Archaeology

Collaboration, as discussed in section 2.1.2, and collaborative archaeology refer to similar, yet slightly different concepts in community archaeology. Collaboration refers to the cooperation of archaeologists and community members in the design and implementation of a project. Collaboration occurs along a continuum of several collaborative approaches (see section 2.3). Collaborative archaeology refers to a specific method that parallels community-based participatory research (CBPR) approaches (Atalay 2012, 49). In collaborative archaeology, archaeologists and stakeholders work in synergy and share power, fostering knowledge exchange. This method depends on partnerships, trust, and respect between parties involved (Colwell-Chanthaphonh and Ferguson 2008, 9).

2.1.3.3 Co-Creation Archaeology

Co-creation is a form of collaborative archaeology with more clearly defined requirements. Co-creation and co-production, often used interchangeably, describe projects that meaningfully involve communities from the start of a project through to the end (Greene et al. 2016, 153). The method requires knowledge exchange, reciprocal relationships, equal power sharing, and integrating multiple perspectives and kinds of knowledge (Bollwerk, Connolly and McDavid 2015, 181; Greene et al. 2016, 153). The creative collaboration required in co-creation results in outcomes none of the stakeholders could produce on their own and addresses their collective

needs and interests (Bollwerk, Connolly and McDavid 2015, 182). The results therefore are relevant and valuable to the community, while contributing to the researcher's insights through a more democratic and emancipatory ways of knowing (Greene et al. 2016, 155).

2.1.3.4 Community-Based Participatory Research (CBPR)

Community-based participatory research (CBPR) represents another form of archaeology that relies on collaboration. This method strives to decolonize archaeology through changing the language of archaeology from *on* or *about* a community to *with, by,* and *for* them (Kawelu and Pakele 2014, 65; Atalay 2012, 11). CBPR operates around five core-principles. The method focuses on collaborating with communities through the entire research process, recognizing multiple knowledge systems, producing reciprocal benefits for community partners, and building capacity in the local community (Atalay 2012, 24). The method treats all parties involved equally, emphasizes shared power and decision-making, and strives to create lasting impacts through capacity building (Atalay 2012, 45; Kawelu and Pakele 2014, 65). Community-based archaeology is the application of CBPR (Kawelu and Pakele 2014, 65).

2.1.3.5 Participatory Action Research

Participatory action research (PAR) involves techniques similar to both collaborative archaeology and CBPR approaches to engaging communities. These methods seek to democratize research and legitimize Indigenous forms of knowledge (McGhee 2012, 2). PAR actively includes the community from the initial project design, to implementation, and final results (Whyte 1991, 20). However, the fundamental goal of PAR differs from that of collaborative archaeology and CBPR. All PAR projects explicitly aim to positively transform communities and enact social change (McGhee 2012, 1). Outcomes therefore advance science and cause positive action, leaving legacies beyond the 'end' of a project (Whyte 1991, 7). PAR also strives to keep the concerns of those most affected by the research at the heart of the project. Most commonly, the community commissions PAR research (McGhee 2012, 5). In short, PAR includes the key tenants of community-based research, collaboration, and co-production but seeks to impact research knowledge to enacting positive social change (McGhee 2012, 2).

2.1.3.6 Indigenous Archaeology

Indigenous archaeology bears many similarities to collaborative and co-creative archaeology as well as CBPR. There are a few subtle, yet important distinctions. This method conducts collaborative research with Indigenous communities and challenges the 'historic political economy of the discipline' (Colwell-Chanthaphonh 2009, 101). Research is conducted with, by,

and for Indigenous peoples, keeping them and their concerns, values, knowledge, and sensibilities at the heart (Kawelu and Pakele 2014, 65; Nicholas 2008, 1660). Other methods may engage with Indigenous communities. However, Indigenous archaeology exclusively works alongside Indigenous people. This method recognizes community members as the owners and regulators of their own heritage, rather than simply another voice in the project (McGhee 2012, 215). This research is thereby conducted with explicit approval of the tribal or Indigenous group leadership (McGhee 2012, 215). This mode of research integrates Indigenous concepts and cultural knowledge with Western ideas to improve the interpretation of archaeological materials and decolonize the discipline (Atalay 2012, 39; Nicholas 2008, 1660).

2.1.3.7 Civic Engagement

Civic engagement generally means involving and participating in public life (Little and Amdur-Clark 2008, 1). Civic engagement in archaeology strives to rehabilitate archaeology away from its colonial roots through creating an ethical and socially just practice (Little and Shackel 2014, 18). This method uses archaeology as a mode of increasing awareness and enacting civic engagement (Atalay 2012, 50; Little and Amdur-Clark 2008, 2). Similar to PAR, this method strives to make a difference through developing skills necessary to enact enduring positive change (Little and Amdur-Clark 2008, 1). Civic engagement relies on a combination of core and secondary principles, representing the mindset and overarching intention of the method rather than actionable items (Russell 2011, 5). The three core principles are trust, relationships, and active listening. Secondary principles include diversity of opinion, understanding communities, open communication, and transparency (Russell 2011, 5). Civic engagement relies on the full participation of the community and archaeologist accountability to the participants (Russell 2011, 7; Little and Amdur-Clark 2008, 2). This method produces the exchange of knowledge, information, values, insights, and concerns between all parties involved (Little and Shackel 2014, 76; Russell 2011, 7).

The paragraphs above outline a few of the different approaches to engagement in archaeology and highlight the similarities and differences between each. On a single project, archaeologists can use more than one form of community archaeology (Bollwerk, Connolly and McDavid 2015, 180). Tables 1 and 2 attempt to succinctly present the differences between the methods and provide a list of examples. The information presented in these tables should be taken as general trends rather than absolutes. The differences between and terminology used to describe each method does matter. However, for the purposes of this thesis and to mitigate confusion for utilizing different terms, ‘community archaeology’ will be used to describe community engagement in archaeology in any form. Where case studies are incorporated, the discussion will include the term the author(s) use to describe their own project.

Table 1: Eight methods of community engagement in archaeology briefly described with key principles and examples (based off Atalay 2012, 49).

Method	Key Ideas	Examples
Public Archaeology	Any activity where archaeologists engage with the public and any research that examines or analyses the public dimensions of doing archaeology	McGimsey 1972; Endere, Chaparro and Conforti 2018; Miroff and Versaggi 2020
Collaborative Archaeology	Involved parties work together with shared power and decision-making capabilities	Colwell-Chanthaphonh and Ferguson 2008; Handley 2018
Co-Creative Archaeology	Research conducted in full partnership with involved stakeholders to achieve shared goals and interests	Simon 2010; Bollwerk, Connolly, and McDavid 2015
Community-Based Participatory Research (CBPR)	A form of collaborative archaeology that is conducted with, by, and for communities with equal benefits for involved parties	Atalay 2012; Kawelu and Pakele 2014
Participatory Action Research	Aims to transform communities for the better and enact positive social change through collaborative research	Whyte 1991; McGhee 2012
Indigenous Archaeology	Community members are Indigenous peoples. They are recognized as the owners and regulators of their heritage. Research is conducted with, by, and for the Indigenous community	Nicholas 2008; Colwell-Chanthaphonh 2009; Cipolla, Quinn and Levy 2019
Civic Engagement	Emphasizes using archaeology as a mode of increasing civic awareness and engagement. Overlaps with CBPR	Russell 2011; Little and Shackel 2014

Table 2: This table, in tandem with Table 1, helps to articulate the key differences between these methods. Due to the fluidity of these methods, there will be exceptions to the table below. The table should not be taken in absolutes, but general trends (Atalay 2012; McGimsey 1972; Colwell-Chanthaphonh and Ferguson 2008; Bollwerk, Connolly and McDavid 2015; McGhee 2012; Whyte 1991; Nicholas 2008; Colwell-Chanthaphonh 2009; Little and Shackel 2014; Miroff and Versaggi 2020).

Method	Any specific goals in addition to project goals?	Are goals co-defined?	Who holds the power?	Any specific community involved?	Can there be knowledge exchange?
Public Archaeology	Increase public awareness of archaeology	No	Archaeologists	No	Not usually
Collaborative Archaeology	No	Yes	Co-held	No	Yes
Co-Creation Archaeology	No	Yes	Co-held	No	Yes
Community-Based Participatory Research	Conduct research with, by, and for the community	Yes	Co-held with slight preference to community	No	Yes
Participatory Action Research	Enact positive social change	Yes	Co-held with slight preference to community	No	Yes
Indigenous Archaeology	Recognizes Indigenous communities as the owners and regulators of their heritage	Yes	Co-held with preference to community	Indigenous Communities	Yes
Civic Engagement	Uses archaeology as a mode of increasing civic awareness	Yes	Co-held	No	Yes

2.2 Main Principles of Community Archaeology

The breadth of community archaeology described above, differing needs of each community and project, and ranging goals prevent a single clear methodology or ‘recipe’ from being

developed (Colwell-Chanthaphonh and Ferguson 2008, 21; Atalay 2012, 63). Instead the various approaches to community archaeology are united through common components and principles. Moser et al. 2002 perhaps come the closest to defining a clear 'recipe' for community engagement, although they did not set out to create one (Moser et al. 2002, 229). The article presents seven components of many community archaeology projects that need to be thought through (Moser et al. 2002, 229):

1. Communication and collaboration
2. Employment and training
3. Public presentation
4. Interviews and oral history
5. Educational resource
6. Photographic and video archive
7. Community-controlled mechanizing

Whilst presenting this list, the authors argue "it is no longer acceptable for archaeologists to reap the intellectual benefits of another society's heritage without providing that society with the opportunity to benefit equally from the endeavour" (Moser et al. 2002, 242). The steps listed above are discussed in detail, including their importance and the skills, steps, or events that may apply in each to show how archaeologists can involve communities. They use their community archaeology project in Qusier, Egypt as an example throughout to illustrate their points. These steps are a good starting point for working with communities and were novel for the period this project was conducted. However, they present the minimum that should be done. Evaluation needs to be added to the list above and included from the start of a project through to the end. Additionally, the approach to working with communities needs to be pushed further. Communities should have the opportunity to actively collaborate through each step and drive the direction of research, especially when the subject matter is their own heritage.

Nicholas, Welch, and Yellowhorn (2008) and Atalay (2012) take a slightly different approach to this discussion. Rather than highlighting potential components of community archaeology projects that might need to be addressed, these authors present traits, goals or skills successful collaborative projects share (Nicholas, Welch and Yellowhorn 2008, 293). These are:

1. The community are left with a sense of personal satisfaction
2. The community recognize the project as being of value with both tangible and intangible results
3. The project facilitates further interactions between the community and researchers
4. Participants and the larger community view collaboration as profitable
5. Researchers and the community are committed to a long-term relationship

Similarly Atalay's (2012) list encompasses traits successful community-based participatory research projects share (Atalay 2012, 63):

1. Utilize a community-based partnership process,

2. Aspire to be participatory in all aspects,
3. Build capacity,
4. Engage in reciprocity,
5. Recognize the contributions of multiple knowledge systems

Whilst the lists differ slightly, both discuss the importance of knowledge exchange, recognizing multiple forms of knowledge, and acknowledging different kinds of heritage. Several scholars have echoed these core tenets, highlighting values and traits of successful collaborations. For example, Little and Shackel (2014) emphasize the importance of cultivating relationships rooted in trust, strong communication and active listening (Little and Shackel 2014, 76). Colwell-Chanthaphonh and Ferguson (2008) discuss how successful collaboration requires meaningful dialogue, mutual respect, long-term commitments, and expanding upon traditional research methods to satisfy different needs and goals (Colwell-Chanthaphonh and Ferguson 2008, 21). Russell (2011) named the core principles of successful civic engagement for the US National Park Service as relationships, active listening, and trust with secondary principles of transparency, open communication, understanding communities, and diverse opinions (Russell 2011, 2).

The main principles of community archaeology emphasize valuing all knowledge sources and kinds of heritage and strong relationships rooted in respect. These values help community archaeology counter more colonial approaches to archaeology, more inclusively document history, and highlights the power dynamics within archaeology. These appear to form the core methodology for community archaeology rather than more traditional 'how-to' steps. The literature therefore demonstrates the importance of three fundamental core values of community archaeology: power, trust, and respect. These core values need to be thought through on every element of the project, including the evaluation. Section 2.1 describes the subtle nuances between the impacts these values have in each methodology. Nevertheless, each plays an important role.

2.3 Collaboration Spectrums

When referring to community engagement in the development planning process, Cornwall (2008) stated participation ultimately comes down to power and control (Cornwall 2008, 271). This also holds true in community archaeology. Archaeologists are often seen as the power holders as they traditionally bring funds and subject-specific expertise. This gives them project ownership, decision-making capabilities, and authority. The community is seen as the less powerful entity with significantly less authority over the project. In more traditional archaeology methods, the community may not be involved in the archaeological process. In some cases, the archaeologists viewed local communities as sources of cheap labour for fieldwork rather than

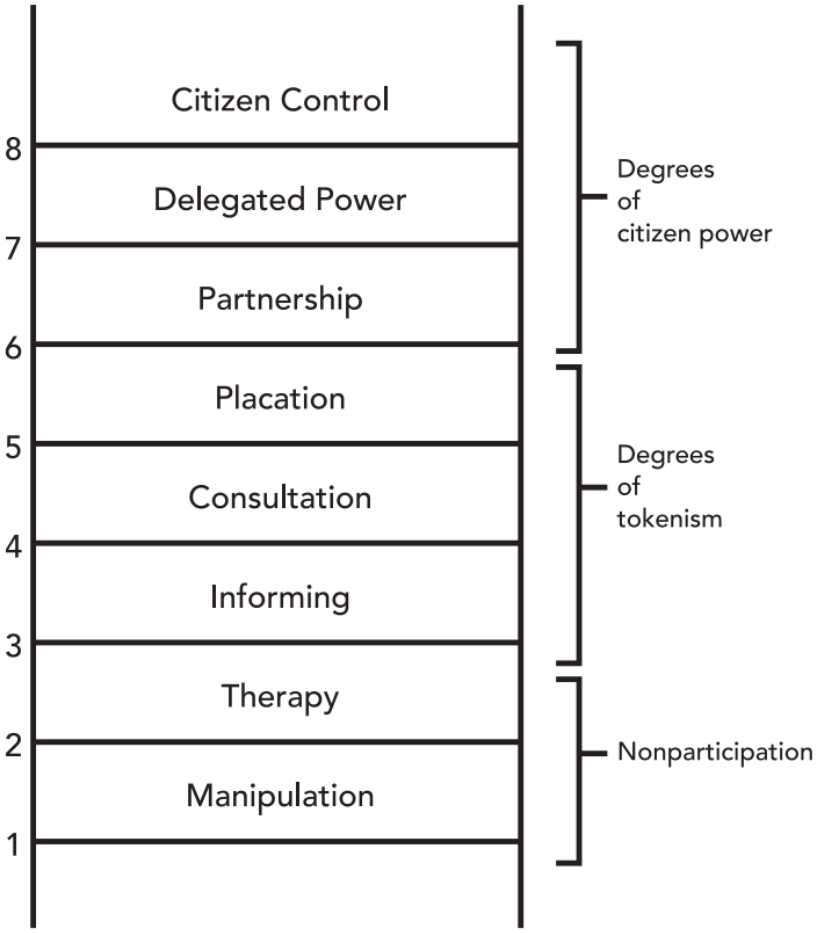
consumers or producers of knowledge about the past (Chirikure and Pwiti 2008, 467). Community archaeology seeks to change this power balance through recognizing communities as knowledge sources and altering their role as passive agents to active agents (Marshall, Roseneil and Armstrong 2009, 233).

The power balance between communities and archaeologists varies significantly between different kinds of community archaeology projects. Archaeologists and scholars from other disciplines developed diagrams to distinguish between the different levels of power each party holds at the various levels of engagement. These diagrams also help serve to distinguish between the different levels of collaboration. Arnstein (1969), Colwell- Chanthaphonh & Ferguson (2008) and Atalay (2012) provide examples of these diagrams as described below.

In 1969, Arnstein developed one of the first diagrams striving to articulate the power dynamics present in engagement activities with her 'Ladder of Citizen Engagement'. Although originally developed for understanding citizen involvement in the planning process in the United States, the diagram has been altered for other kinds of participation, including archaeology (Cornwall 2008, 270; Roberts 2016, 79). In Arnstein's ladder, reproduced as Figure 1, each rung corresponds to different amounts of community power. The bottom rungs correspond to very low levels of community power and the top represents a community with full power and authority (Arnstein 2019, 217).

This diagram could be directly applied to community archaeology. The bottom rungs would represent standard archaeological methods, where news stories or public presentations share findings with the wider audience. The top rungs would correlate to community-led projects where archaeologists act as consultants. The middle to upper rungs would be co-created or collaborative projects where archaeologists and community members share agency and decision-making responsibilities.

Figure 1: Arnstein's Ladder of Citizen Engagement (Arnstein 1969, 26).



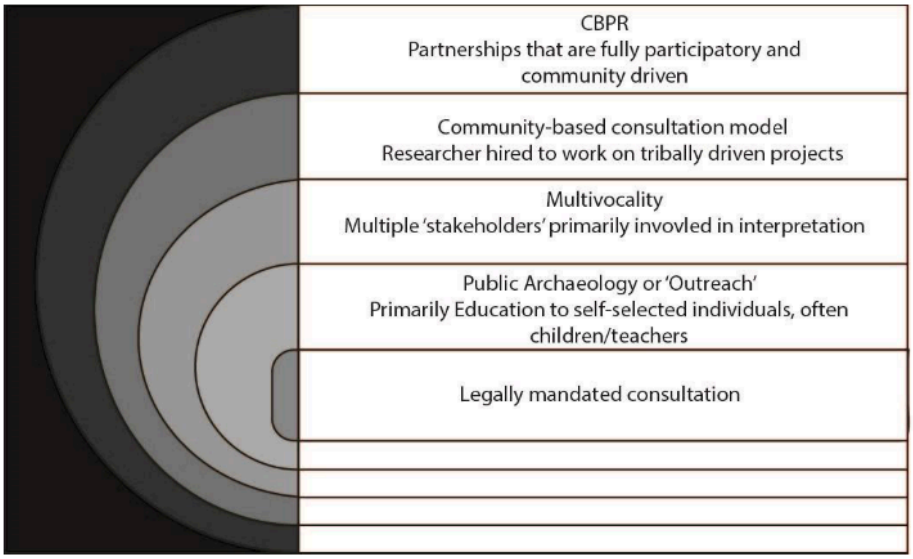
Colwell-Chathaphonh & Ferguson (2008) offer another interpretation crafted specifically for archaeology, called the 'collaborative continuum'. This diagram articulates the relationship and power differences in collaborative archaeology as existing on a continuum. Resistance occupies one end of the continuum with participation in the middle and collaboration on the other end (Colwell-Chanthaphonh and Ferguson 2008, 10). Collaboration is the ideal all archaeologists should be working towards (Colwell-Chanthaphonh and Ferguson 2008, 10). They propose six features that define each level: how the goals develop, how information flows among stakeholders, how much stakeholders are involved, how support is gained among stakeholders, and how the needs of the stakeholders are considered (Colwell-Chanthaphonh and Ferguson 2008, 10). Figure 2 presents the level of collaboration and the six features that define that level. Relationships between involved parties vary on each level. Collaboration forms synergy between the archaeologists and community members through cooperation and a convergence of interest whereas the resistance model gives one group more authority than the other (Colwell-Chanthaphonh and Ferguson 2008, 12).

Figure 2: The collaborative continuum (Colwell-Chanthaphonh and Ferguson 2008, 11).

Resistance	*Participation*	*Collaboration*
Goals develop in opposition	Goals develop independently	Goals develop jointly
Information is secreted	Information is disclosed	Information flows freely
No stakeholder involvement	Limited stakeholder involvement	Full stakeholder involvement
No voice for stakeholders	Some voice for stakeholders	Full voice for stakeholders
No support is given/obtained	Support is solicited	Support is tacit
Needs of others unconsidered	Needs of most parties mostly met	Needs of all parties realized

Atalay (2012) expounded on Colwell-Chanthaphonh and Ferguson's (2008) collaborative continuum and created her own (Figure 3). The figure outlines five different levels of collaboration. The amount of community participation and decision making distinguish each level of the diagram (Atalay 2012, 47). In turn, these signify the different levels of capacity building and power sharing within the project (Atalay 2012, 48). CBPR, which is focused on being community driven and fully participatory, rests at the highest level and legally mandated consultation at the bottom. Atalay notes it is possible with effort to incorporate community drive and participation along the entire collaborative spectrum (Atalay 2012, 48).

Figure 3: Atalay's collaborative continuum (Atalay 2012, 45).



Colwell-Chanthaphonh and Ferguson's (2008) and Atalay's (2012) collaborative continuums overlap. CBPR is a kind of collaborative research that seeks equal partnership between archaeologists and community members (Atalay 2012, 55). Therefore the top levels of Atalay's diagram coincide with the far-right end of Colwell-Chanthaphonh and Ferguson's continuum. The bottom of Atalay's diagram, legally mandated consultation, most likely falls under the

middle of Colwell-Chanthaphonh and Ferguson's continuum. The other levels of Atalay's framework fall between participation and collaboration.

Each of these diagrams helps illustrate the power dynamics present at each level of participation or collaboration between communities and archaeologists. These levels are critical to outline to understand the kind of community archaeology individual projects conduct, particularly as the names of community archaeology practice are not necessarily descriptive of the level of engagement or power dynamics present.

The Spectrum of Collaboration used in this thesis was designed to merge the three aforementioned diagrams together alongside insight gained through the literature reviews, taking successful tenants from each diagram, filling in gaps, and adding additional information about each methodology. Figure 4 presents the Spectrum of Collaboration. This diagram not only helped my own understanding of community archaeology but informed the rest of the data generation and analysis in this thesis (see Chapter 6). The Spectrum consists of five categories: archaeologist-only, participation with community, co-creation and collaboration, community-led, and community-only. Each category represents a different kind of archaeology along the spectrum. The rows under each heading attempt to explain the distinguishing and important features of each level. The rows describe how the project goals are developed, how information flows between parties, who is involved in the project, whose voice is recognized and heard, whose needs are primarily considered, and who holds the power. The common methods of community engagement in archaeology discussed in section 2.1.3 fall along this spectrum, as presented in Figure 4. Individual projects may not fall neatly into one of the five categories. As such, projects may fall anywhere along the continuum.

The first category, archaeologist-only, represents more traditional forms of archaeology where archaeologists conduct their research without any community input or any knowledge sharing to them. The archaeologist holds all the power and decides project goals.

The second category, participation with community, describes projects where archaeologists consider public input and their opinions, but continue to make the major decisions alone. Information about the project and its findings are shared with the community. This level includes outreach events and activities.

The middle category, co-creation and collaboration, describes projects that develop in partnership between community members and archaeologists. These projects feature equal power sharing between involved parties with everyone's needs, goals, and voices considered. This describes collaborative and co-creative archaeology methods.

The next section, community-led, includes community-driven projects. Communities define the project goals and needs, while archaeologists function in a supporting role. The archaeologist has a voice and input into the project; however, the community holds the majority of the power.

The final category, community-only, presents projects without archaeologist input in any aspect of the project. The community holds all the power. They decide the project goals, address their own needs, and retain all information gained from the project.

Figure 4: The Spectrum of Collaboration used in this thesis.

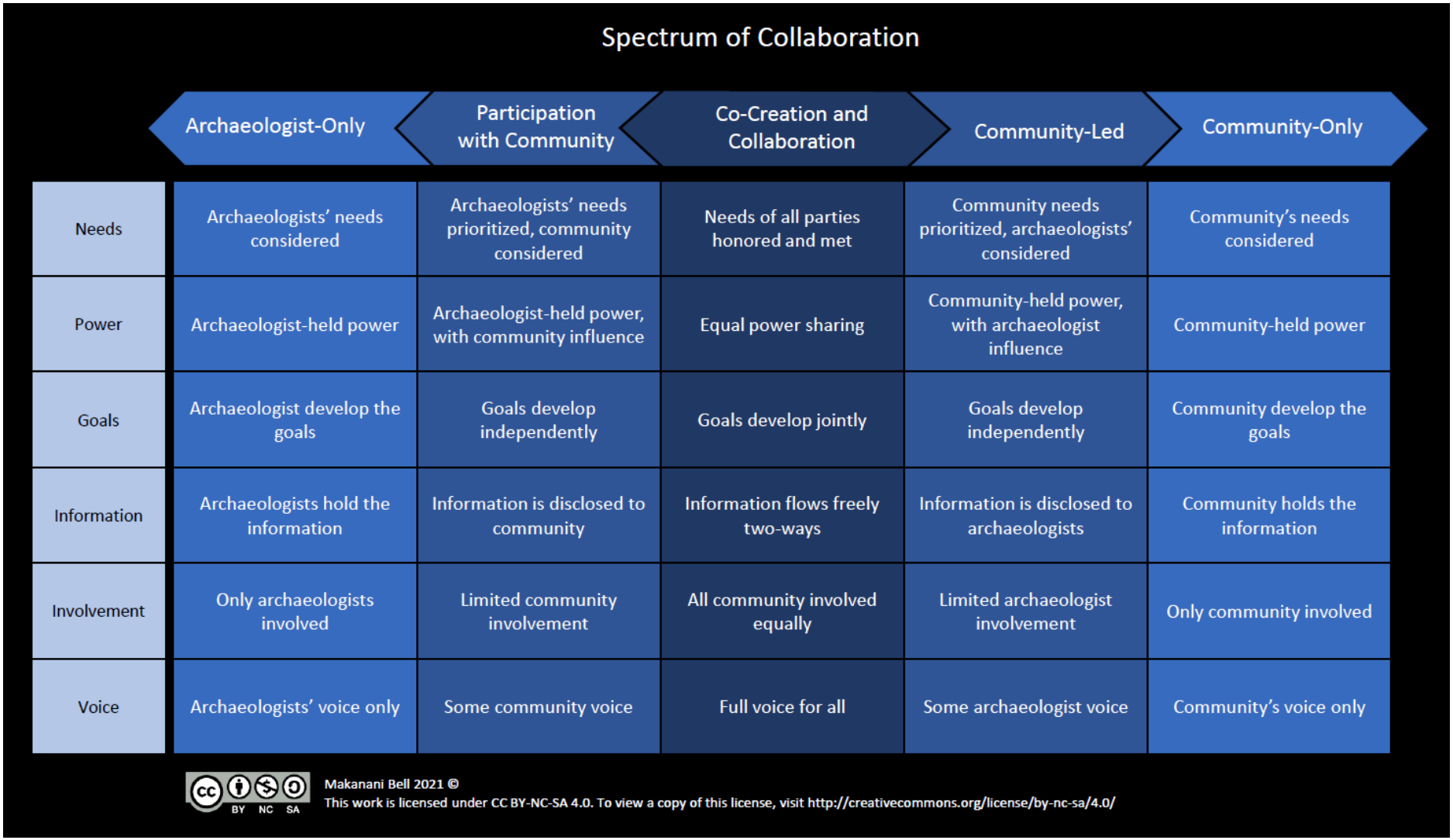
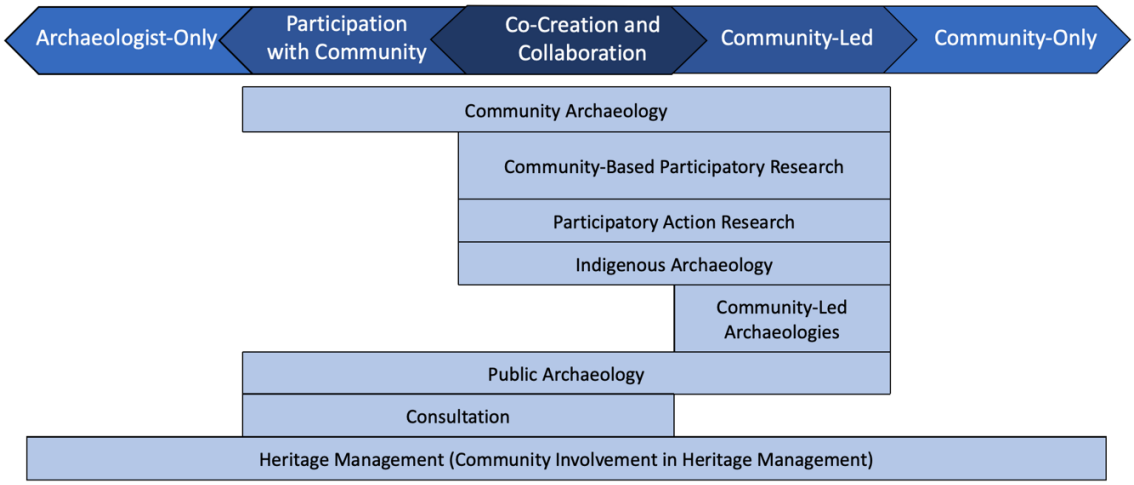


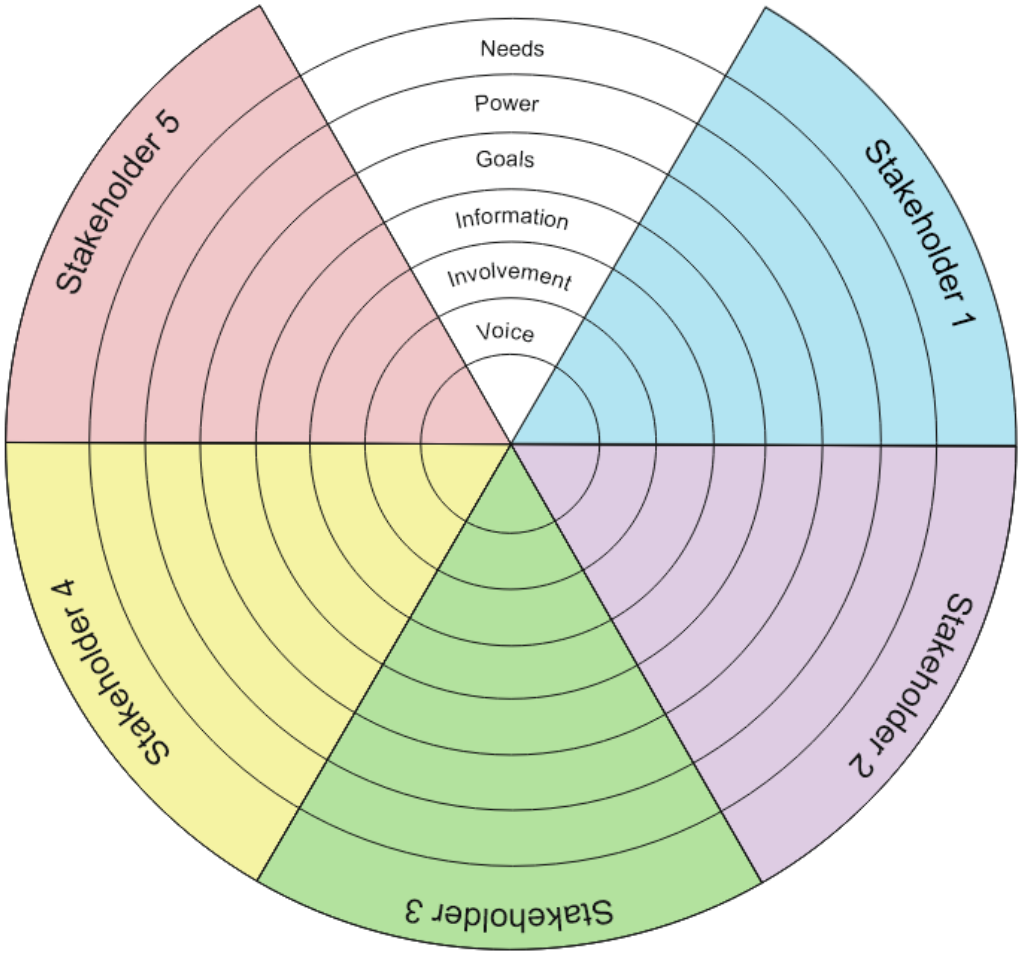
Figure 4 helps visually describe the differences between the various kinds of community archaeology projects through discussing core principles. The Spectrum was shared during focus groups as well as in presentations associated with this research. Several colleagues have highlighted the benefits of using it to both to think through where their projects currently sit as well as where they would like to ideally conduct archaeology.

Figure 5: Some of the common methods of community engagement in archaeology described using the aforementioned Spectrum of Collaboration.



Although there are several benefits to this diagram, there are shortfalls as well. The Spectrum only includes two stakeholders – archaeologists and communities – and visually places them at opposite ends. This inadvertently can polarize the relationships between archaeologists and communities, when often they are not at odds with one another. Additionally, the diagram does not account for projects with more than two stakeholders. These may include projects that involve heritage agencies, government organizations, and research institutions. Through this research, I trialled two other diagrams to mitigate these challenges. The first is the Wheel of Collaboration (Figure 6). The Wheel helps to think through additional stakeholders involved outside of archaeologists and communities; however, practically it is cumbersome to use. This Wheel and its challenges are further discussed in Chapter 7.

Figure 6: The Wheel of Collaboration used to help think through the level of engagement of multiple stakeholders.



Feedback from focus groups and case studies in Chapter 6 and Chapter 7 indicated the need for a more user-friendly diagram that incorporates multiple stakeholders. The Matrix of Collaboration (Table 3 and Table 4) provides this. The Matrix consists of two tables that work together. Table 3 features the same six categories as the previous two diagrams: needs, power, goals, information, involvement, and voice. Instead of discussing two stakeholders' level of engagement, each column discusses *one* stakeholder's role along the spectrum. The far left indicates where the stakeholder holds all power, authority, and decision making on each level; the far right shows where the stakeholder does not. The second diagram features a matrix with the same rows (needs, power, goals, information, involvement, and voice). The columns at the top are for each stakeholder involved in the project. Users of the matrix could fill out who each stakeholder is (i.e. government, community heritage group, wildlife association, archaeologists) and where their level of engagement sits from the corresponding column in the first table. For example, if only Stakeholder 1's needs are considered, 'only' would be put under the Stakeholder 1 column in the 'needs' row. The Matrix of Collaboration enables people to think through the level of involvement of more stakeholders than just archaeologists and communities, mitigating the challenges with the Spectrum of Collaboration.

Table 3: Part 1 of the Matrix of Collaboration. The table shows the various levels of stakeholder engagement ranging from only their involvement to none. This works in tandem with Table 4.

	Only	Prioritized	Collaboration and Co-Creation	Considered	None
Needs	Only this stakeholder's needs are considered	This stakeholder's needs are prioritized, others considered	Needs of all parties honoured and met	Other needs prioritized, with this stakeholder's considered	This stakeholder's needs are not considered
Power	Only this stakeholder holds the power	This stakeholder holds most of the power, with influence from others	Equal power sharing	Others hold the power, with influence from this stakeholder	This stakeholder does not hold power
Goals	Only this stakeholder develops the goals	This stakeholder develops the goals with input from others	Goals are created together	Others create the goals with influence from this stakeholder	This stakeholder does not influence goals
Information	Only this stakeholder has the information	Information is held by this stakeholder and disclosed to others	Information flows freely two ways	Others hold the information and disclose it to this stakeholder	This stakeholder does not have information
Involvement	Only this stakeholder involved	This stakeholder mostly involved, limited involvement of others	All involved equally	Limited involvement of this stakeholder	This stakeholder is not involved
Voice	Only this stakeholder's voice included	Mostly this stakeholder's voice, some voice of others	Full voice for all	Limited voice for this stakeholder	No voice from this stakeholder

Table 4: Part 2 of the Matrix of Collaboration. For each stakeholder, the column label from the corresponding section in Part 1 can be placed in the appropriate place in this matrix.

	Stakeholder 1	Stakeholder 2	Stakeholder 3	Stakeholder 4
Needs				
Power				
Goals				
Information				
Involvement				
Voice				

2.4 Impacts of Community Archaeology

Archaeology has a long history of supporting and confirming injustice alongside its colonial practices (Little and Shackel 2014, 23). Community archaeology can combat these colonial practices and create a more ethical methodology through involving communities in the archaeological process. The various levels of collaboration in community archaeology bring about different impacts for all stakeholders involved. These impacts can be positive and negative. Engagement can build heritage stewards, give heritage authority back to communities, tell more complete tales of the past, and enhance community pride and cohesion. Engagement can also fuel feuds between neighbouring communities, trigger land and ownership disputes, over-tax communities, and build reliance on project funds.

2.4.1 Benefits

Community archaeology positively impacts the community itself, the heritage sites, governance, and policy. The benefits of community archaeology change with the level of engagement, goals of the project, and people involved. Involving communities in the archaeological process can help participants connect with and value heritage differently, often building respect for and pride in these places. This can lead to communities becoming new stewards of heritage, helping safeguard and perpetuate the site and its history for future generations (Fletcher 2014, 5). For example, the Community Archaeology Program at Binghamton University in the United States has run community programming for the last 25 years. Amongst numerous benefits to community members, the heritage, and academics, the program inspired several participants to become involved citizens and vocal advocates for preservation in their local area. One participant even became the historian of his local town and established a town preservation ordinance and historic preservation commission (Miroff and Versaggi 2020, 400).

As the previous example illustrates, engaging community in the archaeological process helps foster public support for heritage. Public support is essential for the longevity of archaeology as a whole, principally because public support leads to policy developments, legislative action, and funding allocations on local, national, and international levels (Belford 2014, 40; McGimsey 1972, 7). Without the public's approval and recognition of the importance of heritage, government-related archaeology programs and governance will diminish (McGimsey 1972, 6).

Heritage can both unite or divide people, acting as a social glue and repellent (Little and Shackel 2014, 39). Involving a community in the archaeological process can change the perception of the local community towards the host community and each other (Coen, Meredith and Condie 2017, 221). Being involved together on a project can help develop a sense of belonging and identity with the local area and with each other, even if they are newcomers to the area, strengthening community bonds and weaving a sense of community (Coen, Meredith and Condie 2017, 224). Community involvement can enhance community identity and pride, in turn helping unify the community around their heritage and each other (Wright and Kod 2011; Roberts 2016). The bonds and sense of community pride developed through community archaeology can be long lasting. One project cited community pride continued for over 15 years beyond when the project was completed (Miroff and Versaggi 2020, 404).

Community archaeology can help forge connections between the past and present (Coen, Meredith and Condie 2017, 214). Too frequently people think of traditions and heritage as something ancients did, disregarding those alive who perpetuate it today. Community archaeology helps restore voice to community members and recognize them as an authority on

their own heritage (Chirikure and Pwiti 2008). Truly collaborative practices have significant benefits for all stakeholders involved. Co-creation and collaborative practices help change the community from passive agents to active agents crucial for the success of the project (Marshall, Roseneil and Armstrong 2009, 233). Recognizing community members as partners helps address power imbalances and restores agency to communities (Supernant and Warrick 2014; Guilfoyle and Hogg 2015; Roberts et al. 2013). This also helps develop professional relationships between involved parties. Through collaboration, these are deepened, and if cultivated, can lead to trust, honesty, and mutual respect. Over time, this can lead to generosity, civility, loyalty, dependability, thoughtfulness and friendliness (Colwell-Chanthaphonh and Ferguson 2008, 13). These benefits can in turn offer reconciliation and restorative-justice effects through repairing relationships fraught with histories of distrust (Colwell-Chanthaphonh 2009, 100; Hodder 2011, 25). Through telling stories about everyone's history, past and culture, archaeologists demonstrate inclusion and aid in the global restorative justice movements (Little 2009, 117).

Alongside this, community archaeology strives to inclusively document the heritage present, using both tangible and intangible heritage. Tangible heritage refers to physical sites, buildings, or places. Intangible heritage refers to oral histories, languages, place names, legends and traditions amongst many others (Freire 2014, 144; Liston, Clark and Alexander 2005, 184). Collaborative practices move beyond colonial methods and build a more holistic mode of knowledge production through honouring and including tangible and intangible heritage (Colwell-Chanthaphonh and Ferguson 2008, 14). Inclusively documenting heritage helps acknowledge and validate different interpretations of the past and non-traditionally academic knowledge forms such as Indigenous knowledge, allowing all kinds and versions of knowledge to cohabitate (Colwell-Chanthaphonh and Ferguson 2008; Little and Shackel 2014, 74). Both recognizing tangible and intangible heritage and acknowledging multiple sources of knowledge can deepen the kinds of questions asked and the knowledge produced. In turn, this tells a more complete tale of the past than employing classic archaeological methods alone. This benefits the public and academia through improving our understanding of the past, in turn potentially positively affecting the management of heritage sites.

Heritage sites themselves benefit from community archaeology in a number of ways. Firstly, engaging the public on excavations increases their knowledge and understanding of what archaeologists do. This helps convey the importance of proper documentation and the role of archaeologists in conducting this work. This increased knowledge can help prevent looting and the public degradation of heritage places. In addition, community archaeology can provide a structured outlet for individuals passionate about conducting archaeology who would otherwise excavate fields on their own (Miroff and Versaggi 2020, 400). Programming provides the

opportunity for people to conduct archaeology in a supervised fashion, ensuring proper documentation and care for the heritage sites.

Archaeologists hold significant power and voice in the present because of their abilities to validate or dispute 'truths' relating to civilizations of the past, and present. Engaging communities with the archaeological process amplifies this potential (Supernant and Warrick 2014). These effects can be positive as described above, or detrimental.

2.4.2 Shortcomings

Community archaeology, in any form, is difficult, messy, and time and resource intensive (Colwell-Chanthaphonh and Ferguson 2008, 22). Several aspects of this methodology can be challenging and may result in undesirable situations for involved stakeholders. This is particularly the case as archaeology itself creates, authenticates, or disputes stories about the past. Knowledge can become points of conflict or debate, particularly where power relations are unequal and systems of expertise come into the discussion (Little and Shackel 2014, 41).

From the moment an archaeological project is conceived, archaeologists and their work are implicated in networks and movements they may be unaware of at the time (Kyriakidis and Anagnostopoulos 2017, 346). Archaeologists can unintentionally become involved in issues beyond their own goals, particularly with archaeology's power to validate or dispute versions of history. Issues can arise between communities and governments or between neighbouring groups (Supernant and Warrick 2014, 565). For example, archaeologists on the Three Peaks Sanctuaries of Central Crete project unintentionally functioned as pawns in a heated land dispute between developers and community members. Some locals took the archaeologists' presence in the village as validating the significance of the heritage present, thereby providing evidence for protecting the sites from development (Kyriakidis and Anagnostopoulos 2017, 345). This created an ulterior motive for the community's participation in the archaeological project and the work of the archaeologists more difficult to navigate.

Supernant and Warrick's (2014) work provides an example of archaeology's potential to fuel neighbouring group disputes. Supernant intended to conduct collaborative research with First Nations in the Lower Fraser River Canyon, Canada and use traditional place names. Unexpectedly she became involved in land disputes between neighbouring Indigenous communities regarding ownership and access rights to fishing. The community used archaeology to sway the argument towards one side or the other (Supernant and Warrick 2014, 571). Supernant could not use Indigenous place names in her research without validating, disputing, or privileging one tribe's claim to land. Instead, she had to use the Western place names to avoid negatively impacting one community (Supernant and Warrick 2014, 573).

Some consequences of community archaeology can be either beneficial or detrimental depending on the community, project, and heritage engaged. Economic and looting consequences provide examples of this. Archaeology can bring economic benefits to the host community through employing local community members, stimulating the local economy through hiring local hotels, venues, and catering, increasing tourism, and bringing governmental awareness to the place (Hodder 2011, 2; Humphris and Bradshaw 2017, 210). However, communities may become reliant on the money archaeologists bring into the communities. When these funds and projects inevitably end, this could create economic hardships for the locals (SHA Oral Histories Panel 2020). Community archaeology can both increase and decrease looting, depending on the communities engaged and the context of the site. For example, the presence of foreign archaeologists can pique the interest of neighbouring communities, leading to increases in looting and traffic in the area (Woodfill and Rivas 2020, 573). Conversely increasing the community's awareness of and value in their heritage and the site can decrease the chance those community members will loot the site themselves (Gandulla, Digital Outreach Panel, 2020).

In some situations, communities may be too frequently asked to share community knowledge or participate in projects. This can lead to over-taxed communities who may become resistant to further participation. Issues of researchers either being unwilling or ethically unable to share their findings exacerbate this. A few community members made these complaints either verbally or in writing during my time working with communities in Hawai'i. They felt over-burdened and used by repeated requests for engagement and knowledge sharing from a variety of researchers. These community members were therefore unwilling to participate further, and these experiences left them with negative opinions of researchers.

The effects of community archaeology are wide and well evidenced. However, shortcomings in community archaeology are less frequently reported. Archaeologists should carefully consider the effects of their actions and mitigate potential shortcomings. Heritage supports both violence and peace; archaeologists must choose what to practice (Little and Shackel 2014, 27).

2.5 Challenges within Community Archaeology

Community archaeology has helped address some aspects of archaeology's colonial roots (further discussed in Chapter 4). Despite the successes of community archaeology, several challenges need to be addressed including its breadth, the short-term nature of projects, parachuting academics, community desires, and continued decolonization.

2.5.1 Breadth

The wide range of projects that can fall into the community archaeology category allows archaeologists to engage communities in several ways and tailor projects to suit individual community needs. However, the breadth of the field also creates huge differences in the goals, purposes, and functions. Fundamentally community-based and community-engaged projects are not the same, nor is citizen science the same as participatory action research (Little 2009, 103). Yet, the enormous range of projects included in the Spectrum of Collaboration discussed in section 2.3 are all confusingly lumped into one category. Scholars have tried using different terms to subdivide collaborative practices further; however, these vary based on geographic region, time period, and scholar. Designing universally used labels for the different varieties of community archaeology would help mitigate this issue and make discussing projects easier.

It appears there are two main varieties of community archaeology: those based in collaboration and those based in volunteerism. Collaboration requires intentional communication and produces knowledge exchange between all parties involved (Little and Shackel 2014, 99). Volunteerism appears to be limited to knowledge transfer: from professionals to community members or the other way around depending on the nature of the study.

The volunteer nature of some community archaeology projects has encouraged an attitude of 'anyone can do archaeology' and in some cases diminished the need and value of professionals, advocating for interested parties to 'pick up a trowel and give it a go'. When applied correctly, this practice could encourage additional practitioners and close the public–researcher gap. However, if done incorrectly the archaeology and heritage can be threatened and the professional skill of archaeologists unduly overlooked. A balance between accepting Indigenous knowledge, public desires to be included, and upholding discipline knowledge must be achieved (Stutz 2018, 54). Paired with greater clarity in the terminology used to describe community archaeology methodologies, this would combat the challenges of the breadth of community archaeology today.

2.5.2 Short-Term Nature of Projects

The nature of funding in archaeology lends itself to short-term projects regardless of the method used. This presents one of the most common critiques of community and public archaeology, as short-term projects run the risk of applying the research method to a group, rather than developing a long-term, conscientious, and impactful projects (Kyriakidis and Anagnostopoulos 2017, 335). Short-term projects without significant connection and lead up time do not often lend themselves well to a fully collaborative project. Depending on the project, short-term collaborations can continue the colonial paradigm of experts parachuting in, engaging with the

community quickly, obtaining the knowledge needed, and leaving again without benefits to the communities engaged. In some projects, this may work fine. In others, this can cause adverse effects to the community, archaeology's reputation, and the heritage itself. When a community is used temporarily, they function as a resource and are used in a colonial fashion (Rabab Ghazoul, 'Whose Cultural Value?' 2020). This perpetuates the colonial roots of archaeology and goes against one of the original purposes of engagement in archaeology – to counter colonial paradigms and inclusively document heritage.

2.5.3 Parachuting Academics

The short-term nature of projects can also lend itself to the continuation of another issue in archaeology: parachuting academics. Parachute research, drive-by research, drop-in research, or helicopter research are all terms used to describe when academics or researchers briefly enter a community, collect data, and leave again often without developing long-term relationships or considering the long-term impacts their research may have on the communities (Atalay 2012, 111). Some practitioners see community archaeology as a solution for the negative effects of parachuting academics (Atalay 2012, 113). Community engagement requires actual interaction with local communities and advocates for the development of strong, enduring relationships. This mitigates some of the issues with parachuting. However, others cite the continuation of the issues with parachuting academics as many do not spend enough time getting to know the participants or the community (Greene et al. 2016, 175). Additionally, community archaeology is not appropriate in every situation. Parachuting academics also negatively impact projects with goals of imparting skill training and capacity building in the local community. For example, an organization parachuting in experts to lead a two-week-long training session is unlikely to achieve sustainability as in some cases two-weeks is not enough to build stand-alone experts in communities (Belford 2014, 34). When the academics leave, the communities are left without support if questions or issues arise. Careful project development and thoughtful involvement of communities is required to prevent the negative outcomes of parachuting academics.

2.5.4 Community Desires

Short-term projects, parachuting academics, and projects developed without full collaboration with the community can lead to the development of projects that disregard community interests and needs. Projects on the left side of the Spectrum of Collaboration that do not develop joint goals can run the risk of operating without the community wanting the project done in the first place. This could lead to low community participation rates or potential hostile relationships or attitudes towards the project. In addition, projects developed without fully understanding the

community's desires, intentions, and needs can compound the negative effects of community archaeology to all stakeholders involved. Archaeologists and their research may be utilized in arguments or issues without their knowledge or desires to be involved in, such as land disputes (see section 2.4.2).

2.5.5 Decolonization

In some parts of the world, decolonizing archaeology is one of the founding principles of community archaeology (see Chapter 4). Whilst not all projects strive to decolonize, those that do have positively impacted archaeology and opened the discipline to new ideas, knowledge forms, and methods. Despite these successes, room for improvement still exists. One example lies in the use of consent forms. Universities, funders, and ethics boards often require using consent forms and provide jargon-filled templates. Consent forms intend to establish mutual understanding and respect between the researchers and participants as well as fulfil ethical requirements (Lyons 2013, 60). However, these scholarly and technically written forms can intimidate those with lower levels of literacy and emphasize the power differentials a collaborative project strives to diminish (Lyons 2013, 60). Consent forms can also accentuate unease or fears surrounding taking community-held knowledge away from the protective environment of the group through the individual person to the researchers and the global scene (Smith 2015, 99). In turn, this can compound fears of community-held information being reported to local authorities, the military, or governing body, potentially leading to negative consequences for the communities themselves. Further efforts are needed to continue decolonizing archaeology, such as creating an alternate mode of establishing consent. Contemplating what else needs to change prompts questioning, what does the 'end' of decolonization look like? How will archaeology operate? Will there be room for professional archaeologists? Regardless, archaeologists must continue adjusting our attitudes and methodologies to think in terms of power, trust, and respect.

2.6 Community Engagement in Heritage Management

In the past clear boundaries between heritage management and archaeology existed. Fundamentally archaeologists produce and interpret knowledge, which heritage managers in turn preserve and protect. Archaeologists thereby often advocate for the transient, shifting nature of heritage, whereas heritage managers attempt to preserve and keep heritage static. Increasingly the distinguishing line has become less pronounced. Archaeologists now engage in heritage management tasks as part of their job description. For this reason, evaluating community engagement in heritage management has been included in this thesis.

Across the globe, heritage management strategies increasingly involve communities in the local, national, and international levels (Carter 2011, 16). As with community archaeology, engagement in heritage management has several names including people-centred approaches and consultation. Engagement can occur anywhere along the Spectrum of Collaboration discussed in section 2.3. In this thesis, community engagement in heritage management refers to any method involving a community in the heritage management process.

The reasons, methods, and benefits for involving communities in heritage management are similar to those of community archaeology. Heritage management systems without community involvement divorce heritage from societies (Court and Wijesuriya 2015, 3). Engaging communities in heritage management strives to identify and rectify problems in relationships between heritage and society and keep the people connected to the heritage at the centre of conservation efforts (Court and Wijesuriya 2015, 3). This method acknowledges the connection between living heritage and communities and the continual evolution of heritage (Court and Wijesuriya 2015, 4).

2.6.1 Benefits

The benefits to including communities in heritage management parallel those of community archaeology (Lwoga 2018, 184). Benefits affect communities, heritage managers, and the heritage sites themselves. Communities benefit through increased sense of ownership of their own heritage, stronger cultural identity, improved cultural and social inclusion and strengthen communities (Court and Wijesuriya 2015, 4). Importantly, community engagement in heritage management helps bring communities and their heritages together, giving communities control over their own narratives (Ang, Looram and Chimalapati 2020, 168). Strong communities benefit both individual members and wider societies through active citizens who contribute to improving health, social inclusion, crime, learning opportunities, and participation in the democratic process (Court and Wijesuriya 2015, 4). Involving the public in the heritage management process helps the public see the value of and continuously renew interest in heritage (Liston, Clark and Alexander 2005, 6). In turn, this increases the public's understanding of the benefits to heritage and their desires to protect it, ensuring future support for heritage management efforts (Court and Wijesuriya 2015, 4). People protect what they value. Increasing the public's value of heritage ultimately helps protect the heritage in question. Heritage managers themselves benefit through gaining access to community-held knowledge systems and establishing networks of invested people for conservation efforts.

2.6.2 Shortcomings

In addition to these benefits, unintended shortcomings may result. Significant differences may exist between how heritage managers and communities view the same place. For example, some communities may see a field as grazing lands whilst heritage managers view it as a significant landscape (Chirikure et al. 2010, 32). These differences may cause conflict, particularly when communities are forced to make challenging decisions about protecting heritage spaces or providing for their families. This also affects the interpretation of heritage sites and what is presented or shared with tourists (Tully and Hanna 2013, 385). The mechanisms of tourism in heritage management, such as building walls around sites, pay-gates, and other infrastructure may prevent local communities from continuing to use places as they have for decades, preventing the site from continuing to live (Tully and Hanna 2013, 389). In addition, tourism can outplace local communities and lead to a 'Disneyfication' of culture (Tully and Hanna 2013, 368). This can further divorce local communities from their own past and the heritage site itself as well as glorify specific tales of the past (Tully and Hanna 2013, 369). Although heritage managers may intend to stimulate the local economy through tourism, the money does not always go to the rightful custodians of heritage or the local communities (Crosby 2002, 368). Furthermore, mass tourism can lead to site degradation, harming heritage rather than protecting it (Dupeyron 2020, 6).

The practicalities of conducting community engagement may be challenged through issues in finding or defining the 'local community'. Throughout history across the globe colonizing forces or other parties have forcibly removed communities from their ancestral homes, undermining their place-based and heritage connections. When heritage managers years later try to engage communities, it is very challenging to define who the local community or stakeholders are for these heritage places. If identified, the logistics of community engagement are harder as communities can live far away from the heritage sites (Chirikure et al. 2010, 34).

Not all communities may be interested in engaging or collaborating with heritage managers (Chirikure et al. 2010, 34). The community involvement and engagement heritage managers aspire to do may then be unachievable. If heritage managers do engage communities, the promised benefits may not always come into fruition. For example, communities do not always experience the promised shared-back of information learnt through scientific study. Academics often only write for themselves using difficult, impenetrable language and submit these texts to scholarly journals, adding to the exclusivity of this information and preventing community access. This alienates communities from the researchers (Chirikure et al. 2010, 39). In instances where engagement fails, public involvement diminishes and the protection of heritage sites suffers (Sharfman 2017, 12).

To improve the success of management strategies, managers need to develop new ways for the community to guide them in developing effective, long-term strategies for heritage preservation (Sharfman 2017, 12; Simpson 2008, 13). Strategies should consider how the local communities engage with the heritage, whether they desire cultural ownership, and any ambitions for presenting their own heritage to visitors (Sharfman 2017, 111). Any changes in the management strategies must be done from understanding the needs and opportunities of the local community, ensuring lasting benefits for them (Court and Wijesuriya 2015, 4). Managers must ask if the communities can continue enjoying their heritage as originally intended and whether they benefit from the strategies (Court and Wijesuriya 2015, 4).

2.7 Summary

Community engagement in archaeology and heritage management consists of several different methods of engaging communities in archaeological research. Engagement includes a wide range of activities along the Spectrum of Collaboration, from casual consultations to community-driven projects. Labels for the various kinds of engagement, communities engaged, methods, and goals vary between geographical location, time period, and researcher. In this thesis, the term community archaeology will be used to describe any archaeological project that engages non-professional archaeologists in the research process.

Community archaeology and engagement in heritage management has the potential to affect positively and negatively those involved in several ways. Not all consequences are beneficial to involved parties. Despite the successes of the discipline, there are still several areas for improvement including the breadth of methodologies classified as ‘community archaeology’, the short-term nature of projects, parachuting academics, disregarding community desires, and continuing efforts to decolonize archaeology.

Evaluating community archaeology would help those involved carefully reflect on their projects, consider intended and unintended outcomes, and both positives and areas for improvement. This would help advance community archaeology further. Sharing the evaluations with others would encourage learning from the project’s successes and challenges. The following chapter discusses the methodology used in this thesis to understand what funders, practitioners, and community members want in evaluation and design and test an evaluation tool.

Chapter 3 Methodology

3.1 Introduction

This thesis, as discussed in Chapter 1, seeks to answer the following central research question:

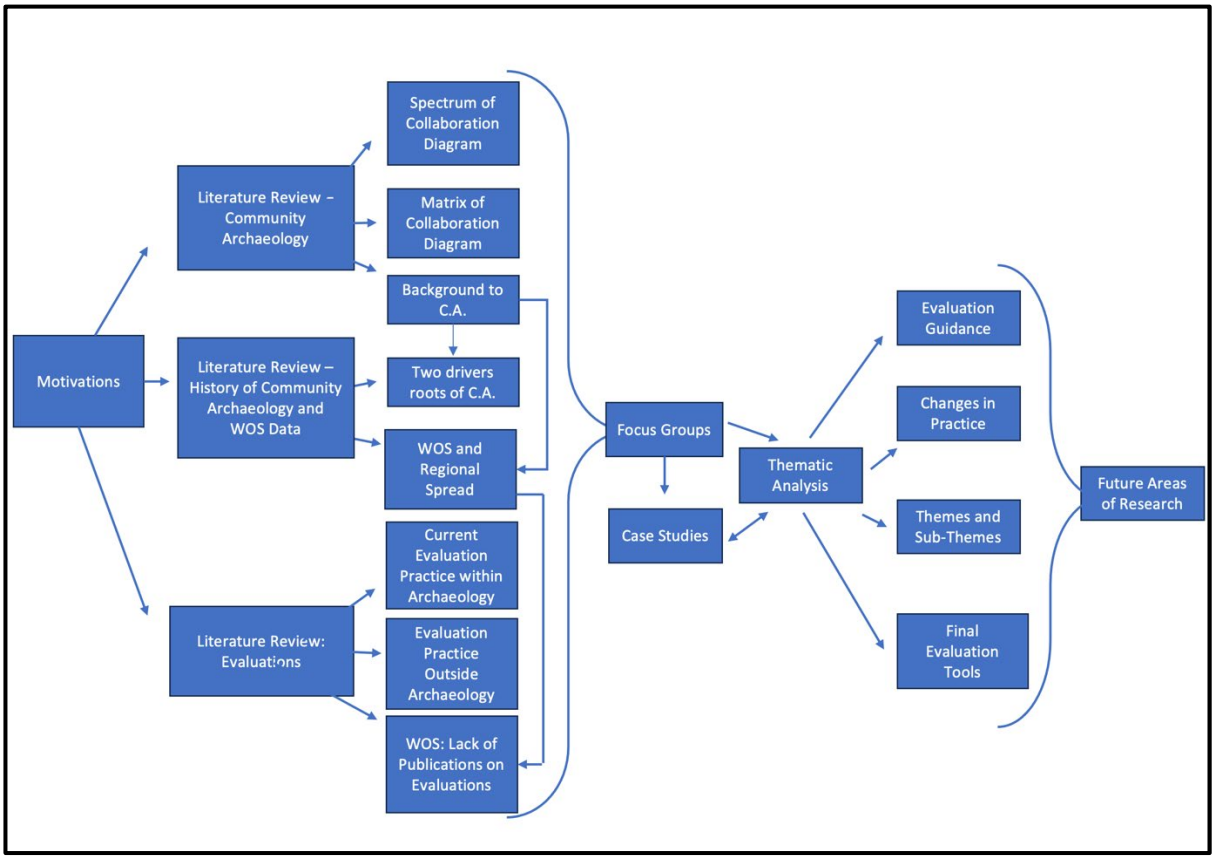
- How can the contributions and impact of community engagement in archaeology and heritage management be evaluated for all involved (i.e. heritage, community, project leaders, funders)?

This overarching question draws on two underpinning sub-questions:

- How can stakeholders collectively define 'success' before commencement and evaluate the project's success on completion?
- Can the created framework help funders deliver on core principles?

To answer these questions, research was conducted in three main parts: literature reviews into community archaeology and evaluations, focus groups with funders, practitioners, and communities, and case studies to test the created evaluation frameworks. Literature reviews informed the foundational understanding of the current practice and methods of community archaeology and evaluations within and outside of archaeology. This provided important context to conduct semi-structured focus groups and case studies. Focus group participants included funders and practitioners involved in engagement in heritage management. A series of three focus groups, each with a different purpose, offered the opportunity for dialogue and worked towards creating an effective evaluation tool. The focus groups took place on Teams and were recorded, transcribed, and analysed using NVivo. In the final focus group series, participants gave feedback on a draft evaluation framework. The framework was revised based on this feedback. Community members from a number of projects were invited to attend these focus groups; however, none signed up. One community member focus group was conducted at a later date in person which added to this dataset and informed the revision of the framework. The evaluation framework was tested on five case studies in five countries. The methods, purpose, and rationale for each component of this research is discussed in the following sections. The reasons and rationale for creating an evaluation framework will be discussed in Chapter 5. Figure 7 offers an overview of how each element of research fed into the creation of the evaluation tools and research findings presented through the thesis.

Figure 7 Overarching workflow of how the various components of research fed into the creation of the evaluation tools, main contributions of the thesis, and areas future research.



3.2 Literature Review Methods

This research grounds itself in three literature reviews. The first literature review delves into the definitions and terminology used to describe community archaeology as presented in Chapter 2. The second literature review uses the Web of Science (WOS) data to trace the history of community engagement, as outlined in Chapter 4. The final literature review investigates evaluations within and outside of archaeology (Chapter 5). Literature reviews one and three follow a more standard literature review format as outlined in section 3.2.1. Chapter 4 combines this practice with bibliometric methods as discussed in section 3.2.2. These literature reviews are not comprehensive and feature their own limitations as presented in section 3.2.3.

3.2.1 Integrative Literature Reviews

Conducting a literature review forms one of the fundamental components of academic research (Snyder 2019, 333). A literature review provides foundational knowledge for further research and theory development as well as showing existing gaps in research (Snyder 2019, 333). There are several kinds of literature reviews. Chapters 2 and 5 offer a more standard approach to literature reviews using an integrative method. An integrative literature review critiques and

synthesizes existing literature and as a result produces new research and theoretical ideas (Snyder 2019, 335; Torraco 2016, 405).

These literature reviews provide important insight into the current practice of community archaeology and evaluations. Alongside reviewing existing literature, these chapters offer critiques and highlight areas where further research can be conducted. The literature reviews provide firm foundations to understand community archaeology and evaluation and, in turn, to answer the research questions. The subsequent research in Chapters 6–9 add to these bodies of literature, contributing to filling the existing gaps. Databases and engines used to find literature include Google Scholar, the University of Southampton's physical and digital library, and general Google searches. The limitations to these literature reviews are discussed in section 3.2.3.

3.2.2 Web of Science Data

The history and evolution of community archaeology helps contextualize the breadth of the field today. Chapter 4 employed a mixed-method literature review dependant on bibliometrics and integrative literature review. The bibliometric analysis used data from the Web of Science. The Web of Science (WOS) is an online resource that catalogues citation information for nearly 171 million records including scholarly articles, conference proceedings, books, and more (Clarivate 2023). This resource is a world leading scientific citation platform, used for academic research and data intensive studies (Li, Rollins and Yan 2018, 2). Analysing citation data from WOS using a bibliometric methodology offers insight, albeit partial, into the geographic spread and popularity of community archaeology through time.

Bibliometrics is a quantitative data analysis method that analyses large volumes of scholarly literature (Donthu et al. 2021, 287). It involves using bibliographic databases, such as WOS, to identify patterns in the production, dissemination, and impact of research (de los Santos et al. 2020). Bibliometric techniques can be used to evaluate the research performance of people, institutions, and country, track the evolution of research topics and methods, and identify research gaps and trends (Donthu et al. 2021, 285; Li, Rollins and Yan 2018, 3). Findings of bibliometric research provide a comprehensive overview of existing literature as well as identifying gaps and areas for investigation (Donthu et al. 2021, 285). The WOS data provides an essential overview that can be used to investigate topics further using more standard literary searches (Donthu et al. 2021, 285).

Chapter 4 uses the WOS data to showcase trends in community archaeology using research methods similar to those of Li et al. 2017, Rodriguez-Gracia et al. 2019, and de los Santos et al. 2020 that analysed search results of WOS data. The results of this research illustrate the depth

and breadth of community archaeology over time and across the globe. Contextualizing this data further using more standard literature review methods helps showcase the breadth of community archaeology today through understanding two of its main drivers.

Whilst the WOS is not a comprehensive list of all resources, it provides an immense database with publications from a variety of disciplines. Searching for the term 'community archaeology' from 1970 to 2020 in the WOS Core Collection returned 2,485 records. This simple search does not account for the various ways 'community' and 'archaeology' can be used together in an article nor does it incorporate the other terms or approaches to community engagement in archaeology, such as public archaeology or collaborative archaeology. These limitations and the opportunities they present will be discussed further in section 3.2.3.

To ensure all records discussed community archaeology, the WOS data was processed further. After downloading the metadata for all 2,485 records, each entry's abstract and associated data was reviewed to determine if the citation refers to community archaeology. The metadata contains information such as the author(s), journal, institution, and subject categories. Any entries not discussing community archaeology, as defined in Chapter 2, were removed. If the metadata did refer to community archaeology, the site location, institution, or organization affiliated with the first author and location of the first author's institution was inputted into a spreadsheet alongside details of the publication itself.

If a single article discussed more than one site, the term 'multiple sites' was used in the site location column. If the entry discussed theory, this was inputted into the site location column. 'Online' was used for articles dealing with digital archives or online engagement activities. Where possible, the specific sites themselves have been named or the closest geographic marker to the site. Where a site is unnamed, the country or county is listed instead. If no site location is listed, 'unknown' was written in the site location column. All projects that included engagement in archaeology or heritage management were included.

The results of this process reduced the list to 638 publications pertaining to community archaeology. This list excludes all other terms used to describe engagement in archaeology (i.e. participatory action research, collaborative archaeology, co-creation, community-based participatory action research, public archaeology). Due to time constraints and focus of the PhD, additional terminology used to describe community engagement in archaeology was excluded. This process could and should be repeated with all terms used to describe community archaeology. Chapter 4 discusses this further.

3.2.3 Literature Review Limitations

There are several limitations of the WOS data, and further literary resources, discussed in this thesis. These include the types of resources listed in the WOS, time, academic publishing, and language. Firstly, WOS only includes publications in the forms of journal articles, books, and similar academic resources. These are the preferred and regular place to deposit information for a portion, largely academic, of the global archaeology and heritage industry. However, these types of resources are not the only place to deposit information. In many regions or sectors of archaeology, grey literature is more suitable and comprises the regular place for information. This includes internal deposits of work, reports from contract or commercial archaeology, and governmental databases. These repositories hold a wealth of information; however, they can be challenging to access for external audiences, if they can access them at all. As such, the information readily available in WOS and online searches fails to fully represent archaeological practice as it omits the resources held within these repositories. In research projects such as this, the results therefore will be incomplete.

Secondly, in many places archaeologists and heritage managers lack the time and resources to write about their work in academic texts or further still discuss the history of community engagement in their region. This may prevent the creation of visible and findable outputs required for inclusion in analyses such as that carried out here. Thirdly, publishing in academic journals presents its own barriers and issues, such as accessibility, language, and physical location. The nature of academic publishing may prevent many archaeologists from sharing their work in this format. Language barriers prevent texts from being read by people that do not speak that language. The WOS data does include some articles in other languages; however, the database is still incomplete. I am limited to articles written in English. Physical location in the globe also alters search results. This study is limited to resources written in English that come up in a UK or US-based search using google scholar, WebCat or similar search engine. These factors omit large regions where research occurs and hinders global accessibility.

The limitations outlined above limit the results of the literature reviews presented in this thesis. Community engagement and evaluations likely occur at greater frequency, in more regions, and with a greater time-depth than the resources consulted indicate. While this might be seen as a hinderance, it also presents an opportunity as discussed in Chapter 4. The results of the literature reviews informed the focus group contents and case studies.

3.3 Methods of Focus Group Data Collection

The following paragraphs outline the participant selection criteria, method, and rationale as well as the focus group purpose, content, scheduling and rational.

3.3.1 Participants and Selection Criteria

Focus group participants were sought from three categories according to their relationship with engagement in heritage management: funder, practitioner, and community member.

Funder: Funders are those who represent institutions, governing bodies, organizations, charities, or individuals who fund projects that engage communities. Examples include the Honor Frost Foundation, Rising from the Depths, and the National Science Foundation, amongst many others.

Practitioner: Practitioners are people who usually represent archaeologists or heritage managers. Examples include academics, researchers, contract archaeologists, and heritage managers. Traditionally these are the powerholders and experts leading archaeological and heritage management projects.

Community Member: Community members are people who participate or participated as community members in a project. These could be members of the public, co-creators, lineal descendants, or many other kinds of people. Often this does not refer to professional archaeologists or heritage managers, but these people can also function as community members in particular situations.

These three groups represent the major categories of people involved in community engagement in heritage management and therefore are the people who might use an evaluation framework. As such their perspectives and ideas are instrumental in drafting an effective, usable, and desirable framework. To be eligible to participate, potential participants in each category had to either be presently or previously be involved in a project that engages communities in heritage management as defined in Chapter 2.

3.3.2 Participant Recruitment Method

Participants were sought using existing connections and supervisors' recommendations. In addition, participants were encouraged to share the focus group series with their connections, to broaden the participant pool. The prospective participant list included funders, practitioners, and community members from 13 countries. A diverse collection of participants was sought, from different geographic regions and specialities. Focus group sessions themselves were

offered at three different times to accommodate time zones as reasonably as possible. Actual participants came from seven countries in the Global North and South.

3.3.3 Participants and Selection Rationale

Focus group participants were sought from all three categories (funder, practitioner, and community member). Only speaking to funders would design a framework that may not be useful to community members. Instead, gathering perspectives and information from each category was sought to develop a well-rounded framework. Engaging with people who are from or work in only one section of the globe may skew the resulting evaluation framework to be applicable only to their location. People from across the globe were sought to help create a well-rounded evaluation framework, suitable and adaptable to any geographic location.

3.3.4 Focus Group Purpose

The focus groups were conducted in a series of three, each with a different purpose but with the overall objective of designing an effective evaluation framework. The paragraphs below outline each series.

Series 1: Participants self-selected into focus groups according to their relationship with engagement in heritage management and archaeology: funder or practitioner. Separating participants into groups of people with similar rolls allowed a deeper dive into issues facing their work directly, what evaluations should contain in regard to their role, and what evaluations would help them do. Three different focus groups for each category of participant were offered. Additional one-on-one focus groups were conducted with participants that could not make any of the scheduled times. This series ran the week of 20 September 2021.

Series 2: Participants self-selected into focus groups according to their schedules with a mix of funders and practitioners. Each focus group contained at least one funder and one practitioner. The mix of funders and practitioners allowed ideas and perspectives to converge, offered an opportunity for further conversation and worked towards designing an effective evaluation framework. Focus groups ran the week of 15 November 2021. At the start of the focus group, the preliminary results from the first series were presented before discussing the questions and topics for this series. Questions and topics for this focus group were formulated from the results of the first series.

Series 3: Similarly to Series 2, the composition of each group was organically created based on participant schedules. The focus group ran the week of 17 January 2022. The focus group began with a presentation of the preliminary results from Series 2 before moving on to questions and

topics for this series. This included time for feedback on the first draft of the evaluation framework.

3.3.5 Focus Group Content

Each focus group began with a brief introduction to the project, me as the researcher, and the objective of the focus group. All participants briefly introduced themselves and their relationships with engagement in heritage management (i.e. funder or practitioner). A one-page document detailing the objectives of the focus group and intended questions to be asked was sent out to participants at least two weeks before each focus group. This gave participants the opportunity to read the questions before the focus group. Depending on time and the conversations, additional questions may have been asked.

Each series of focus groups had different questions. At the end of each focus group, participants were thanked, reminded of the next series, and encouraged to share details of the next focus group with relevant associates. Participants were also encouraged to reach out with any further thoughts and reassured all information contributed would be anonymized.

Series One Questions

Participants in Series 1 were grouped according to relationship with community engagement (i.e. funder, practitioner, and community member). The questions asked to funders, practitioners, and community members differed slightly and are outlined below. Although no community members participated in this series of focus groups, the questions that would have been asked are included for informational purposes.

Funders

1. To begin, please briefly introduce yourself (1–2 mins) and your relationship with community engagement in heritage management.
2. When you think of ‘evaluations’ what three words come to mind?
3. Is community engagement a required element in funding applications to your organization? If so, how do you define engagement?
4. Do you require evaluations from your funded projects? If you do, do you have a template they must use? If you do not require an evaluation, why not?
5. Do you think projects engaging communities should be required to evaluate their work? Why or why not?
6. What are the benefits of evaluations?
7. What are the shortfalls of evaluations?
8. Describe the perfect evaluation framework.
9. What would it evaluate and how?
10. Whose perspectives should it include?
11. When should this evaluation framework be used?

12. Who should conduct the evaluation and what format should it be in?
13. Is there anything you think should be asked in the next session or to the other expertise groups?
14. Anything else you would like to add?

Practitioners

1. To begin, please briefly introduce yourself (1–2 mins) and your relationship with community engagement in heritage management.
2. When you think of 'evaluations' what three words come to mind?
3. Do you evaluate your projects with community engagement components? Why or why not?
4. If you used evaluations previously, what did the evaluation look like? Would you use it again? If you have not, would you use an evaluation framework?
5. Do you think projects engaging communities should be required to evaluate their work? Why or why not?
6. What are the benefits of evaluations?
7. What are the shortfalls of evaluations?
8. Describe the perfect evaluation framework.
9. What would it evaluate and how?
10. Whose perspectives should it include?
11. When should this evaluation framework be used?
12. Who should conduct the evaluation and what format should it be in?
13. Is there anything you think should be asked in the next series or to the other expertise groups?
14. Anything else you would like to add?

Community Members (Not Used)

1. To begin, please briefly introduce yourself (1–2 mins) and your relationship with community engagement in heritage management.
2. When you think of 'evaluations' what three words come to mind?
3. Have the projects you have been a part of conduct evaluations? If they did, what did the evaluation look like? If not, would you like them to have conducted one?
4. Do you think projects engaging communities should conduct evaluations? Why or why not?
5. What are the benefits of evaluations?
6. What are the shortfalls of evaluations?
7. Describe the perfect evaluation framework.
8. What would it evaluate and how?
9. Whose perspectives should it include?
10. When should this evaluation framework be used?
11. Who should conduct the evaluation and what format should it be in?
12. Is there anything you think should be asked in the next series or to the other expertise groups?
13. Anything else you would like to add?

Series Two Questions

Participant responses to the questions in Series 1 helped generate the questions for Series 2. Each focus group in Series 2 began with a 15-minute presentation about the findings from Series 1. Each question was displayed with a summary of the results. Once the presentation finished, participants were asked if they had any comments, questions, or points of contention. After this brief conversation, the following questions were asked:

1. To what extent do you agree or disagree with the following statement: The purpose of evaluations is not to select the best or most successful community engagement project. Rather, evaluations help projects assess themselves against their own goals, highlighting intended and unintended outcomes and identifying areas for improvement.
2. How should the type of community engagement be identified? For example, using terms like 'public archaeology', 'collaborative archaeology', or 'Indigenous archaeology'; using a collaborative spectrum as a matrix to indicate power, participation, and other indicators; using influencing factors; or another system? Examples of the collaborative spectrum and influencing factors were shown.
3. What would be helpful for evaluations to assess or indicate?
4. How should evaluations consider the longevity of a project?
5. Should finished evaluations be made publicly accessible?

Series Three Questions

The final focus group series mirrored the structure of the second. Findings from Series 2 informed the questions asked in Series 3. Before asking the day's questions, the preliminary results from Series Two were presented for comment and discussion. The questions outlined below were then asked. The Miro board in question three refers to the draft evaluation framework shared before and during the focus group. Miro is an online whiteboard tool that enables multiple users to engage with the same board, writing comments or adding images. The Miro board platform allowed participants to view the evaluation framework, write comments or use the various editing tools directly on it, or comment verbally.

1. How would you prefer to answer questions or prompts in an evaluation?
2. As we have discussed in the previous two sessions, word choice is important on many levels. What term would you prefer to describe the evaluation tool?
3. The next question pertains to the draft evaluation framework presented on the Miro board. The evaluation tool seeks to provide a method to help users think about the projects they are involved in. As a tool for self-reflection, it focuses on three areas – Relationships, Impacts, and Future – and uses broad questions to explore them. Would you find this tool helpful? Why or why not? What would improve its effectiveness?
4. If we were to create a checklist to help practitioners, funders, and community members execute strong projects, what would be on your checklist?

3.3.6 Scheduling

Potential participants were invited to all three focus group series in July 2021. Participants were given a choice of dates and times for the focus groups. Figure 8 shows the schedule sent out. Each focus group was scheduled to run for one hour. In nearly all circumstances this time limit was met. To accommodate the various time zones and schedules of participants, focus groups were conducted at three different times, allowing each time zone to have a prime morning, mid-day, and evening slot at some point through the series.

Table 5 provides a conversion of potential focus group times from BST to time zones around the world. All dates and times were to be given to participants in BST. Participants were responsible for converting the time for their local time. Invites that could be imported into calendar software (i.e. Microsoft Outlook, iCalendar) were sent out, helping provide accurate conversions of time. All focus groups for each series were conducted in the same week.

Each series was conducted two months apart, allowing time for data processing and reflection as well as reducing the intensity of participants' time commitment. Initially, sessions in the Series 1 were limited to 10 participants. This proved too large of a number. Subsequent focus groups were limited to six participants per group. Signing up for focus groups functioned on a first come first reserved system. If a participant could not attend any of the sessions, a one-on-one session was scheduled.

Focus groups were conducted on Microsoft Teams, in accordance with the University of Southampton's ethics policies (see section 3.7). The sessions were recorded using the built-in software. The recordings were transcribed using NVivo Transcription with all speaker identifiers anonymized. Once transcribed, the recordings were deleted. This fully anonymises participants' contributions, unless they discuss projects or topics that could be traced back to them (see section 3.7).

Figure 8: Schedule for focus group Series 1, 2, and 3.

Series 1: September 20-24 2021				
Monday	Tuesday	Wednesday	Thursday	Friday
20	21	22	23	24
11:00 Funder 1	07:00 Community Member 1	07:00 Funder 2	07:00 Practitioner 3	
	11:00 Practitioner 2	11:00 Community Member 2		
19:00 Practitioner 1			19:00 Funder 3	19:00 Community Member 3

Series 2: November 15-19 2021				
Monday	Tuesday	Wednesday	Thursday	Friday
15	16	17	18	19
	07:00 Group 3	07:00 Group 5	07:00 Group 7	
11:00 Group 1	11:00 Group 4	11:00 Group 6		
19:00 Group 2			19:00 Group 8	

Series 3: January 17-21 2022				
Monday	Tuesday	Wednesday	Thursday	Friday
17	18	19	20	21
	07:00 Group 3	07:00 Group 5	07:00 Group 7	
11:00 Group 1	11:00 Group 4	11:00 Group 6		
19:00 Group 2			19:00 Group 8	

Table 5: Conversions of one focus group date per series into times and dates around the world.

	London	Dar es Salam	New Delhi	Adelaide	Honolulu	Portland	New York
20 Sept	07:00	09:00	11:30	15:30	20:00 (19 Sept)	23:00 (19 Sept)	02:00
	11:00	13:00	15:30	19:30	00:00	03:00	06:00
	19:00	21:00	23:30	03:30 (21 Sept)	08:00	11:00	14:00
15 Nov	07:00	10:00	12:30	17:30	21:00 (14 Nov)	23:00 (14 Nov)	02:00
	11:00	14:00	16:30	21:30	01:00	03:00	06:00
	19:00	22:00	00:30	05:30 (16 Nov)	09:00	11:00	14:00
18 Jan	07:00	10:00	12:30	17:30	21:00 (17 Jan)	23:00 (17 Jan)	2:00
	11:00	14:00	16:30	21:30	01:00	03:00	06:00
	19:00	22:00	00:30 (19 Jan)	05:30 (19 Jan)	09:00	11:00	14:00

3.3.7 Focus Group Rationale

Focus groups were chosen instead of individual interviews to enable interaction and interpersonal connections between participants, which potentially produces information unable to be created from interview methods (Guest et al. 2017, 693). Instead of doing a single focus group series, the series of three allowed for the development of ideas and sharing preliminary findings. Grouping Series 1 into experience groups (i.e. funders with funders) enabled participants to discuss evaluations with others in similar roles, encouraging the exploration of issues, strengths, or ideas pertaining to their specific role. Mixing participants together in Series 2 and 3 allowed ideas and perspectives to converge and stimulate conversation. Conducting focus groups two months apart provided data processing time, a period for participants to reflect, and spread out the time commitment of participants. If the gap between focus groups had been longer than two months, participants may become disinterested or bored. All three series occurred over a course of six months.

Due to the Covid-19 pandemic, online focus groups, rather than in-person ones, were required. Despite this, online focus groups offered benefits. The focus groups were conducted synchronously online, enabling real-time conversations through Teams (Falter et al. 2022, 8). Similar to in-person focus groups, online focus groups enable building rapport, provide opportunities to speak and reflect, and enable non-verbal forms of communication through body language (Falter et al. 2022, 9).

3.4 Community Member Focus Group

No community members chose to participate in the series of three focus groups. This limitation and reasons why it may have occurred will be discussed in section 3.8.1. To mitigate this limitation in the dataset I sought community groups to conduct a single, hour-long focus group. Relying on networks and connections, I inquired whether communities involved in community archaeology projects might be willing to meet. One community agreed. The community focus group included four community members who are actively involved in several archaeological projects. The focus group lasted an hour and discussed how they felt about evaluations as well as the draft evaluation framework. The questions covered are outlined below:

1. To begin with, please introduce yourself and your relationship with community engagement in heritage management.
2. When you think of ‘evaluations’ what three words come to mind?
3. Have the projects you’ve been a part of conducted evaluations? If they did one, what did it look like? Were you involved?
4. Would you like to be involved in the evaluation of the projects you are a part of?
5. Do you think projects engaging communities should conduct evaluations?

6. To what extent do you agree or disagree with the following statement: The purpose of evaluations is not to select the best or most successful community engagement project. Rather evaluations help projects assess themselves against their own goals, highlighting intended and unintended outcomes and identifying areas for improvement.
7. What would it be helpful for evaluations to assess or indicate?
8. Should evaluations consider the longevity of a project?
9. Should evaluations be made publicly accessible?
10. Anything else you'd like to add?

Additional questions to draw from:

- What are the benefits of evaluations?
- What are the shortfalls?
- How would you prefer to answer questions or prompts in an evaluation?
- Whose perspectives should be included?

3.5 Methods of Focus Group Data Analysis

All focus group audio recordings were uploaded to NVivo Transcribe. The automatic transcription software transcribed each focus group. The transcripts were then checked for accuracy and anonymization. Each transcript was imported into NVivo for qualitative data analysis. Each focus group was coded first by question then themes. This organized participants' contributions into categories and groups, streamlining the data analysis process and expediting the creation of a usable evaluation framework.

3.5.1 NVivo Structure

The transcripts were initially coded by question and focus group series. Series 1 were further coded by participant type: funder, practitioner, and community member. As Series 2 and 3 were not organized by participant type, transcripts were only coded by question. Coding by question revealed several themes: language, relationships, and success and failure. A second round of coding was done to capture these themes. The language theme encompasses the languages used in projects and evaluations, tone of evaluations, labels of community engagement, discussions of the title of the evaluation framework, and barriers. Relationship theme discusses the relationships between stakeholders involved (i.e. funders and practitioners, practitioners and communities). The final theme, success and failure, encompasses who defines success in a project, what is success, tangible and intangible contributions, how to make space for failure, failure as a concept, discussing and acknowledging challenges, and the importance of failure. Findings from the coding according to question are discussed in Chapter 6 and the resulting themes in Chapter 8.

3.5.2 Rationale for this Method of Data Analysis

Coding each transcript in NVivo streamlined gathering pertinent information from each focus group in one place. This process helped ensure anonymization of the data where possible. NVivo also helped create visuals, such as word clouds and word trees, that proved helpful in presenting findings to the focus groups and in this thesis. The coding structure was amended through the data analysis process.

The original transcripts were kept for reference and as backups. The original audio files were destroyed in accordance with the ethics policies (see section 3.7) once transcriptions were accurately created. All data was kept on the University OneDrive system with no copies stored on external or internal drives. This ensured the safety of the data if external or internal storage was lost, stolen, or otherwise compromised. The OneDrive is only accessible via a password protected account.

3.6 Case Study Analysis Methods

The evaluation framework created through the focus groups was tested on five case studies. The following sections outline the criteria and rationale for case study selection and analysis.

3.6.1 Case Study Selection Criteria and Rationale

Case studies were sought to test the effectiveness of the evaluation framework. To be selected as a case study, a potential project had to fit within four guidelines:

1. The project must self-identify as engaging with non-professional archaeologists or heritage managers in the archaeological or heritage management process.
2. Ideally the collection of case studies occurs across the Spectrum of Collaboration in section 2.3, rather than from one place on the spectrum. For example, rather than all projects falling into the 'Participation with Community' category, some also occur in the 'Co-Creation and Collaboration' and 'Community-Led' categories.
3. The case studies must begin and end between January 2022 to January 2023. This allowed for testing the evaluation framework before, during, and after a project within the timeline of the PhD.
4. A balance between geographic regions with a collection of case studies from the global north and south.

3.6.2 Case Study Analysis Rationale

Projects self-identified as engaging communities to avoid discrepancies in definitions of community archaeology (see Chapter 2). Self-identification allowed the project to nominate themselves as engaging with communities and helped remove my own bias on what should be

considered ‘community archaeology’. Case studies from across the Spectrum of Collaboration were sought to demonstrate the framework’s suitability to projects across the spectrum. Case studies from different geographic regions were sought demonstrate the effectiveness (or not) of the framework for various places.

Testing the framework on projects that begin and end within the limited PhD timeline allowed the framework to be tested on a project from the start of the project through to the end. Feedback gathered was critical for revising the evaluation framework, highlighting successes and areas for improvement. Feedback was gathered via scheduled Teams calls with users and via email. Four out of the five case studies returned completed evaluations. These further provided information for areas of improvement and success.

3.7 Ethical Considerations

The University Ethics Committee reviewed this methodology and approved it under submission ID 61710.A1. In accordance with the ethics review, all focus group participants received a participant information sheet outlining the project, their participation, and data management policies. All focus groups participants also signed and returned a consent form, indicating their preferences for participation.

As briefly discussed, focus groups were conducted and recorded on Microsoft Teams. Each recording was transcribed using a NVivo transcribe. Once the transcription was checked and participants were further anonymized where necessary, the original recording was destroyed. This ensures participants remain anonymous. Every effort to keep participants anonymous in the data processing and thesis was made. All transcripts, consent forms, and project data were stored on the researcher’s password protected OneDrive account. No copies were stored on disks of any kind.

3.8 Obstacles and Limitations

3.8.1 Community Member Participation

No community members signed up for the initial focus group series. There are several reasons community members may not have signed up. Firstly, identifying and contacting prospective community participants proved more challenging than anticipated particularly during the height of the Covid-19 pandemic. When community members were found and contacted, the consent forms posed a barrier. As written, the consent forms and participant information sheets required to be sent to all participants may have been impenetrable and intimidating. Once these

forms were sent to otherwise enthusiastic potential participants, no replies were received. To mitigate this, a few individual projects were contacted to see if their community members were available for an hour-long conversation about evaluations. These alterations to the methodology encouraged one community group to participate in this research. This focus group was a success and contributed important findings. Additional community member voices would enhance this research. Other projects and community groups were contacted about participating; however, barriers prevented further focus groups. These include time constraints, Covid-19 travel restrictions, funding, and language. Although the community group engaged provides very valuable insight, it only presents the views of one group. The lack of additional community perspectives presents a significant limitation in the data as well as the created evaluation framework. Ways to mitigate this and further explore evaluations with communities are discussed in Chapter 9.

3.8.2 Language

Language posed a challenge for engaging with community members as I am limited to English. This presented a barrier in attempting to organize community member participants in the focus group series and, later, community member-only focus groups. This also poses a barrier in conducting literature reviews as articles are limited to English.

The standard use of the term ‘evaluation’, its generally negative connotation, and reputation for quantitative data collection posed a barrier in communicating the purpose and goals of this research to funders, practitioners, and community members. Language and terminology particularly posed an obstacle in communicating with a non-academic audience. When striving to engage with community members, language continued to pose a barrier with how to communicate evaluation to a non-specialist audience in another language. There is more work that needs to be done about how I, and archaeologists generally, convey our work to non-specialist audiences, particularly with evaluation.

3.8.3 Covid-19

This research began in September 2020 during the first year of the Covid-19 pandemic, which provided both an advantage and a challenge. The pandemic made online video meetings, using Teams, Zoom, and other platforms, normal. This was an asset for conducting online focus groups as participants were already used to online video meetings. In addition, the pandemic potentially enabled more people to participate as they worked from home and many engagements, such as fieldwork, that may otherwise affect availability were unable to go ahead. However, this excluded those who lack stable internet or access to technology required for

online video meetings. The pandemic largely suspended in-person community archaeology projects, making community members harder to reach, particularly for those without internet, email addresses, or access to video call capabilities. Travel, and budget, restrictions meant visiting communities for in-person conversations was not possible. As discussed above, the lack of more community perspectives and voices presents a limitation in this research. The timing of testing the evaluation tool on case studies helpfully aligned with the opening of many parts of the world and community archaeology projects re-commencing. As such, the pandemic did not pose a barrier for testing the evaluation tool.

3.9 Summary

This chapter discusses methods used and rationale behind each used to answer the research questions presented in Chapter 1. An understanding of the breadth of community archaeology methods, as outlined in section 2.1.3, and the driving forces behind engaging communities is required before asking funders, practitioners, and community members about what they would like in an evaluation framework and testing draft evaluation tools. The following chapter investigates the history of community archaeology and the global spread of the methodology. This provides helpful context for understanding current evaluation methods and designing an evaluation framework to suit the breadth of projects.

Chapter 4 History of Community Engagement

4.1 Introduction

Community engagement in archaeology evolved at different speeds in different time periods and for different reasons across the globe. The method did not develop uniformly or equally across the world (Matsuda and Okamura 2011, 7). Today it is a global methodological practice with firm roots in the United States, Australia, and New Zealand (Colwell-Chanthaphonh and Ferguson 2008, 8). Developments within archaeology and external factors contributed to incorporating communities into the archaeological process. Community archaeology began gaining popularity and increasing in practice from the early 1960s. Scholarly discussions of community archaeology most often refer to American or Australian case studies (Kyriakidis and Anagnostopoulos 2017, 334). Marshall (2002) reported a definitive international history of community archaeology has not been written (Marshall 2002, 212). This still holds true.

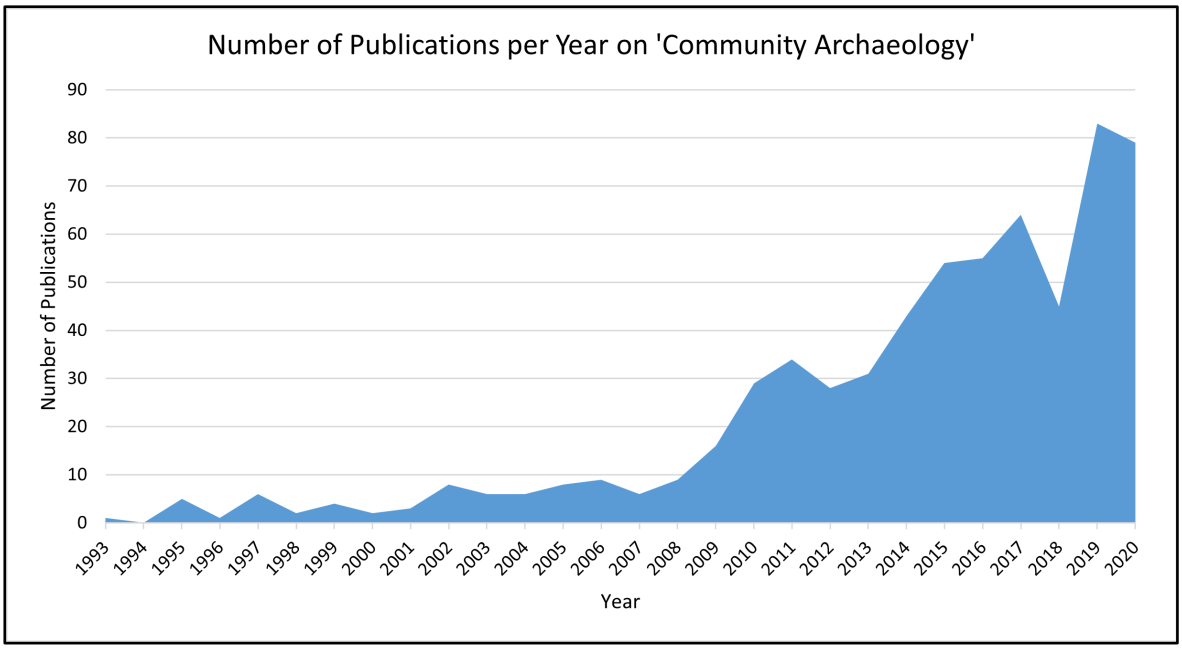
Analysing data from the Web of Science (WOS) offers insight into the geographic spread and history of community archaeology. This does not provide a complete picture as discussed in section 3.2.3. Reading widely from resources that can be found on the regional evolution of community archaeology as well as global trends indicate two main drivers of community archaeology: efforts to decolonize archaeology and movements to educate the public. These two drivers help describe the breadth of the discipline practiced today. The United States provides a case study to illustrate what this means and how it looks in practice. This text is limited by resources available, geographic region, and language constraints. As such, it presents a Western perspective on the evolution of community engagement. Although incomplete, this research provides an insight into the driving forces behind the development of these methods. Understanding the global and regional history of community archaeology helps show the different perspectives and approaches to community archaeology across the globe. In turn, this helps construct more useful and targeted evaluations. Further work on the history of community archaeology, as outlined in the summary, would greatly contribute to this conversation.

4.2 WOS Data

Processing the WOS dataset of 2,485 publications as discussed in section 3.2.2 resulted in 638 publications pertaining to community archaeology from 1970-2020. Although the date range starts in 1970, the first article in this dataset was published in 1993. From 1993 to 2020, the

quantity of publications discussing community archaeology has exponentially increased (Figure 9). In the first ten years of this record (1993-2002), 32 publications were published. In the years 2003-2012, 151 publications were published. In the last seven years of this record (2013-2020), 455 publications were published.

Figure 9: Number of publications per year on 'community archaeology' in the WOS. Data from the Web of Science.



The publications discuss a wide range of topics from theory to detailed accounts of a community archaeology project. The collection of articles can be broken down into five categories based on the main topic of the publication: theory, single site, multiple sites, online engagement, and interview.

Theory: Theory pertaining to community archaeology.

Single site: Publication discussing a single community archaeology project.

Multiple sites: Publication discussing more than one community archaeology project.

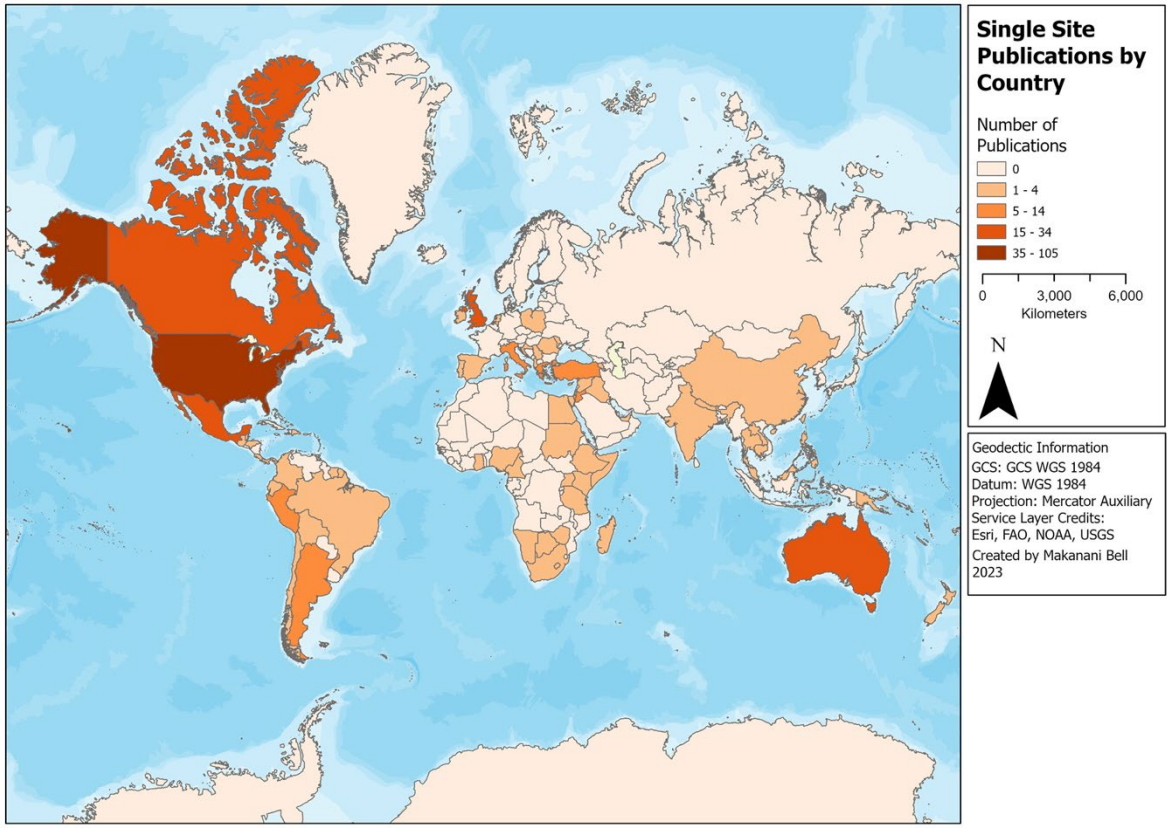
Online engagement: Publication regarding online forms of engagement rather than a physical site.

Interview: Publications containing interviews with community archaeologists.

Of the 638 total publications, 120 pertain to theory, 140 discuss multiple sites, 25 mention online engagement, and 2 are interviews. The remaining 351 publications discuss a single community archaeology project. The sites discussed in the 351 single project publications are in 77 countries (Figure 10). The most frequent country is the United States with 105 publications

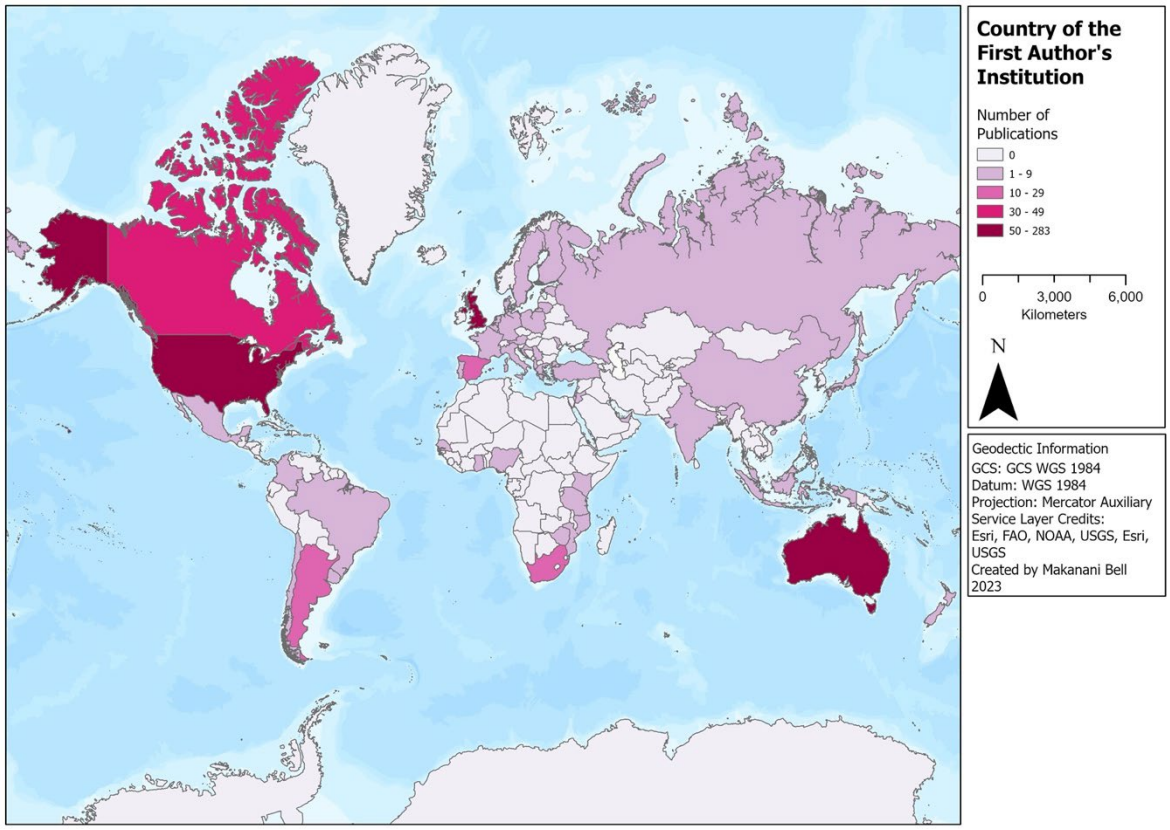
discussing a single site. The single site with the most publications in the data set is Çatalhöyük, in Türkiye with five publications.

Figure 10: The number of single site publications per country where the site is located. Data from WOS.



The first author's correspondence information indicated 385 different institutions in 55 countries associated with the 638 publications in the collection. 24 publications did not mention an institution associated with the first author and are thus excluded from these counts. Aside from unknown institutions, the most frequent institution listed was University College London with 15 publications. The second is Indiana University with ten publications. The top three most frequent countries associated with the first author's institutions are the United States (283 publications), the United Kingdom (94 publications), and Australia (50 publications) (Figure 11).

Figure 11: The number of publications by country of the first author's institution. Data from WOS.



Of the single site publications, there are 209 publications that discuss a site in the same country as the first author's institution. Of these there are 30 individual countries. The most frequent is the United States with 93 articles. The second is Australia with 30 publications and the third is the United Kingdom with 15 publications. This means of the 351 publications discussing a single site, 142 have first authors who are from institutions in a different country than where the project was conducted. This only shows the relationship between the first author's institution and the country where community archaeology was conducted. It disregards any co-authors who may live in the same country as the site. Despite this limiting factor, this helps show the movement of people to conduct community archaeology.

There are 539 different first authors of the 638 publications in the collection. Of the authors that repeat, the most publications attributed to a first author is Atalay, S. with five publications. Publications were only counted if the exact same initials were used. If an author sometimes used two first initials rather than one, the publications were attributed to different authors. For example, Bell, J. would be counted as a different author than Bell, J.M. The publications were published in 158 different journals. This number does not account for books or other publication formats. The most frequent publication sources are the journal *Public Archaeology* (47 publications) and *Archaeologies – Journal of the World Archaeology Congress* (46 publications).

The WOS data shows the United States has the largest publication record, according to this source, of both where community archaeology took place (single sites) and institutions writing about community archaeology in nearly each form (single sites, theory, multiple sites, online and interview). Regarding institutions, the United States and the United Kingdom tied for the most institutions discussing online engagement (eight publications each). The United States tied with Sweden for interview publications.

The data as presently broken down does not allow for an analysis of co-authors of the publications. These may significantly alter the results discussed above and feed into conversations surrounding who conducts community archaeology where. As such it does not account for community partners who may not be listed as first authors. This is an important occurrence and is increasingly happening in community archaeology. Future work should include co-authors in the analysis.

The frequency of publications discussing community archaeology within the United States or associated with universities within the United States can be attributed to many factors. These include quantity of academic institutions, research grants, and archaeologists as well as many of the limitations of this investigation previously mentioned. However, it can also be attributed to the significant history of community archaeology within the country itself. Looking to how the methodology evolved within the country helps to illustrate some of the reasons community archaeology may be practiced and describe the breadth of the discipline today.

4.3 General Trends

The WOS data offers insight into how and when the practice of community archaeology spread across the globe. The reasons for the spread and motivations for practicing community engagement vary. Reading widely into the global and regional history of community engagement in archaeology reveals two broad motivations for the movement towards community engagement: efforts to decolonize archaeology and movements to educate the public. Both internal and external factors to archaeology influenced these motivations, ranging from theoretical developments to socio-political movements. Within archaeology, theoretical advancements of the late 20th century widened the scope and potential of archaeology. By the 21st century, many forms of archaeology were in practice, including community archaeology (Lyons 2013, 4). One of the largest global drivers of community archaeology was the development of post-processualism. Post-processualism developed in the 1970s and 1980s. Amongst several important advancements, post-processualism encouraged multiplicity, self-reflexivity, and subjectivity within archaeology (Overholtzer 2015, 51). These three advancements influenced archaeology and eventually helped encourage the development of

community archaeology. Post-processual archaeology paved the way for multiplicity and the recognition of not one past, but many (Shanks 2007, 10). This encouraged the understanding that a group of people, an archaeological site, or an object do not have one exclusive version of the past, but several dependent on the voice and perspective being shared. This is important as it encouraged incorporating more sources and voices in discussions of the past rather than only academic, Western perspectives. Post-processualism also encouraged self-reflexivity and acknowledged the subjectivity present in archaeology (Shanks 2007, 5; Atalay 2012, 30).

Theoretical developments such as this impacted archaeology on a global scale, encouraging community engagement and involvement. Movements and events outside of archaeology impacted archaeology and encouraged community archaeology. This includes region specific events and those that caused global influence. The WOS data shows the prevalence of community archaeology in the United States throughout the last thirty years. Several scholars attribute the establishment of community archaeology to North America, particularly in Native American and African-American contexts (Overholtzer 2015, 51). As previously mentioned, this might be due to the volume of resources discussing the evolution of community engagement in the United States, rather than less community engagement occurring elsewhere. However, many of the developments in the United States did go on to impact the global practice of community archaeology and engagement in other facets of archaeology. The following paragraphs seek to outline some of the political, social, and archaeological contexts that contributed to the growing practice of community archaeology in the United States.

4.4 In-depth look: USA

Native Americans have resisted archaeological inquiry without their input or consultation, specifically the theft of Indigenous human remains and funerary objects, for over 400 years (Colwell-Chanthaphonh 2009, 95). The Civil Rights Movement, American Indian Movement (AIM), Vietnam War protests, climate change advocacy and other cultural, social, and political movements influenced the 1960s–1980s in the United States. This created an environment ripe with community action, ethics discussions, and self-reflexive thinking. These movements began to confront the legacies of colonialism in American archaeology through objecting to the sale of sacred Native American objects and demanding the return of human remains taken from burial sites (Colwell-Chanthaphonh 2009, 95). Native American activism through the AIM movement was one of the earliest and most influential drivers of community engagement outside of developments in archaeology (Atalay 2012, 31). These objections to archaeology and demands for the return of artifacts were echoed around the world and eventually lead to the passage of NAGPRA (the Native American Graves Protection and Repatriation Act). This ethical reckoning

further drove the evolution of community engagement in archaeology and collaborative methods.

4.4.1 ‘American Indian Movement’

The ‘American Indian Movement’ (AIM) began in 1968 and advocated for greater self-determination for Native Americans and reforms within the Bureau of Indian Affairs (Rios 2008, 44). Up until this time, the United States government effectively silenced the voices of Native Americans (Little and Shackel 2014, 74). These voices were also silenced in archaeology. AIM brought awareness and a voice to ethical issues within archaeology dating back to the origins of archaeology as a discipline (Atalay 2012, 31). Native Americans became more politically active and increasingly stood up against the treatment of their heritage by archaeologist, in some cases seeking to halt or control archaeological research (Trigger 1980, 670). Increasingly, archaeologists were called out for desecrating graves and failing to respect Native American cultural values (Trigger 1980, 670). Native American activism significantly influenced the movement towards collaborative archaeologies (Atalay 2012, 31). These movements won support from both the public and politicians (Trigger 1980, 670).

Self-reflexivity brought into archaeology through post-processualism in turn lead disenfranchised groups to claim rights to be producers rather than receivers of knowledge (Lyons 2013, 4). Indigenous scholarly communities turned to decolonization to transform research and empower communities (Lyons 2013, 52). These external movements as well as internal theoretical advancements helped archaeology became socially and economically empowered and politically aware (Lyons 2013, 4). Ethical discussions and political pressures within and outside of archaeology lead to the passing of NAGPRA (the Native American Graves Protection and Repatriation Act) in 1990. This fundamentally changed the relationships between archaeologists and Native Americans and Native Hawaiians.

NAGPRA sets out clear directions on the treatment, repatriation, and handling of Native American and Native Hawaiian cultural items including human remains, funerary objects, and sacred objects (McManamon 2000). The Act sets out several major policies for the handling of these cultural objects, offering greater control and decision making to Native American and Native Hawaiian organizations and descendant communities. Of the several major purposes of NAGPRA, two are worth mentioning here. Firstly, NAGPRA requires organizations and museums receiving Federal funds to inventory Native American and Hawaiian cultural items and consult with lineal descendants to reach agreements on repatriation or other disposition of these objects (McManamon 2000). Secondly NAGPRA offers greater protection for Native American and Native Hawaiian burial sites. Consultation with Native American or Native Hawaiian

organizations is required when archaeological investigations encounter cultural items, particularly burials. They advise on the handling of these items (McManamon 2000).

NAGPRA altered relationships between archaeologists and Native Americans to be more reflexive, recognize the political nature of archaeology, acknowledge and incorporate multiple interpretations of the past, and value other knowledge forms (Little and Shackel 2014, 74). This law further encouraged the inclusion of Native Americans and Native Hawaiians as active participants in research instead of objects of study, encouraging engagement and listening to descendant communities (Little and Shackel 2014, 75). In addition, NAGPRA holds archaeologists legally accountable to Native Americans and Native Hawaiians (Overholtzer 2015, 51). NAGPRA legally requires a base level of consultation; however, many archaeologists choose to go beyond this requirement and actively collaborate with communities in both commercial Cultural Resource Management (CRM) and academic archaeology. Although it was practiced before the passage of NAGPRA, the frequency of civic engagement, public outreach, and collaborative methodologies increased significantly (Silverman 2011, 152). The development of community engagement built on the post-processual and AIM movements of the previous decades.

4.4.2 Public Archaeology

Alongside the aforementioned movement archaeologists began calling for wider public involvement in archaeology for the protection of heritage sites. Throughout the 1960s, Charles McGimsey witnessed development destroy approximately 25% of known archaeological sites in Arkansas, USA (McGimsey 1972, xii). He feared future archaeologists would only view humanity's material remains in museum collections because all in situ sites would be destroyed (McGimsey 1972, 4). McGimsey coined the term 'public archaeology' (Matsuda and Okamura 2011, 2). McGimsey published *Public Archaeology* in 1972, advocating for archaeologists, both amateurs and professionals, to step up, assume leadership, and educate the public to save the nation's heritage (McGimsey 1972, 4). The book provides a framework for developing state-supported archaeology programs with public engagement across the US (McGimsey 1972, 4).

McGimsey further advocated that without public involvement there is no public support for heritage; therefore, legislation cannot support archaeology and funding will diminish (McGimsey 1972, 7). Scholars at different times and places have written about the need to share findings with the public to show them the value of heritage, ensure public support for heritage, and legislative backing for heritage. This calls on our obligations as scientists as well as our relevance to the modern world. Fritz and Plog (1970) wrote, "unless archaeologists find a way to

make their research increasingly relevant to the modern world, the modern world will find itself increasingly capable of getting along without archaeologists" (Fritz and Plog 1970, 412). This sentiment and others have pushed archaeology towards ensuring the public sees the value in heritage for the survival of the discipline.

The 1980s marked a change from producing 'how-to handbooks' and concerns about the public appearance of archaeology, to focusing on specific communities (Lyons 2013, 4). Public archaeology expanded in the 1980s and 1990s to include education, outreach, and public interpretation (Bollwerk, Connolly and McDavid 2015, 179). Additionally, a shift occurred from conducting public archaeology for the public to *with* the public (Bollwerk, Connolly and McDavid 2015, 179), moving the work towards knowledge exchange rather than transfer. Public archaeology today includes a wide range of archaeological practices, definitions, and regional specificities (Kowalczyk 2016, 455; Matsuda and Okamura 2011, 3). Many people use public archaeology and community archaeology interchangeably (Moshenska 2017, 4). Others argue community archaeology is a facet of public archaeology, whilst others say the inverse.

Generally, public archaeology refers more to outreach activities, such as public site tours, opportunities to assist archaeologists on a dig, lecture series, and citizen science, where community archaeology encompasses these activities as well as those that are co-produced alongside the community. However, there are objections to this generalization by those that advocate public archaeology can be used as a field for co-creating knowledge and collective decision making (Kyriakidis and Anagnostopoulos 2017, 339). At its core, the discipline seeks to interface with the public and improve their awareness of archaeology (Lyons 2013, 4). However, Richardson and Almansa-Sanchez (2015) argue simply sharing findings with the public is not public archaeology (2015:202). Rather, public archaeologists should engage people positively, improve their understanding and value of archaeology, and the results of archaeological inquiry (Richardson and Almansa-Sánchez 2015, 204).

4.4.3 African American Burial Ground

The African American Burial Ground National Monument provides an example of a public archaeology failure that turned into a later success (Jeppson 2011, 636). This project was an important event in the development of community archaeology in the United States (Baram 2015, 6). Additionally, it provides a clear example of how the two origins of community archaeology – efforts to decolonize archaeology and educate the public – converged early on. The United States General Services Administration (GSA) contracted the construction of a 34-story office building in New York City (LaRoche and Blakey 1997, 85). Although noted on historic maps, the site itself was not adequately taken into consideration in construction plans.

Excavations and construction on the site from 1991–1992 removed more than 400 burials without consultation with descendant communities (LaRoche and Blakey 1997, 85).

Pressure from many communities paired with political pressure helped cause change. African-American descendant communities of New York City demanded respect for their ancestors in the scientific analysis of the site, handling of human remains, reporting on findings in a timely fashion, and updates on the investigation (Mack and Blakely 2004, 14). Additional communities offered support and pressure. Journalists brought widespread media attention and concerned individuals formed groups to advocate for the care and respect of the place (Mack and Blakely 2004, 14). Congressman Gus Salvage, chairperson of the Subcommittee on Public Buildings and Grounds who funded the construction, challenged GSA with the full weight of his role (LaRoche and Blakey 1997, 85). New York City Mayor David Dinkins along with many other political officials added local political weight and helped create committees to oversee the project and keep the public involved (LaRoche and Blakey 1997, 85).

Howard University and John Milner Associates (JMA) took over the contracts, bringing important expertise in the newly developing public archaeology and African-American studies (LaRoche and Blakey 1997, 86). This helped shift leadership and power towards communities (LaRoche and Blakey 1997, 85). Howard University and JMA developed a research design with systematic consultation with African-American descendant community representatives (Mack and Blakely 2004, 11). This engagement influenced all aspects of the project, including the questions guiding scientific study of the remains (Mack and Blakely 2004, 13). Through this consultation, descendant communities also expressed a desire for the research to focus on sharing findings with the public through outreach initiatives and public education (Mack and Blakely 2004, 14).

Mark and Blakely (2004) argue the major lesson learnt from this project is that descendant communities need to be a part of research efforts “both to address its concerns and sensitivities and to empower the community to engage in its own cultural and historical construction” (2004:16). Early research designs and methodologies did not seek out community involvement, leading to public dismay and outrage (Mack and Blakely 2004, 16). Community involvement encouraged descendant communities to become integral participants in the project (Mack and Blakely 2004, 16). The African American Burial Ground project marked a change in how community archaeology is conducted and left an enduring legacy of addressing inclusion, access, and community involvement (Jeppson 2011, 646). The African Burial Ground project emerged as a “prototype for archaeological projects born of public activism and protest” (LaRoche 2011, 628). The project helped redefine and shape the relationships between archaeologists and the public as well as changing the public they serve (LaRoche 2011, 632). In

conjunction with the aforementioned other changes, movements, and similar projects across the United States impacted how community archaeology is conducted.

4.5 Summary

The brief history of community engagement in archaeology in the United States, as articulated above, presents one of the most written about and easiest to research. The WOS data demonstrates the volume of publications available to understand the practice in the United States. This provides an example of how the two roots of community archaeology – efforts to decolonize archaeology and engage the public – evolved and helps describe the breadth of the current practice of community archaeology. While fundamentally there are differences in power dynamics and practice between volunteerism and collaboration, community-based and community-engaged, and citizen science and research rooted in activism or restorative justice (Little and Shackel 2014, 99), these two roots can influence archaeological practice independently or merge together. As with the African American Burial Ground National Monument, there can be tenants of both throughout. The conscious and careful collaboration featured after Howard University and JMA took over the project align with decolonizing archaeology. Alongside this, the communities also advocated for public education, to share project findings with the public and supplement school curriculums (LaRoche and Blakey 1997, 90).

There are many types of community archaeology not discussed here with important distinctions between each method (see section 2.1.3). People use these terms slightly differently across geographic regions, time periods, and sometimes even between scholars themselves. While there are very important distinctions between each method, if not clearly defined for each individual project, these can create confusion. Further breaking down the evolution of community archaeology by global region or even country would help.

When I first began the research for this chapter, I naively thought I could comprehensively trace the global history of community archaeology through the WOS publication record. Due to the limitations including the kinds of resources in the WOS database, time, academic publishing, and language restrictions, this proved unrealistic. Resources I could find describe intriguing, important nuances in the regional practice of community engagement that need further exploration. Whilst their absence leaves this chapter lacking a global perspective, it provides an opportunity. Regional practitioners of community archaeology are in a much stronger position to elaborate on the history and current practice of community archaeology than anyone else. As such, I hope practitioners in future work can help furnish the regional histories of community archaeologists. Understanding the regional history and development of community archaeology

– and sharing this – will improve the understanding of the practice today. This can have several knock-on effects regarding how community archaeology is practiced and evaluated.

This chapter builds on the understanding of community archaeology presented in Chapter 2. The WOS data traces the geographic spread of community archaeology. Delving into the publications and resource themselves helps unpick the two main roots of community archaeology. Understanding the two roots of community archaeology helps describe the diversity in the methodology today. The purpose of this overall research is to craft an evaluation tool for community archaeology. Why community archaeology is conducted and where are important elements to examine before considering how it can be evaluated.

Chapter 5 Evaluating Evaluation

5.1 What is Evaluation?

The term ‘evaluation’ conjures a range of emotions and sentiments. Some view evaluations negatively; associating them with bureaucratic exercises designed for corporate worlds, a test to measure their abilities, or a threat to their career (Research Councils UK 2011, 2). Others view evaluations positively; as tools designed to help improve. At its core, evaluation is a structured way of listening (Gallagher 2022) and “the art of asking interesting and provocative questions” (Annabel Jackson Associates 2004, 8). Through a continual process of questioning, reflecting, listening, and seeking evidence, evaluations provide an understanding of what happened and why (Warburton, Wilson and Rainbow 2007, 3; Annabel Jackson Associates 2004, 8). As such, they are a means to simulate change as it shows what is happening and therefore what needs to change (Centre for Cultural Value 2020). Evaluations strive to understand causation. Due to this, evaluation “is at its best not when it is describing or summarizing your work, but when it is investigating what is achieved, why, how, and when” (Annabel Jackson Associates 2004, 8). Evaluations therefore are important tools for improvement.

5.2 Why Evaluate?

Archaeologists work to tell stories of the past, often connecting with people in the present. As discussed in Chapter 2, this gives archaeologists tremendous power in the present. Community engagement amplifies the power archaeologists hold. The outcomes of community archaeology can be positive or negative. However, it is commonly viewed as positive and unproblematic, preventing a critical approach from being taken (Ripanti 2020, 5). The present lack of evaluations in community archaeology means archaeologists do not know the true effects of their work on all involved. Evaluations would help demonstrate the impact and value, including financial value of community archaeology. Evaluations help users reflect on their project, enabling learning. In turn this information would enable users to prevent errors from carrying forward.

5.2.1 Understand Impacts

The present lack of evaluations prevents people from knowing the true effects of community archaeology projects to all stakeholders and heritage places. The present lack of systematic evaluation and supportive data on community archaeology potentially leaves archaeologists

blind to the effects of their work on communities, heritage, places, and other stakeholders (Gould 2016, 18; Overholtzer 2015, 51). Without evaluation those involved cannot fully understand the outcomes of projects employing this methodology. Some scholars feel the social impacts of community archaeology appear too successful to be true, whilst other project outcomes, such as political and economic outcomes, are under-researched (Richardson and Almansa-Sánchez 2015, 204).

The lack of evaluations may allow harmful effects to go unnoticed and repeated in the future. Shannon Dawdy (2009) went as far as to say "public and community archaeology are ultimately more self-serving than helpful, and may even be dangerous" (Dawdy 2009, 132). The stakes are high in community archaeology projects as in addition to affecting knowledge and cultural heritage, these outcomes affect real people:

> *"We strongly believe that our role as public archaeologists is to engage people in a positive way, helping them to understand and value our profession and the results of our work. If our work interferes in a way with a community, we need to be extremely careful, as people are more important than dusty ruins"* (Richardson and Almansa-Sánchez 2015, 204).

Archaeologists' ethical obligations when engaging with communities should be extended into evaluating their projects to fully consider the impacts their project have to all stakeholders involved and the longevity of these effects. Careful, thorough evaluations would provide a better understanding of the cause and effects of our projects, highlighting intended and unintended outcomes. This could help archaeologists catch issues that arise, mitigate them accordingly, and prevent re-occurrences in the future.

5.2.2 Demonstrate Value and Impact to Justify Funds

For decades, archaeologists and others have advocated for demonstrating the value and impact of their work to justify the use of public funds (see Chapter 4). This has been echoed over the years and extends into validating investment in archaeology and heritage (Kajda et al. 2017, 1; Ellenberger and Richardson 2018, 82; Matsuda and Okamura 2011, 8). As recently as 2020, the call for archaeology to demonstrate how it is of public benefit and why public funds should be used has been stated again (Kiddey 2020, 25). Alongside this, within and outside of archaeology, there is a growing concern for evidence-based policy and accountability for public funds creating an increasing demand for evaluation (Dupeyron 2020, 3). Conducting clear evaluations can help report project specifics, demonstrating the value and impact of community archaeology, and justifying the use of public and private funds.

5.2.3 Learning and Relationships

The present lack of evaluations of community archaeology in academic literature (Ripanti 2020, 1) and relatively few articles discussing challenges or failures (Overholtzer 2015, 52) prevents archaeologists from learning from each other. Sharing fuller accounts of projects, including successes, challenges, solutions, and failures would enable peer learning and archaeologists to plan and conduct better projects (Overholtzer 2015, 51; Richardson and Almansa-Sánchez 2015, 205). Evaluations can clarify what success means, strengthen project and program management, hold involved parties accountable, and improve future projects (Warburton, Wilson and Rainbow 2007, 3). In turn, this would advance archaeological theories, methods, and practice, collectively advancing the discipline (Guilfoyle and Hogg 2015, 4) and hopefully ensuring errors are not repeated.

Evaluations can help archaeologists demonstrate the effects of their projects to all stakeholders involved. To funders, evaluations would help them understand the impacts of the projects they fund and whether they contribute to their core principles. Careful evaluations would highlight areas for improvement in grant programs, decision making, and support offered to grantees. Sharing completed evaluations would help communities and the wider public understand the value and importance of community engagement research projects. Involving communities in the evaluation could increase dialogue between involved parties, catch issues before they become large problems, and potentially increase trust between parties. Respecting the opinions of involved parties alike demonstrates respect and power sharing.

Several scholars have stated the future of archaeology depends on community engagement, collaboration, and co-creative methods (Atalay 2012, 7; Guilfoyle and Hogg 2015, 6; Kajda et al. 2017, 20; Kusimba 2017, 218; Stutz 2018, 55). If this proves true, then archaeologists must begin robustly evaluating their work, sharing best practices, and carefully sharing failures to truly understand impacts, demonstrate value, learn from each other, and prevent mistakes from repeating. This requires researchers to be more involved and truly co-author, publish, and report on project outcomes collaboratively (Kiddey 2020, 33). This increases the importance of trust, respect, and power as well as honest, open communication. Evaluation does not need to be a scary, intimidating, or tick-box exercise. Thoughtful, thorough evaluations can help users consider the deeper, intended and unintended, results of their work, justify funding, and provide learning opportunities. Good evaluations should benefit all (Centre for Cultural Value 2020), rather than be exclusively for project leaders or funders. Evaluation is an important component of the critical thinking process; however, it is often omitted. Part of this reason is due to a lack of understanding of how to evaluate.

5.3 How to Evaluate?

There are many different forms of evaluation and methods to use. The purpose and rationale for conducting an evaluation determines its design in a similar way to how the purpose of engagement determines the methodology used (Warburton, Wilson and Rainbow 2007, 3). There are two general forms of evaluation: formative and summative.

Formative evaluation supports the development of a project and looks at the process, outputs, and intermediate benchmarks to provide feedback on whether the project is making progress (Annabel Jackson Associates 2004, 31; Research Councils UK 2011, 2). Formative evaluations usually rely on qualitative research that provides an in-depth understanding, particularly of the audience itself. It is used to help construct a relevant, pertinent, and successful activity through trials (Research Councils UK 2011, 2). As such, formative evaluation can shape the design and planning of a project (Tully et al. 2022, 115). Summative evaluations occur at the end of a project, looking at the outcomes and impact and making a judgement on the success of the project (Annabel Jackson Associates 2004, 31; Research Councils UK 2011, 2). These kinds of evaluations can occur long after the project activities occur to assess the long-term impacts of a project (Tully et al. 2022, 115).

Evaluations within and outside of archaeology utilize two main groups of people: in-house or independent evaluators. In-house evaluators are members of the project team or leadership. Independent evaluators are not part of the project and offer a third-party view. In-house and independent evaluators each have their benefits and challenges. In-house evaluators understand the culture and internal processes of the organization or program being evaluated and therefore may be in a position to help cause change in accordance with the evaluation outcomes (Annabel Jackson Associates 2004, 31). However, in-house evaluators can be too close to a project and thereby unable to see the big picture. Additionally, they may insert biases, unintentionally or otherwise, preventing an honest evaluation (Research Councils UK 2011, 13).

External evaluators are independent from the project or program, which may increase the credibility of the evaluation and bring a new perspective. Participants and others whose opinions are sought for the evaluation may provide more honest answers. Additionally, external evaluators can bring expert or specialist skills in evaluation and they may add knowledge of other areas that the evaluation could benefit (Annabel Jackson Associates 2004, 31). However, external evaluators are most frequently paid for their services, adding additional project costs. They may also not fully understand the project, depending on their area of expertise.

Evaluations can be conducted by individuals, such as the project leader or a single external evaluator, or a team, such as a group comprised of one member of each stakeholder group. A

team of evaluators with voices from many different stakeholders and people involved in the project itself offers the greatest opportunity for various perspectives and voices to be heard. As discussed in Chapters 2 and 4, the purpose and point of many types of community archaeology and engagement in heritage management is to bring in many voices, perspectives, and kinds of heritage into archaeological research and management, thereby balancing power. These voices should also be considered for evaluations. Walmsley (2018) points out that as people drive towards participatory research and decision-making, evaluations too need to be "*with* rather than *for* potential beneficiaries" (Walmsley 2018, 287). Perhaps where the project falls on the Spectrum of Collaboration (Figure 4) should indicate the level of power and voice shared in the evaluation. The evaluator team or individual needs to be chosen in alignment with the purpose and audience of the evaluation itself.

Few publications outline exactly how to evaluate community archaeology and engagement in heritage management. When people think of evaluations, often numbers and metrics indicating success comes to mind, such as quantity of visitors, website views, and social media likes. As discussed in Chapters 2 and 4, community archaeology and engagement in heritage management has the potential for impacting people, places, and heritage in tangible and intangible ways. This presents several challenges for evaluation, particularly as not all outcomes can be measured quantitatively.

Quantitative data collection consists of gathering or producing numerical results, frequently measuring the quantity of something rather than its quality (Neuman 2014, 204). When designing quantitative data collection, the researcher reflects on the outcomes to assess and considers possible answers to questions posed. This enables measuring and discussing abstract concepts using empirical data (Neuman 2014, 204). Quantitative data collection often includes asking closed questions, where both the questions and answers are pre-determined (Simpson 2009, 116). This potentially inserts biases into both the questions and the answers or guides respondents to answer in a particular way (Simpson 2009, 117). Within archaeology, questionnaires have the potential to list desired outcomes and ask respondents if they thought these were achieved instead of inquiring how the participants felt about their experience (Simpson 2009, 118). Although helpful in some applications, these surveys fail to encompass the more personal outcomes of community archaeology and may alienate participants if their opinions do not coincide with the questionnaire (Simpson 2009, 117).

Conversely, qualitative data collection includes information like images, spoken or written words, and sounds. Unlike quantitative data, qualitative data is not in a standardized format, but a diverse, often messy collection of data (Neuman 2014, 204). Similarly to quantitative methods, researchers consider the concepts and outcomes of their work before beginning data

collection. However, the development of ideas and reflection occurs simultaneously, generating new perspectives in an interactive process (Neuman 2014, 204). Due to its format, qualitative data encourages personal, individual responses and emphasizes the complexity of a situation (Simpson 2009, 119). As such, it has the potential to gather the more intangible outcomes. Qualitative data can be more difficult to analyse using statistics or create graphs or charts of data. It can also be more time consuming to collect and analyse. Evaluation frameworks can use qualitative or quantitative methods and often employ a mix of the two.

Similarly to the general association of metrics with evaluation, stereotypes associate evaluation with the end of projects. However, sound evaluation practices begin at the start of project (RF Associates 2018, 3). Evaluation formats can therefore be tools for both evaluating *and* planning projects. Four examples of such tools include Theory of Change diagrams, SWOT analysis, the Goals Grid, and logic models.

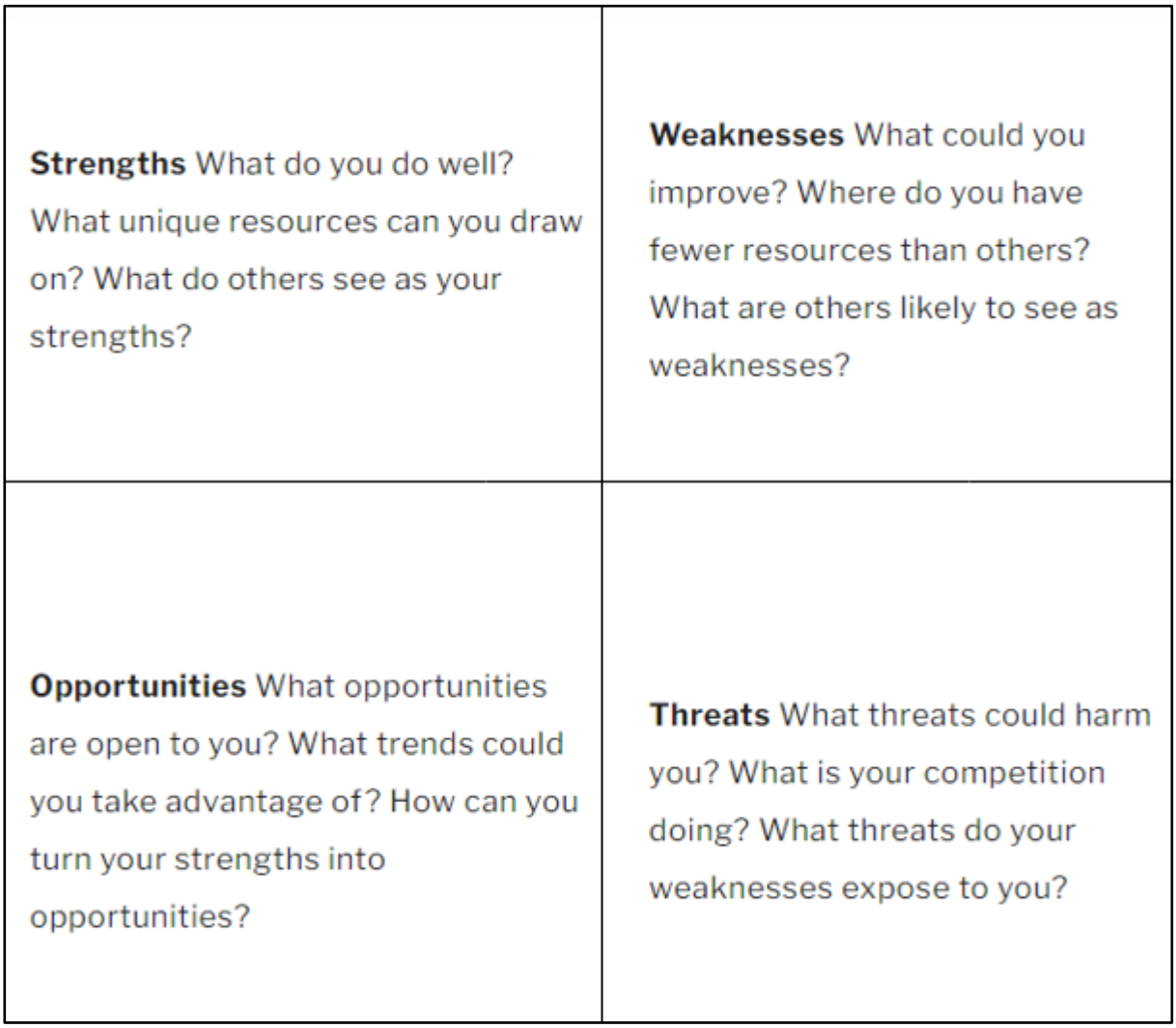
5.3.1 Theory of Change

Evaluations aim to explain observed performance. Explanation is not possible without a theory of how (Mclaughlin and Jordan 2015, 69). Theory of Change (ToC) provides a theory-based approach to designing evaluations (Wilkinson et al. 2021, 81). The term 'Theory of Change' refers to both the process of creating a ToC or the product (often diagrams) itself. Generally, ToC requires working backwards to identify the project's desired long-term outcomes or goals to formulate specific actions to achieve them (The Centre for Theory of Change 2023). ToC diagrams are commonly used to help design and frame an evaluation (Wilkinson et al. 2021, 81). They help show and fill in the gaps between what a program does and the desired outcomes (The Centre for Theory of Change 2023). ToC depends on articulating the assumptions the desired project outcomes rely on. Using ToC in a participatory fashion enables stakeholders to hear and understand what assumptions others hold for the project and what is required for the project to succeed (The Centre for Theory of Change 2023). Benefits of ToC include a clear rationale for each project activity in alignment with the desired outcomes, a visual representation of change, agreements between stakeholders on what success means and how it will be measured, and stronger communication between involved parties (The Centre for Theory of Change 2023). When referenced and updated, ToC can be used to check milestones, document what actually occurs, and provide a foundation for end-of-project reports (The Centre for Theory of Change 2023). However, ToC can be overly linear, inflexible, and not reflect the realities of complex systems (Wilkinson et al. 2021, 81). This can be particularly effective when done collaboratively with stakeholders. Without the collaborative component, many of the benefits, such as improved communication and acknowledgement of assumptions does not occur.

5.3.2 Strengths, Weaknesses, Opportunities, Threats (SWOT)

SWOT stands for strengths, weaknesses, opportunities, and threats (Mind Tools Content Team). SWOT analysis has been a feature of the business world since at least the 1960s (Helms and Nixon 2010, 216). Today, it is commonly used to develop strategic actions within academia, government, and private organisations (Helms and Nixon 2010, 215; Mind Tools Content Team). SWOT analysis can be a helpful tool for planning to provide an understanding of how strengths can be leveraged into new opportunities, weaknesses and threats recognized, and plans to mitigate them formed (Helms and Nixon 2010, 215). Two general types of diagrams are used. Figure 12 provides an example of one of them. The diagram consists of four squares, one for each of the namesake categories: strengths, weaknesses, opportunities, and threats. Users of the SWOT analysis describe the strengths, weaknesses, opportunities, and threats of the project or situation they are evaluating in the respective box. The second type of diagram uses the exact same structure but adds two more labels to prompt further discussion. In the top row 'internal' is added and 'external' to the bottom row. This enables a discussion of the internal strengths and weaknesses and external opportunities and threats (Helms and Nixon 2010, 216).

Figure 12: Example SWOT analysis diagram (Mind Tools Content Team).

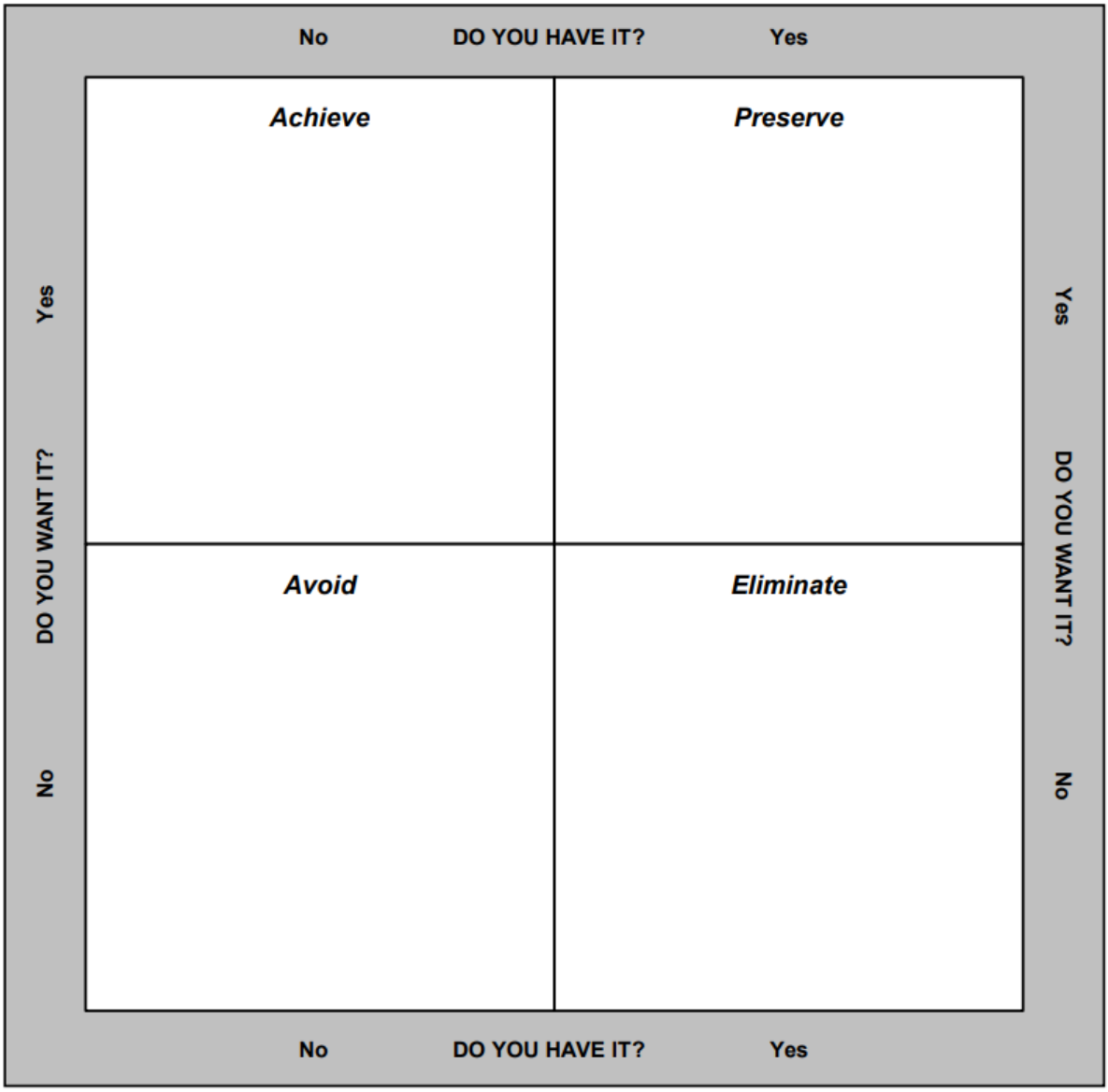


Critiques of the SWOT analysis is that it tends to be a vague, oversimplified list which prevents important contextual details or complexities from being included in the analysis (Helms and Nixon 2010, 234). SWOT analysis also tends to only include perspectives from the leadership teams without input from others involved (Helms and Nixon 2010, 235). If used collaboratively, however, it can enable discussions from all those included (Mind Tools Content Team). SWOT analysis also does not necessarily provide adequate links between identifying each component and goals or actions that could be done to address, mitigate, or continue them. SWOT analysis is a useful tool for identifying strengths, weaknesses, opportunities, and threats in a specific moment, but when used alone, falls short of helping create actionable plans. Using SWOT in combination with other tools may be more beneficial.

5.3.3 Goals Grid

Following the SWOT analysis format, Nickols and Legerwood (2006) developed the Goals Grid as an alternative diagram to mitigate challenges with SWOT. Originally developed to support a leadership team create strategic goals, it has several applications and offers an alternative to SWOT analysis (Nickols 2006 1). The Goals Grid consists of four sections: achieve, preserve, avoid, and eliminate. How users fill out each of these for boxes depends on yes or no answers to two questions: Do you want something? Do you have it? In the achieve box, users list things the project or organisation wants to achieve but currently do not have. In the preserve box, users list what they currently have and want to maintain. In the avoid box, it contains outcomes, qualities, conditions or other things the project or organisation wants to avoid. The eliminate box is for the things users do not want but currently have.

Figure 13: The Goals Grid diagram (Nickols and Legerwood 2006, 3).



When completed collaboratively, the Goals Grid can enable conversation, the development of dialogue, and a progress check on how the project or organization currently operates. It also aids in developing goals and objectives themselves (Nickols and Ledgerwood 2005, 2).

5.3.4 Logic Models

Logic models are a type of evaluation tool that can both help plan intended work and results and demonstrate success (Annabel Jackson Associates 2004, 10). The last 20 years have seen an increase in using logic models to support evaluations (Mclaughlin and Jordan 2015, 62). Logic models organize information to tell a story about the project's performance and achievements (Mclaughlin and Jordan 2015, 62). It is a tool to unpack the hypothesized theory of change to understand the assumptions behind and mechanisms for achieving intended outcomes

(Mclaughlin and Jordan 2015, 63). Essentially, they are tools to demonstrate what a project seeks to achieve and how it is possible (Mclaughlin and Jordan 2015, 67).

Logic models are commonly used across disciplines and include several common sections about the project or program: assumptions, inputs, activities, outputs, outcomes, impact, and external factors (The Strategy Unit 2016, 9; Heritage Lottery Fund 2022). Inputs refers to the resources going in, such as time, money, and in-kind support. Outputs includes the activities and participation goals like number of events and attendees. Outcomes mean the anticipated short, medium, and long-term impact. Assumptions are the underlying assumptions behind the project or activity. External factors are those that are likely to influence the project and results or hold back change (Heritage Lottery Fund 2022).

Logic models can be created collaboratively alongside stakeholders, which can build shared understanding and expectations as well as a stronger logic model (Mclaughlin and Jordan 2015, 62; The Strategy Unit 2016, 4). Logic models can be built at any stage of a project and represent a snapshot of the project. They can be updated and maintained as a project progresses (The Strategy Unit 2016, 8; Mclaughlin and Jordan 2015, 64)

5.4 Evaluation within the WOS Data

As a part of a wider research project, Richard Gould analysed 191 publications in the journal *Public Archaeology* from Volume 1(1) in 2000 through to Volume 14(I) in 2015 (Gould 2016, 9). His analysis found only two papers (Lewis 2014 and Simpson & Williams 2008) included an evaluation of the success of public archaeology projects (Gould 2016, 11). This research highlights the lack of evaluations within community archaeology, which can be further supported through analysing the WOS dataset presented in Chapter 4. I searched for the word ‘evaluat’ in the 638 publication abstracts in the dataset. Searching for this partial root word allows for variations such as ‘evaluation’, ‘evaluating’, and ‘evaluate’ to still come up in the search. This revealed 38 of the 638 publications include ‘evaluat’ in the abstracts. Reading the abstracts showed 14 publications use a variation of ‘evaluat’ in a context that does not pertain to evaluating community archaeology projects or methods. For example, using the term in the context of ‘evaluating the literature’ instead of evaluating a project, impacts, or other aspects of community archaeology.

Reading the full text of the remaining 24 publications further eliminates seven more publications from this count. Of the seven removed, two publications only use ‘evaluat’ in the abstract, with no mention in the publication itself. One publication only mentions evaluation to say some of the project activities are too recent to be properly evaluated. One publication discussed using

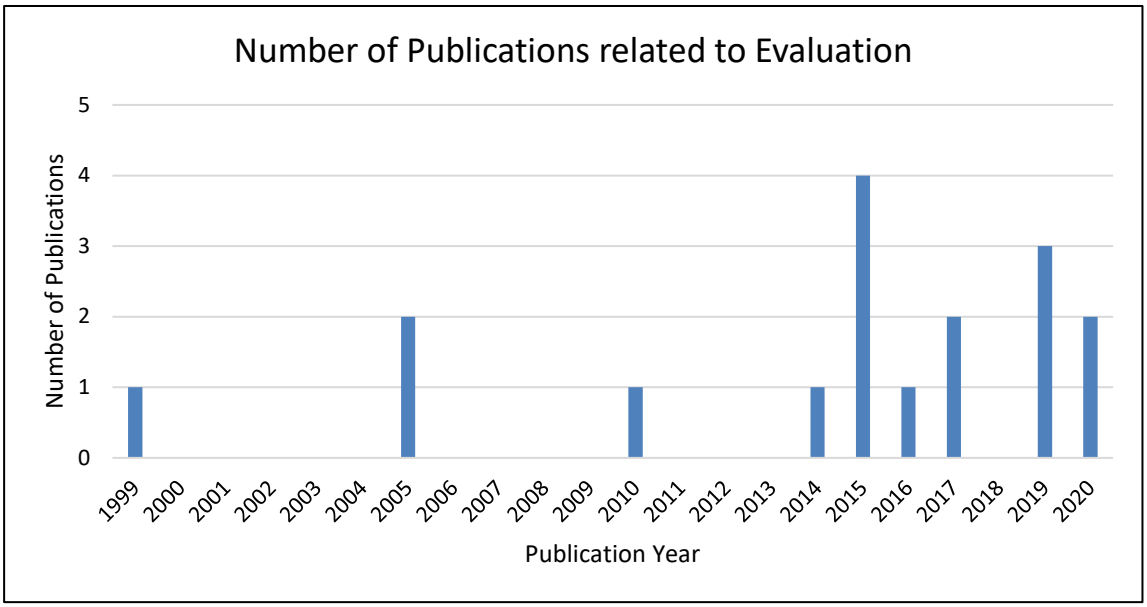
descriptive evaluation methods for analysing data, but not pertaining to the project or methods more widely. The full-text for one publication cannot be found. One publication has an abstract in English, but the full-text is in Italian. One publication uses a word with 'evaluat' twice to discuss how community archaeology cannot easily be evaluated but does not provide solutions to this.

This leaves 17 publications remaining that discuss the theory, practice, or methods of evaluating community archaeology in both the abstract and full text of the publication. These publications vary significantly in how thorough the discussion of evaluation is. Eight publications discuss evaluation methodologies themselves, including quantitative surveys, qualitative methodologies, and mixed method approaches. These publications sometimes include clear methodologies with example case studies employing the advocated for methods, others do not. For example Guilfoyle and Hogg 2015 presents two evaluation tools with examples of their use (see section 5.5.4). Whereas Dupeyron 2020 offers a clear critique of the lack of evaluation frameworks present, suggests archaeology should look to at the problem of evaluation through a development lens, and states future work needs to test evaluation to expand the current "toolbox of evaluation methods available in the heritage sector" (Dupeyron 2020:1). Two publications advocate for improved methods of evaluation without offering concrete ideas on exactly how this should occur. While these publications helpfully add weight to the argument of why we need to evaluate, they fall short of providing helpful guidance for those who want to evaluate on how to do so.

Six publications focus on individual projects and discuss evaluation tools used on the project. The evaluation methods include surveys, pre and post focus groups, interviews, and bespoke evaluation methodologies. One publication evaluates tools and platforms for online community engagement. These again vary in helpfulness for replicability on other projects. Douglass et al 2019 and Ripanti 2020 offer a thorough discussion of both the project in question and the evaluation method employed with enough information to enable colleagues to tailor the method to their own project and repeat it.

The publications pertaining to evaluation show a significant increase in the topic in recent years (Figure 14). What exactly the evaluations are evaluating also vary. For example, Baker et al 2019 discusses the positives and challenges of community archaeology in Ireland, offering an overall evaluation of the methodology. Conversely Statham 2019 offers an evaluation of online visualisation platform tools for both their scientific rigour and community engagement capacity. Other publications focus on evaluating community archaeology projects as a whole or specific elements, such as the actual collaboration or participants' change in health, wellbeing, or identity from engaging in archaeological projects.

Figure 14 Number of publications related to evaluating community archaeology per year. Data from the Web of Science.



Similar to the analysis of WOS data presented in Chapter 4, this data has limitations as discussed in section 3.2.3. If 'evaluat' was not mentioned in the abstract, then the publication was not included in this count. The search for 'evaluat' within abstracts compounds the limitations of the WOS data on 'community archaeology'. Publications not found within the original search would therefore be excluded from this further abstract search. There may be additional publications that discuss community archaeology evaluations outside of this. For example, the evaluation tool developed and published by Faye Simpson in 2008 is not in this dataset. Although Simpson's 2008 journal publication of this research contains the words 'community archaeology' and 'evaluation' both in the abstract and full text, it does not appear in the WOS dataset. In fact, it cannot be located on the original WOS database when searching for it explicitly. This highlights some of the challenges with the database. Despite these limitations, this research showcases the significant gaps in literature on evaluation. Only 17 of 638 publications discuss evaluation methods or practice. Fewer still offer clear example evaluation frameworks with enough information to replicate the evaluation on other projects and situations. This analysis can and should be done on all terms pertaining to community archaeology. This however falls outside of the remit for this project.

5.5 Example Evaluation Frameworks Within Archaeology

Although discussions of evaluations within community archaeology and engagement in heritage management are increasing, there are still only a handful of publicly available evaluations with

enough information to learn from. The WOS dataset helps reveal several of the available evaluation frameworks. Further research using more standard literature review methods and web-searches uncovers a few more evaluation methods. With some funders, organisations, and research institutions requiring evaluations, more tools and examples of completed may be available in the form of grey literature. However these are not usually publicly available. If they are publicly available, they can be difficult to find. Therefore the usability of these evaluations as examples, templates, or to offer points of learning for other practitioners are severely limited. The following paragraphs present seven evaluation methods for community archaeology projects across the Spectrum of Collaboration. These evaluation methods are replicable on similar projects.

5.5.1 Heritage Lottery Fund

The Heritage Lottery Fund (HLF) in the UK supports a wide range of heritage projects across the UK. They ask funded projects to self-evaluate with the aim of demonstrating the difference the project made, whether money was spent appropriately, and if they achieved the intended outcomes. Interestingly, they are one of the only funders of heritage projects that make their evaluation requests, tools, and a critical report of their evaluation process readily available on their website, offering an interesting point of learning and insight into evaluations. This also forms one of the only publicly available sources of grey literature on evaluations of community archaeology. HLF use the evaluations to learn about the effectiveness of their own programs and areas for improvement in addition to the funded project itself (Heritage Lottery Fund 2022). The HLF commissioned RF Associates to review the completed Heritage Grant projects funded by the HLF's 3rd Strategic Plan. The produced report offers a comprehensive overview of the effectiveness of HLF evaluations and improvements on the guidelines HLF provides to fundees, which is publicly available on their website. The review consisted of analysing 200 self-evaluation reports in 2017 and 126 in 2018. This analysis produced recommendations on improving HLF evaluations in the future (RF Associates 2018, 3). HLF recently acted on this advice and re-worked their guidance pages, providing additional information on evaluation methodologies, ways to evidence claims, and what makes good evaluations. These are welcome changes and provide significant additional resources than what was previously supplied. The following brief discussion highlights some of the findings from the report. These provide helpful tips to conducting evaluations on heritage projects.

RF Associates' review found higher quality evaluations shared several traits: external evaluators, higher funds allocated to evaluations, longer reports with more explanations and higher quality data, higher numbers of HLF outcomes, and a robust evaluation plan from the beginning (RF Associates 2018, 3). They found no connections between quality of report and

type of heritage, region, or financial size of the project (RF Associates 2018, 3). In the strongest reports, qualitative research elaborated on quantitative findings and evidence was given to support these claims (RF Associates 2018, 37). The weakest reports used qualitative research and quotes without explanation or qualifications to support positive findings (RF Associates 2018, 37). The best evaluations provided clear discussions of how the evaluation was conducted and how the conclusions were reached (RF Associates 2018, 39). Generally, the evaluations did not go beyond discussing outputs and tracking short-term impacts; however, RF Associates noted it is unrealistic to expect small budget projects to measure and track long-term impacts (RF Associates 2018, 6). Across all evaluations, outcomes for communities featured the least amount of evidence and the most complex outcomes to map out (RF Associates 2018, 4). Community outcomes also require baseline data from the outset of the project to understand and evidence these results (RF Associates 2018, 4).

HLF revised their guidance based on this report. The new guidance encourages project evaluations to promote learning. HLF suggests using a logic model to plan evaluation consisting of five sections: inputs, outputs, outcomes, assumptions, and external factors. Inputs refer to what resources are going into the project, such as time, money, and in-kind support. The outputs section refers to activities and participation, such as number of events and quantity of attendees. The third section is outcomes that look at the short, medium, and long-term impact. Assumptions discuss the underlying assumptions about the project or activity. Finally, the external factors include factors that are likely to influence or prevent change (Heritage Lottery Fund 2022).

Complementing this discussion, HLF highlights six principles of good evaluations. Firstly, evaluations need to demonstrate their logic. Including a logic model or framework helps set out expected outcomes and outputs for all project elements as well as plans to measure the evaluation. Secondly, the evaluation should include a detailed summary on research methods used to collect data and the evidence bases used in the evaluation. Thirdly, good evaluations robustly analyse data to provide evidence on outcomes with a transparent discussion of the methods used when collecting and analysing evidence as well as the limitations of this work. Fourthly, make the evaluation objective incorporating positives and negatives and mitigating any intentional or unintentional bias. Fifthly, clearly and sufficiently present any results and formulate a self-contained report. Lastly, provide clear conclusions and recommendations to enable stakeholders to identify and apply any lessons learned (Heritage Lottery Fund 2022).

5.5.2 Simpson's Evaluation Method

Simpson developed an evaluation methodology that looks at espoused and actual values of community archaeology for her PhD research. She critiques previous evaluation tools that focus only on metrics, such as visitor and participant surveys, rather than the opinions of the communities themselves (Simpson 2008, 6). Simpson advocates for moving beyond evaluations that lack these rich insights into what people are actually getting out of participating (Simpson 2008, 6). Her evaluation applied ethnology, anthropological assessment, and self-reflexivity to compare espoused and actual outcome values in four categories: social, educational, economic, and political. The results of the research offered qualitative evidence on the effectiveness and accountability of community archaeology projects.

Simpson's methodology relies on a third-party evaluator, in this case herself, to conduct the evaluation (Simpson 2008, 4). This method requires the evaluator to visit the project sites themselves, observe the project and participants in action, and conduct informal interviews with participants, archaeologists, and project leaders to inform the evaluation (Simpson 2008, 4). Although effective in assessing espoused and actual values of projects to community members, this evaluation method is time and resource intensive. It depends on cultivating trust between the evaluator and interviewees to enable informal interviews to share honest opinions of the experience. Project leaders must trust the evaluator with conducting the evaluation and interviewing community members, relinquishing evaluation power and control to them. While this style of evaluation works well for understanding the experiences of community members and whether the intended and actual impacts are achieved, it may not work well in all situations particularly when ethnographic methods cannot be undertaken.

5.5.3 Lewis 2014 and the Higher Education Field Academy

Lewis's 2014 publication on the Higher Education Field Academy (HEFA) provides an example of a long-term evaluation. HEFA introduces teenagers to archaeology, helping them develop and apply transferable skills at university level, learn about university life, and demonstrate their own abilities to themselves and their peers (Lewis 2014, 301). Students' applications to the program provide baseline data for understanding the progress of each student and the program. During the program, HEFA gathers individual performance assessment information as well as written and verbal feedback from staff and students to understand the program's impact. Follow-up evaluations are conducted several years after the student's participation and provides an indication on the long-term effects of HEFA (Lewis 2014, 311). These various forms of data collection provide both qualitative and quantitative information on each year group's

success. When compared with previous data and with the longer-term feedback, this provides an understanding of the project's long-term impact.

This evaluation succeeds at gathering baseline data and a way to understand impact in the short and long-term. However, it depends on a program with applications, written assignments, and long-term contact with participants. As Chapter 2 showcases, not all community archaeology projects feature components suitable for this kind of evaluation. This evaluation is best suited for projects more on the left side of the Spectrum of Collaboration that function as outreach or educational programming.

5.5.4 Guilfoyle and Hogg 2015

Guilfoyle and Hogg's 2015 publication offers two case studies that provide a framework for systematically evaluating community archaeology projects. Hogg collated resources on components of good community engagement from across community archaeology to create five attributes to analyse projects on. These five attributes are: Degree of Community Support; Degree of Community Control; Degree of Community Involvement; Degree of Information Flow; Degree of Community Needs Met/Archaeologist Needs Met (Guilfoyle and Hogg 2015, 112).

The evaluation relied on interviews with archaeologists and project leaders, inquiring how they would assess their own projects using the five attributes. She analysed the results to not determine the success of a project, but which attributes are more likely to occur in projects. In turn, this provides an indication of which attributes of community engagement are more effective (Guilfoyle and Hogg 2015, 112). This method helpfully compares projects to each other to understand commonalities of effective projects from across the Spectrum of Collaboration. However, does not include perspectives beyond the archaeologists or project leads. Community or other stakeholder perspectives would add important depth to the evaluation. Additionally, the evaluation as it stands lacks further prompts, areas for evidence, or other factors to support a comprehensive evaluation. Similar to Simpson's evaluation method, Hogg's requires an interviewer to conduct the evaluation with related limitations.

Guilfoyle's methodology is adapted from Adaptive Co-Management in natural resource management that helps present qualitative project elements quantitatively (Guilfoyle and Hogg 2015, 114). Guilfoyle uses ten 'faces' of adaptive co-management: power sharing, institution building, trust building, process, social learning, problem solving, governance, leadership, networks, and revenue sharing. Each face has a number of different levels of collaboration that it could have. Guilfoyle has provided five qualitative ratings for each face. Each qualitative rating corresponds to a number from one to five. Where a project ranks in each of the qualitative ratings indicates its 'score' which can be used to tally the relative success of a project. For

example, the 'power sharing' face has the following five qualitative ratings: (1) consultation, (2) engagement, (3) agreement/MoU, (4) project-specific partnership, and (5) shared management rights and responsibilities (ongoing) (Guilfoyle and Hogg 2015, 118). A project with the 'consultation' level of power sharing therefore would receive a score of one for this face. The process assesses projects individually, whilst providing a mechanism to evaluate and compare projects to each other (Guilfoyle and Hogg 2015, 118).

This evaluation provides a helpful score to compare projects to each other and divides down some of the core elements of project into smaller pieces. Both Guilfoyle and Hogg's evaluation methods offer ways of evaluating individual projects with mechanisms to compare them to each other. While may prove helpful in some contexts, the usefulness of this type of evaluation to individual projects in understanding cause and effect and analysing the outcomes of a project may be limited. Additionally, focus groups revealed comparing and identifying 'success' is not the most helpful part of evaluations (see section 6.2.2.1).

5.5.5 Douglass et al. 2019

Douglass et al. 2019 offers a different kind of evaluation that focuses on a single project and a specific project element: community collaboration. The paper offers a case study of a collective reflection, systematic self-assessment, and evaluation of a collaborative archaeological project called the Morombe Archaeological Project (MAP) (Douglass et al. 2019, 311). MAP is a collaborative, environmental archaeology project involving local, indigenous, and descendant communities and archaeologists. Based in southwest Madagascar, the project researches the dynamics between humans and their environment (Douglass et al. 2019, 311). The evaluation investigates the MAP project from 2011-2019. The evaluation focuses on the level of collaboration throughout the project through assessing the amount of power sharing and knowledge exchange (Douglass et al. 2019, 311). This works well as it presents the main focus and objectives of the research, alongside the archaeological research itself.

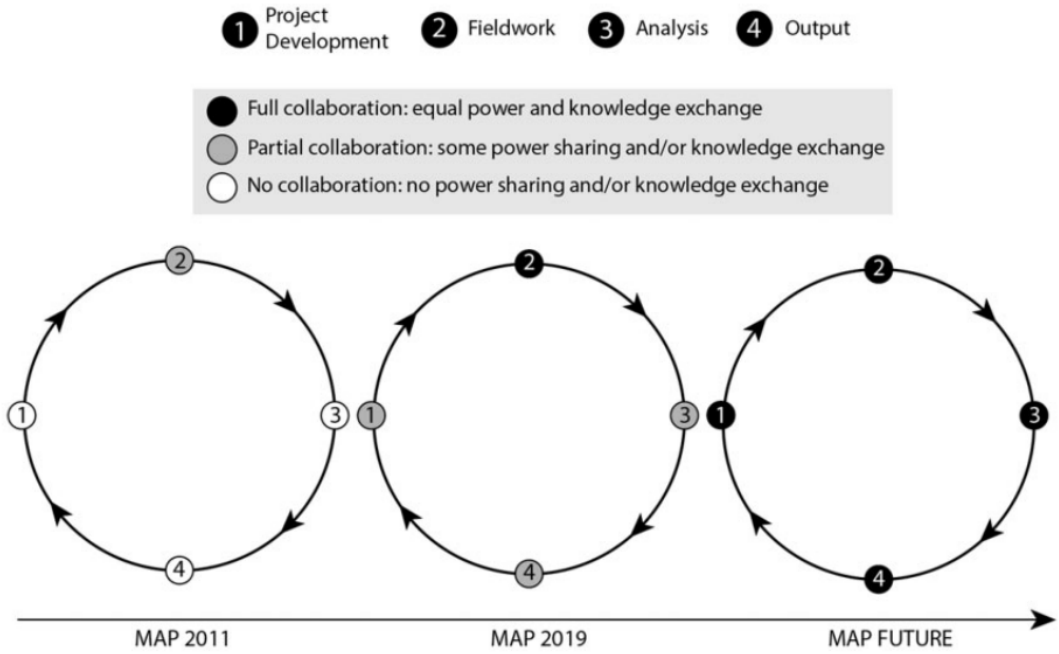
To conduct the evaluation, individual interviews were conducted with each project member, inquiring about their experiences of the project, which facilitated a group discussion of the project's successes, shortcomings, and future work (Douglass et al. 2019, 311). A chart was designed and used to evaluate the degree of community collaboration within their project (Figure 15). This chart consists of three rows: phase, task, and level of collaboration. The chart discusses four phases – project development, fieldwork, analysis, and outputs – and a variety of tasks within each phase. Each task then was assigned a numerical level of collaboration, where 0 represents no power sharing or knowledge exchange, 1 refers to partial power sharing and/or knowledge exchange, and 2 means full equal power sharing and knowledge exchange (Douglass

et al. 2019, 326). A diagram was also used to express the level of collaboration through each phase of the project in MAP 2011, 2019, and what future renditions of MAP aim to look like (Figure 16).

Figure 15: The chart used to evaluate the level of community collaboration within the MAP project (Douglass et al. 2019, 326).

Phase	Task	Level of collaboration
Project development	Build project team	1
	Build community partnerships	1
	Define goals/questions	1
	Determine research methods	0
	Identify desired outcomes	1
	Create data/materials management plan	1
	Develop funding proposals	0
	Obtain permits and permissions	1
	Plan project logistics	1
Fieldwork	Community and elder greetings	2
	Manage field logistics	2
	Manage field lab	2
	Carry out excavations	2
	Carry out surveys	2
	Conduct interviews	2
	Build reference collections	2
Analysis	Collect data on excavated materials	1
	Choose samples for biochemical analyses	0
	Perform statistical analyses	0
	Interpret results	1
Output	Prepare publications	1
	Present at academic conferences	0
	Organize community outreach	1
	Develop educational materials	1
Legend	(0) None: no power sharing and/or knowledge exchange	
	(1) Partial: some power sharing and/or knowledge exchange	
	(2) Full: equal power and knowledge exchange	

Figure 16: Diagram created to show the progression of collaboration in the MAP project in 2011, 2019, and intended future work (Douglass et al. 2019, 324).



These diagrams and charts help to convey the actual and ideal levels of collaboration on each phase of the project. The project, evaluation, and paper depend on strong, honest communication between all involved. The article outlines clear successes, areas for improvement, and challenges with this project and collaborative projects overall. The evaluation method could be easily replicated on other collaborative archaeology projects and presents the most comprehensive evaluation of community involvement published yet. However this evaluation focuses primarily on evaluating the collaboration, without looking at the other aspects of the project. It could be used in combination with other evaluation tools to more comprehensively evaluate a project.

5.5.6 Ripanti 2020

Ripanti's 2020 article presents an evaluation process on a multi-year project called 'Uomini e Cose a Vignale' which featured an undergraduate field school and community stakeholder engagement with varying degrees of involvement. The evaluation uses stakeholder analysis, value-based approach, and the use of visualisation boards. The evaluation method first depended on creating a value-based stakeholder analysis. This consisted of semi-structured interviews, focus groups, and questionnaires with stakeholders and project experts (Ripanti 2020, 8). This data showed the values each stakeholder attribute to the project and their specific interests in it (Ripanti 2020, 13). In turn, the data collected was used to create three

kinds of visualization boards. These boards – a participation map, a social network analysis, and a participation polarized chart – serves the purpose of enriching the analysis (Ripanti 2020, 9). The participation map shows the hotspots and areas of interest on the archaeological site as identified by the stakeholder groups and the experts (Ripanti 2020, 9). Social network analysis visualizes the relationships between stakeholders and the values they ascribe to the archaeological site (Ripanti 2020, 9). The participation polarized chart shows the dimension of participation from the case studies (Ripanti 2020, 9).

This analysis provides valuable insight into the relationships and stakeholders involved, their values associated with the project, and how participation occurred and shaped the project (Ripanti 2020, 16). It provided a detailed comparison of the opinions of the stakeholders involved and how they differ. For example, students' and the scientific director's opinions of the value and importance of outreach differed. Students enjoyed the outreach activities, but felt they were time-consuming and negatively affected their vocational training. The scientific director acknowledged while time-consuming, the outreach programming forms a positive component of the research with significant gains in knowledge production and research support (Ripanti 2020, 16). This information in turn, informed how the programming could be improved. Ripanti discussed how the results of this evaluation can be used to develop the short-term archaeological project and the long-term management of the archaeological site in line with stakeholders' ideas. Regarding the evaluation itself, this article helpfully describes the evaluation methodology, the project, and how the evaluation worked on the project itself. More articles like this would enable people to learn from the available evaluation methods and see it in action.

While this form of evaluation works well in this context, it may not suit all community engagement projects. It requires significant trust between the stakeholders and the evaluators – whether they are part of the project team or third parties – to effectively gather honest opinions and unpick how they relate to the scope of the project. It also requires project leaders to be onboard with listening to the results of the evaluation, changing programming as needed, and enabling it to feed into future planning for the site. This evaluation also relies on significant time and resources to conduct and a longer-term project than some community archaeology projects – such as those that are only one field season long.

5.5.7 Bell and Blue 2021

For my master's dissertation, I developed an evaluation framework for community archaeology specifically for maritime contexts. This was published in 2021 with Professor Lucy Blue. The evaluation framework presented consists of three parts – influencing factors, contributions, and

longevity – and functions in a flowchart style (Bell and Blue 2021, 18). The purpose of the 'Influencing Factors' is to categorize the community archaeology project using its essential components, instead of unclear labels as discussed in Chapter 2. The 'Influencing Factors' is a table with three columns: influencing factor, attribute, and description (Bell and Blue 2021, 10). The influencing factors themselves are ten key project components that affect the project's level of engagement and potential outcomes. These are project driver(s), project leader(s), funder(s), participant selection process, location of engagement, nature of engagement, level of engagement, duration of engagement, duration of project, and knowledge sources consulted (Bell and Blue 2021, 10). The attribute column offers a list of the most common answers for each influencing factor. Offering pre-selected choices enables comparing influencing factors between projects; however, attributes can be added if none fit the project. The final column, description, provides information for attributes needing further clarification (Bell and Blue 2021, 10). The influencing factors table is reproduced here as Table 6.

Table 6: Part 1 of the Blue and Bell (2021) evaluation framework: the 'Influencing Factors' of community archaeology projects (Bell and Blue 2021, 13).

Influencing Factor	Attribute	Description
Project Drivers	Academic	Scholarly research drove the project
	Government	Government requested or prompted project
	Community	Community requested the project
	Development	Archaeology conducted prior to construction
	Funding	The funder required a form of community engagement for funding
	Threat to Archaeology	Engagement used to mitigate threats to archaeology from a range of sources including climate change, looting, and as a part of development-driven archaeology
Project Leaders	Academic	Universities
	Government	Local, national, or international government
	Cultural Resource Management (CRM)	Independent archaeology company working hired to manage or research cultural heritage
	Landowner	Legal landowner or tenant
	Heritage Organization	Organization involved with heritage

	Community	Non-archaeologists
	Private	Private individual or organization
	Developer	Commercial or other development company
Funder	University	Associated with a university
	Government	Local, national, or international governing bodies
	Non-Governmental Organization	Charities, trusts, or foundations funded by private individuals without government support
	Developer	Development-driven archaeology where the developer pays for the investigation
Participant Selection Process	Ancestry or Cultural Association	Participants discovered via ancestry or cultural association and asked if they would like to participate
	Public Advertisement	i.e. TV, radio, and newspaper advertisements both paid for and free
	Community Notice	Community advertisements, bulletin board notices, etc.
	Email notice	Emails sent out via address lists or other networks
	Archaeological Societies	Archaeology societies help publicize the project
	Application	Formal application process
	Word of Mouth	Verbal circulation of the project through established networks
	Walk Ups	No pre-selection or notice process, participants simply walked up or asked to participate
Location of Engagement	Underwater	Fully submerged
	Intertidal	Partially submerged and exposed due to the tides
	Coastal	In the vicinity of the sea
	Terrestrial	Firmly on land with no locational relation to water
	Riverine	Inside a river or along its banks
	Lacustrine	Inside a lake or along its banks

	Museum	Inside a museum or its collections
	Other Built Space	i.e. Schools, community spaces, universities
Nature of Engagement	Interviews/Oral Histories	Recording oral histories or community-held knowledge
	Archaeologist Led Events	Archaeologist created events for community members (i.e. exhibits, workshops, presentations)
	Co-Produced Events	Events created in collaboration between community members and archaeologists for the community (i.e. exhibits, workshops, presentations)
	Community Meetings	Archaeologists meet with the community
	Training Sessions	Archaeologists train non-archaeologists in an aspect of archaeological work
	Field School	Archaeologists train non-archaeologists in an academic style in archaeological methods
	Discussion Session	Meetings or gatherings where heritage practitioners and community come together to discuss aspects of heritage.
	Consultations	Archaeologists asking community member(s) for their advice or expertise in their heritage
	Heritage Documentation	Documenting archaeological sites or artifacts
Level of Community Engagement	Informing	A degree of non-participation where archaeologists or powerholders pass information to the community.
	Utilization	Leaders use participants as a source of labour to conduct archaeology (i.e. community volunteers assisting on an excavation) or a source of knowledge (i.e. site locations) without community input into project design, methods, or processes.
	Consultation	A degree of tokenism where the community voices their opinions yet lack the power to follow through on them.
	Partnership/Co-creation	A degree of citizen power where the community can negotiate with powerholders and influence the project.

	Citizen Control	A degree of citizen power where the community has full control. The community consults or employs the archaeologists.
Duration of Engagement	< One Day	
	< One Week	
	< One Month	
	1-3 Months	
	3-6 Months	
	> 6 Months	
	One Year	
	Multiple Years	
Duration of Project	< One Day	
	< One Week	
	< One Month	
	1-3 Months	
	3-6 Months	
	> 6 Months	
	One Year	
	Multiple Years	
Knowledge Sources Consulted	Archaeological Site	The site itself
	Previous Investigations	Reports or other information generated from previous academic or professional investigations
	Published Literature	i.e. Books, scholarly articles, blogs, pamphlets, reports, online resources
	Archival Information	i.e. Historic documents, photograph collections, public records
	Media	i.e. music (traditional or modern), films, websites
	Cultural Knowledge	Belief systems and other knowledge associated with the people who lived near the site
	Legends and Myths	Stories passed down from generation to generation

	Community members	i.e. oral histories, stories, memories, place names
	Local Archaeologists	Archaeologists who work in the region of the site
	Government Officials	People working for government organizations
	Current Residents Around the Site	People who live around the archaeological site today

The second part of the evaluation tool is the 'Contributions'. This consists of two tables (Table 7 and Table 8). These are for the intended and actual contributions of the project, including outcomes, outputs, and project goals. The contributions tables enable evaluating to the successfulness of a project against their own objectives. The intended and actual contributions feature the same structure and break down potential contributions into beneficiaries and categories. There are three common beneficiaries: community, academic, and heritage. These are further broken down into categories. Under community, there are cultural, social, economic, and educational. Academic features the following categories: theoretical, methodological, and knowledge gained. Heritage has the three categories: management, impact on the archaeology, and decolonization of history (Bell and Blue 2021, 17).

Table 7: The intended contributions table. Users fill out the 'Contribution' column with their project's intended contributions (Bell and Blue 2021, 17).

Beneficiary	Category	Contribution
Community	Cultural	
	Social	
	Economic	
	Educational	
Academic	Theoretical	
	Methodological	
	Knowledge Gained	
Heritage	Management	
	Impact on the Archaeology	
	Decolonization of History	

Table 8: The actual contributions table. Users of the evaluation framework fill out the 'Contribution' column with their actual project contributions (Bell and Blue 2021, 17).

Beneficiary	Category	Contribution
Community	Cultural	
	Social	
	Economic	
	Educational	
Academic	Theoretical	
	Methodological	
	Knowledge Gained	
Heritage	Management	
	Impact on the Archaeology	
	Decolonization of History	

The third and final part of the evaluation framework is the 'Longevity' section. The longevity table (Table 9) asks four questions with three pre-provided answers: yes, no, and unknown. The four questions are 'Is there planned or continued engagement after project completion?', 'Is there new or continued research after the project is finished?' 'Is the research publicly accessible?', and 'Is there continuity in the principle of the project?'. These questions inquire about the longevity of the contributions of the project, understanding whether the effects will be long-lasting or not.

Table 9: The longevity section of the evaluation framework (Bell and Blue 2021, 18).

Question	Answer
Is there planned or continued engagement after project completion?	Yes
	No
	Unknown
Is there new or continued research after the project is finished?	Yes
	No
	Unknown
Is the research publicly accessible?	Yes
	No
	Unknown
Is there continuity in the principle of the project?	Yes
	No
	Unknown

The evaluation framework can be used for both evaluating a project after it is finished, as well as in the planning stages, to design a project with the appropriate influencing factors to achieve the desired contributions and longevity (Bell and Blue 2021, 35). This framework succeeds in providing a mechanism to prompt reflecting on a community archaeology project's impact; however, it can be cumbersome to use and understand, particularly the influencing factors section.

5.5.8 Tully Table 2022

A group of international practitioners created the Tully Table during the *Spring School* in April 2018 hosted by the University of Padua and the Museum of Alto Garda, Italy. Alongside discussions of their experiences and visions for the future of archaeology and heritage management, practitioners put together a table of evaluation methods called the Tully Table. The Tully Table presents a "best practice model and creates a standardized means of evaluation across participatory archaeology and archaeological heritage projects" (Tully et al. 2022, 108).

The table presents a 'shopping list' of potential evaluation tools users can choose from and tailor to their individual project and its objectives (Tully et al. 2022, 108). The extensive table outlines 15 different ways of evaluating aims and objectives of the research. For example, the formation of networks or groups, stakeholder mapping to assess change over time, and

documenting changes in public and private funding support (Tully et al. 2022, 111). Evaluation category is further explained, outlining the potential risks and obstacles, quantitative evidence, qualitative evidence, outcomes, challenges, timescale, and recommendations and new proposals (Tully et al. 2022, 109). This table aims to produce a more organized, standardized, and fit-for-purpose way of demonstrating the actual impacts of community engagement (Tully et al. 2022, 106). The list enables users to quickly see a number of different methodologies at once and how each may, or may not, suit their project. Each project can employ more than one type of evaluation simultaneously or at different points of the project (Tully et al. 2022, 108). This is the first attempt of a list or database of evaluation types for archaeology. Further expounding on this list, providing examples, further explanations of use and application, and creating a more user-friendly format would add to the contribution this work makes (see Chapter 9).

5.6 Example Evaluation Tools Beyond Community Archaeology

Evaluations are a widespread activity. Looking beyond archaeology and heritage management into other disciplines provides many more examples and ideas that can be drawn upon. The following sections highlight two of the many kinds of evaluations in existence outside of archaeology. These examples are directly relevant to evaluating archaeology and would only take slight adjustments for use in community archaeology.

5.6.1 Inspiring Learning For All

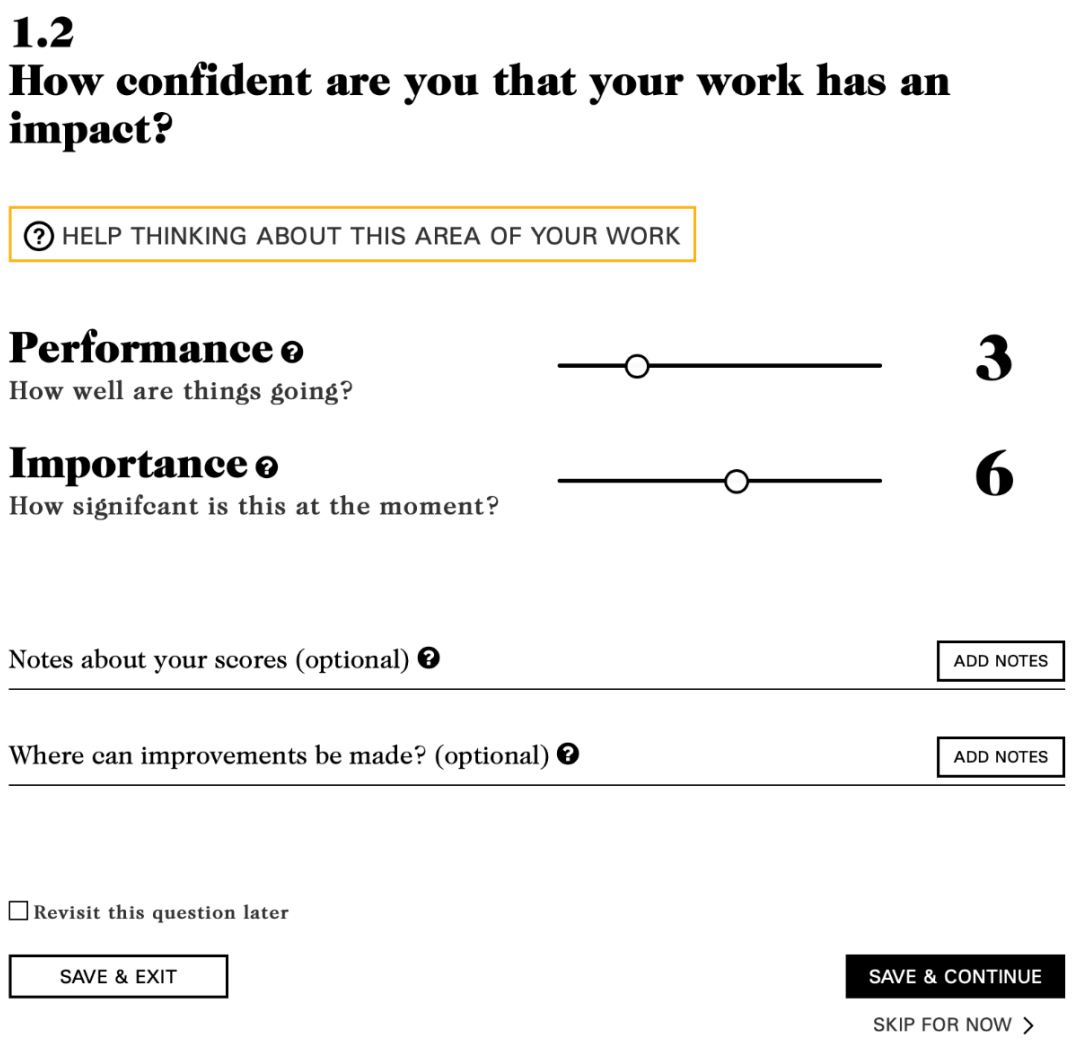
'Inspiring Learning for All' is an online framework built for the arts and cultural sector in the UK. It was initially launched in 2008 by the Museums, Libraries, and Archives Council as a self-help tool to help develop their learning offer. In 2011, the framework transferred to the Arts Council and in 2014 they sponsored a refresh of the framework (Arts Council 2008). The refresh broadened the user base to incorporate more of the arts and cultural community and revising outdated links and associations (Arts Council 2008). It is an adaptable self-evaluation framework designed to be completed as individuals or by organizations in a team. It can evaluate a specific project or develop a team's overall strategy. Helpfully, the framework includes examples of completed evaluations using their toolkit.

The evaluation is done on an interactive online portal that saves your evaluation. This requires internet and technology to access. You can download a PDF copy of the evaluation tools; however, this excludes some of the great online features. Four categories make up the evaluation. Firstly, 'Quality and Impact' focuses on how you and other people see the quality and impact of your creative and cultural work. The second category is 'People Development', which outlines the people you work with. The third is 'Process Development'. This category

looks at the project's systems and resources and how well you use them. The final category is 'Business Development', which investigates the context in which you operate and how well your working practice responds (Arts Council England).

Each of these four categories are further divided into five to seven sections; each sub-section has one poignant question for users to answer, usually using a sliding scale to indicate a score out of ten. Users answer the question twice, once on their performance (how well things are going?) and importance (how significant is this at the moment?) (Figure 17). This data feeds into a social planning chart which helps users clearly see where they are and where they want to be. Indicating priority helps show where performance and importance differ, identifying where improvement would be useful. This visual clearly shows users the results of their self-evaluation.

Figure 17 A screenshot of section 1.2 of Inspiring Learning for All. The sliding scale adjacent to 'Performance' and 'Importance' allows users to select a numerical value for both. These are then compared visually to show users where they are, where they would like to be, and the level of importance they ascribe to it (Arts Council England).



This evaluation is a clear, easy to use mechanism that shows users visually where their performance and attributed importance differ. Creating a resource like this specifically for archaeology and heritage management would improve evaluation practice. Filling out the evaluation collaboratively or offering the opportunity to compare individually completed evaluations with others involved on the same project would stimulate conversation and capture more voices in the evaluation.

Alongside the aforementioned self-evaluation tool, the Arts Council also includes advice on gathering evidence of learning outcomes. Before thinking about collecting new data, it asks users to question the old data: Does it give evidence of learning? Before beginning data collection, it asks users to answer the following: Why are you seeking the evidence? What kind of information will you collect? Who will collect it? When? How will you use the results to improve your work? They state evidence should be simple and focused and carefully chosen for your research methods and the kind of information you need to learn or evaluate. These tips would apply directly to archaeology and heritage management engagement methods.

5.6.2 FailSpace

'FailSpace' is an AHRC funded project that explored how the cultural sector could acknowledge and learn from failure better. This research is rooted in the idea that "learning from failure should be an integral part of the process of making and implementing cultural projects and policies" (Jancovich and Stevenson 2020). However, their research found these discussions are not always welcome in evaluations. Instead, the evaluations focus on metrics and facts that celebrate successes and neglect issues or negative impacts (Jancovich and Stevenson 2020). The sector landscape therefore is not conducive to honest or critical reflection. Everything is edited and framed (Stevenson 2022).

The project developed several tools, handouts, a picture book, and activities designed to help people in the cultural sector have more honest and open discussions about failure amongst all stakeholders involved (Jancovich and Stevenson 2020). Of direct relevance to this thesis are two diagrams: the Wheel of Failure (Figure 18) and Illustrative Grid (Figure 19). These diagrams help users think about the success and failure of their projects relying on more terms than 'success' and 'failure' alone. Instead, the diagrams rely on two project outputs: six degrees of success and failure and the five facets. Projects rarely are either a success or failure. The project aimed to change the binary opposites of success and failure and introduce a nuanced range of terms (Stevenson 2022). They outline six degrees of failure or success: 1) Outright Failure, 2) Precarious Failure, 3) Tolerable Failure, 4) Conflicted Success, 5) Resilient Success, and 6) Outright Success. The project identified five categories people discuss in relation to determining

their work's relative success or failure. They label these the five facets of failure. These five facets are 1) Purpose, 2) Process, 3) Participation, 4) Practice, and 5) Profile. Each facet of a project fails or succeeds at a different level. Using the six degrees of failure to discuss each of the five facets enables a nuanced conversation about how the project went. Further discussing this for each stakeholder involved provides a well-rounded understanding of the projects' success and areas for improvement. Both diagrams provide users with visual tools to help think through the degree of success or failure of the project for each of the five facets. The Wheel of Failure presents this in a colourful circle diagram where the Illustrative Grid offers the same opportunity in a matrix.

Figure 18: The Wheel of Failure from FailSpace (Jancovich and Stevenson 2020).

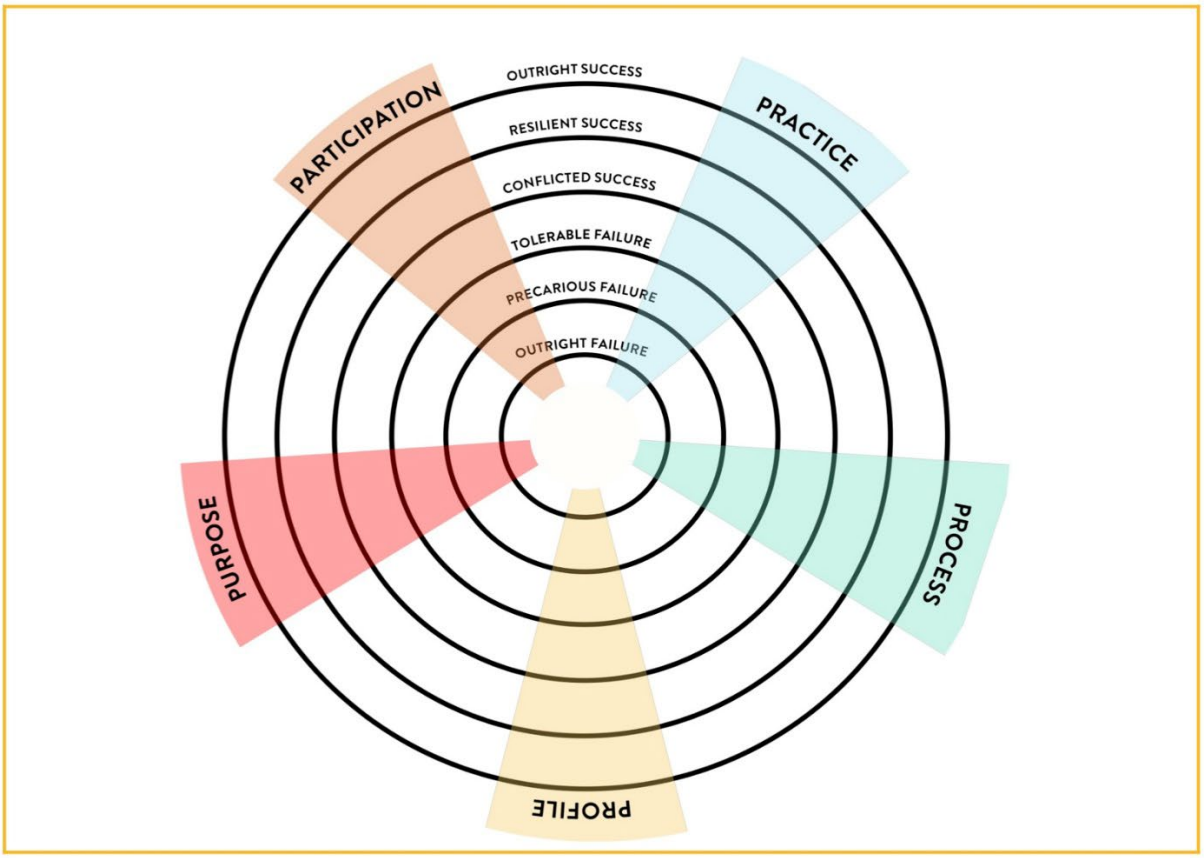


Figure 19: The illustrative grid accompanying the Wheel of Failure (Jancovich and Stevenson 2020).

	Outright Failure	Precarious Failure	Tolerable Failure	Conflicted Success	Resilient Success	Outright Success
Purpose						
Process						
Participation						
Practice						
Profile						

Although created for the culture and creative industries, these diagrams have a much broader application, including directly to archaeology. These diagrams provide helpful prompts to encourage honest discussions of important components of a project. Filling out these diagrams at the start of the project, and updating them throughout, would enable users to understand areas of success and improvement. Using them from the start identifies areas that can be improved during the project, therefore potentially positively altering outcomes. Using these diagrams with all stakeholders would capture the voices of those involved and provide opportunities for change and dialogue. The diagrams can be used to consider projects with or without community engagement components.

'Welcome to the Cultural Desert' by Lucy Wright is another output of the project. The picture book tells two concurrent stories about community engagement projects, the information gathered, and how it can be used. One storyline shows those involved in the project learning from the honest feedback from participants and how it can positively impact the future of arts and creative industries. The other is where leaders continue to repeat the same actions and fail to learn. A critical part of improving is understanding past and current mistakes and how they can be prevented from re-occurring. If those involved neglect to reflect on their projects,

recognize areas for improvement, and talk about things that did not go as well, this is a larger failure than the original lack of achieving projects or whatever else may be viewed as a 'failure'. Although this story discusses a participation event in the cultural industries, it could very easily apply to archaeology and heritage.

Overall, FailSpace contributes many important ideas, values, and tools to enable better and honest conversations. FailSpace advocates that "the greatest learning comes from critical reflection that has been informed by a range of different perspectives and narratives from many different stakeholders. While this will involve celebrating successes, it must also include acknowledging failures, this is vital if meaningful change is to be made" (Jancovich and Stevenson 2020). However, fundamentally, the presentation of work as either a failure or a success creates binary opposition. FailSpace advocates for asking deeper questions and using a greater range of words to understand where on the spectrum of failure the project is and to whom. As their participants in focus groups noted, talking about failure is challenging (Stevenson 2022). However, the action of not talking about it and openly acknowledging when failure happens dooms the sector to repeat the same mistakes (Stevenson 2022). Archaeologists must accept this and be brave enough to discuss gradients of failure.

5.7 Overall Evaluation Guidance

Within archaeology, limited guidance exists for conducting evaluations. Some articles discuss general ideas, goals, and thoughts, but fall short of outlining key elements. The article resulting from my MA research co-authored with Professor Lucy Blue distilled extant evaluation guidance, examples, and goals of community archaeology and produced six overall key elements each evaluation should contain (Bell and Blue 2021, 8):

1. Identify for whom the project is being conducted and why,
2. Include all stakeholders' voices,
3. Clearly identify the level and duration of engagement,
4. Report on successes and failures,
5. Seek to understand the methodology behind each outcome,
6. And evaluate in an unbiased fashion.

These are fundamental components of evaluation in community engagement in archaeology and heritage management. Outside of archaeology, many guidance documents exist, highlighting best practices and important components of evaluations. A few of these guidance documents are outlined below.

The UK Evaluation Society is the principle professional organization for evaluation in the UK. They support evaluators through "promoting and improving the theory, practice, understanding,

and utilization of evaluation" (UK Evaluation Society). Simons and Parry-Crooke (2013) produced a report in association with the UK Evaluation Society that outlines eight principles of sound evaluation practice: clarity, integrity, independence, accessibility, trust, equity, transparency, and diversity (Simons and Parry-Crooke 2013, 3).

1. Clarity must extend into all areas of the project. Clarity in design, conduct, and reports with a clear purpose of evaluation.
2. Integrity means demonstrating responsibility to participants in accordance with ethics policies and integrity in the validity of findings.
3. Independence refers to the evaluation being conducted separately from vested interests and power differentials.
4. Accessibility means findings must be available within the public domain, communicable to agreed audiences, and in accordance with accessibility standards.
5. Trust must be developed and nurtured between all involved through ethical procedures.
6. Respect the perspectives and dignity of all participants and stakeholders, regardless of professional context or social structures, meaning equity for all.
7. Transparency is required in principles, ethical practices, limitations, and uses to all stakeholders.
8. Diversity refers to how evaluations must respect differences and include all relevant standpoints, including those usually disenfranchised, marginalized, or hard to reach.

Some guidance has been formatted into acronyms to aide remembering. For example, the UK Research Councils suggest constructing evaluations that are SMART: Specific, Measurable, Achievable, Relevant, and Time-Bound (Research Councils UK 2011). When constructing evaluations, they suggest working through the SMART objectives in the SRATM order (Specific, Relevant, Achievable, Time-Bound, and Measurable) to help craft suitable evaluation frameworks as seen in Figure 20 (Research Councils UK 2011, 5).

Figure 20: SMART objectives in the SRATM order (Research Councils UK 2011, 5).

Specific	What **exactly** do you want to do, **with or for whom?**
Relevant	Will achieving this objective **contribute to the delivery of your overall aim** and support your/your funders'/your institution's goals?
Achievable	Is the objective achievable? In particular **can you get it done in the time you have available**, within your budget and within the prevailing political/institutional climate?
Time-bound	When do you want to achieve this objective and/or **when do you think you will be able to achieve this objective?**
Measurable	Can you **measure** whether or not you have achieved the objective?

Similarly, Jamie Gallagher, an engagement trainer and consultant with expertise in evaluation, suggests evaluations should follow the CARES principle: Clear, Answerable, Relevant, Equally weighted, and Singular. Under this principle, evaluations should be easy to understand, within the capabilities of respondents to reliably answer, important to you (the user) and your aims, use standard scales and unbiased questions, and ask one question at a time (Gallagher 2022).

Compiling the resources and guidance, and reflecting on the evaluation examples discussed in the previous sections of this chapter indicate six core elements evaluations in community archaeology:

1. Evaluations should be crafted alongside the project design and evaluate the project from the beginning right through to the end. Evaluation is a process that needs to be ongoing throughout the duration of the project, not only at the end.
2. The purpose of the evaluation itself indicates the method. The evaluation needs to reflect the audience of the evaluation and its purpose. The purpose and point of evaluations must be clearly articulated.
3. Evaluations need to be unbiased and incorporate voices from all stakeholders involved to gain multiple perspectives and conduct a well-rounded evaluation.
4. Evaluations must be project specific and suit the project needs and context.

5. Evaluations fundamentally are opportunities for learning. They must include honest discussions of success and opportunities for improvement. Alongside this, the evaluations should be actionable and usable.
6. Evaluations must be critical, reflective, and ask deeper questions. They should not just be a box-ticking exercise or report metrics without a more detailed discussion.

The aforementioned principles of evaluation, including those from outside archaeology, relate broadly to the principles and foundations of community archaeology: power, trust, and respect. As these are the core tenants and principles of community archaeology and engagement in heritage management, they must go through evaluations as well.

5.8 Challenges with Evaluation

Despite the importance of evaluations as discussed in section 5.2, they can be challenging to create, conduct, and share. Challenges include issues with developing an evaluation tool suited to the breadth of community engagement, defining success, evidencing claims, and honest evaluations. These make the job of evaluation more difficult. The following paragraphs outline these challenges.

Chapter 2 outlined the breadth of methods and activities included within community archaeology and heritage management. With no single formula for engagement or collaborative projects, people employ many different methodologies (Overholtzer 2015, 51). While this importantly fits projects to contexts, this makes the task of evaluating more challenging. Similar to the methodology, no single, formulaic how-to guide for evaluations will work for every project as the needs and contexts are diverse. For example, an evaluation method for a public presentation on a site will be very different than one for a community-led excavation.

As each project differs in purpose, method, and context, what constitutes ‘successes’ differs as well. Some projects may define success narrowly as achieving the target number of people engaged, whilst others may broadly define success as sharing information with the public. In addition, each stakeholder or individual involved in the same project might define success differently. Questions of what success is, who defines success, who is the evaluation for, and why is it being conducted need to be thought through before crafting an evaluation framework.

Evidence refers to the justification of what is said in the evaluation. For example, if a project states it educated the public, evidence may include quantitative data on the number of people engaged or qualitative comments from participants on what they learnt. In addition to justifying claims, evidence helps show or demonstrate change (Centre for Cultural Value 2020). Evidence can be an important component of evaluations, particularly when for a funding body or to government to justify funds. However, evidencing the often-intangible outcomes of community

archaeology is challenging and the outcomes easy to quantify often do not share the depth of the project. For example, “only having data about who took part won’t tell us what kind of difference it has made” (Londesborough et al. 2019, 18). A speaker during the ‘Evaluating the Impact of Cultural Heritage for Sustainable Development’ session at the Heritage and Our Sustainable Future conference hosted by UNESCO and PRAXIS at the University of Leeds in the UK summed it up simply, “the things that are very easy to measure don’t matter and the things that are hard to measure do matter” (UNESCO 2021). Gathering creative, appropriate evidence to showcase outcomes, if required, needs to be considered for each project individually.

Evaluations have the potential to be biased from the outset (see section 5.3). For example, if the evaluator is unwilling to listen to others honest perspectives or is afraid of admitting failure or challenges, then the evaluation will not accurately depict the project. Honest evaluations are required to make them useful (Centre for Cultural Value 2020). Without honesty, evaluations are a pointless tick-box exercise that fail to achieve their potential. This links to two further, yet related challenges with evaluation: talking about failure and communicating with funders.

Academic archaeologists are discouraged from publicly acknowledging failure due to the fear of not getting funding or appearing as not good researchers (Kiddey 2020, 28). However, “failure is a rare gift” and is how people learn (Gallagher 2022). When people articulate failure, it provides material to sink your teeth into (Centre for Cultural Value 2020), talk about, or change. If people choose not to talk about failure and not openly acknowledge when failure happens, the same mistakes will be repeated (FailSpace 2020).

This is not a problem within archaeology alone and calls for change have occurred within archaeology and beyond to encourage people to be less afraid of failure (Centre for Cultural Value 2020). The FailSpace project discussed above highlights the importance of this and advocates for utilizing a gradient of words to describe success and failure (FailSpace 2020). If people fail to pause, recognize, and report things that did not go as well, this is a larger failure than the original lack of achieving project goals (FailSpace 2020). It is far more important to *learn* than to *never fail*.

However, when reporting negatives resulting from community engagement projects, they must be reported carefully as it may negatively impact the host community, such as instilling a lack of trust in the community or change a view on how an entire group of people are viewed (Kiddey 2020, 33). As a solution to this, communities should be involved more collectively with archaeologists to report findings and challenges together (Kiddey 2020, 33). Archaeologists have an ethical responsibility to mitigate negative consequences of community archaeology (Little and Shackel 2014, 41). Archaeologists need to begin considering, talking about, and sharing appropriately when projects fail and encounter challenges to advance the field. This will

help prevent the same mistakes from being made in the future whilst ensuring communities are not harmed.

Compounding the fear of failure personally, dynamics between funders and grantees can impact honesty in evaluations. Grantees may feel they cannot report challenges or failures in evaluations for funders in the event it prevents them from being funded again. This prevents the funder from learning what worked, what did not, and how to improve their own programming, compounding the problem. Several organisations outside of archaeology and heritage have blogs and even have commissioned studies on the relationships between funder and grantee (i.e. the Centre for Effective Philanthropy, Learning to Give, the Paul Hamlyn Foundation). Open communication between funders and grantees within archaeology would ease the stress and strain on relationships.

5.9 Summary

With only 17 of 618 publications mentioning evaluating community archaeology in some capacity highlights the need for more work on the theory, methods, and example practice of evaluations. Evaluations are an essential component of the critical thinking process. Reflection and assessment enable archaeologists to fully understand impacts on all stakeholders involved, demonstrate value and impact to justify funds, and stimulate learning, stronger relationships, and better communication. Writing unbiased evaluations that clearly articulate strengths, challenges, and areas for improvement – and critically, sharing these findings – enables learning and prevents mistakes from being repeated. There are further examples of evaluations than those discussed in this chapter, however many of them exist outside public domain. For example, as discussed in section 5.5.1, the HLF requires evaluations. While the broad HLF evaluation guidance is publicly available the actual evaluations are infrequently published in a format that literary search engines, such as WOS or the University of Southampton's library, can find. Instead, they may be published on individual project websites or similar places, if shared publicly at all. This makes finding them, and therefore learning from them, difficult, if not impossible. This decreases the potential impact evaluations can have. The positives and challenges of publicly sharing evaluations will be further discussed in focus group conversations in section 6.2.2.5 as well as several of the reasons why they need to be shared. As discussed in Chapter 2, community archaeology and engagement in heritage management have opportunities to positively impact the people, places, and heritage involved, but also can cause negative effects. If the future of archaeology rests on community engagement and collaborative archaeologies, then archaeologists must begin evaluating their work to truly understand its impacts and share these evaluations to enable learning.

The evaluation types and frameworks presented in this chapter provide examples on how to evaluate. Each evaluation tool has its own strengths and challenges. Some suit specific contexts, as in the Higher Education Field Academy example (section 5.5.3). Others may offer the ability to use the framework in different contexts, as with Douglass et al. 2019 example (section 5.5.5). These evaluation examples also begin to show the role power, trust, and respect not only have in delivering community archaeology, but in its evaluation as well. Inspiring Learning for All and FailSpace offer tools outside of archaeology that provide further examples of evaluations and guidance that can be applicable to archaeology. For example, FailSpace offers tools and mechanisms to encourage conversations using words from the broad spectrum of success and failure about the several project elements. Further work to tailor evaluation methods form other disciplines to archaeology would benefit the discipline.

These evaluations also show the different areas to be evaluated. For example, Ripanti 2020 focuses on the evaluating values stakeholders attribute to the project, who is involved when, and how this can work into future management strategies. Douglass et al. 2019 focus on evaluating the level and nature of engagement across various phases of the project. Bell and Blue 2021 evaluate the project as a whole, looking at the project impacts and their cause and effect. Other evaluation methods include those specifically looking at measuring increases in wellbeing, health or happiness from participating in archaeology (i.e. Sayer 2015; Neal 2015). The Tully Table collates some of the kinds of evaluation possible, listing the methodology, aims of the evaluation, and other components (section 5.5.8). This the closest to the methodology employed during this thesis as it is based on the opinions of several practitioners. This research adds novel information to this conversation as a study has not been conducted into what funders, practitioners, and community members each want in an evaluation tool and develop one accordingly. It also helps highlight some of the disconnects and commonalities between what funders need and practitioners can deliver. The next chapter discusses these ideas and opinions in depth, adding important context to a much-needed conversation about evaluations.

Chapter 6 Developing a New Evaluation Framework

The foundational information, literature reviews, and evaluation guidance discussed in Chapters 2, 4, and 5 provide important context to think about what evaluations need. This provided a firm foundation to discuss evaluations with funders, practitioners, and community members in focus groups. Data was collected during the series of focus groups and community focus group and subsequently analysed following the methodology in Chapter 3. Transcripts of all focus groups were first coded by question (section 6.2) before being coded thematically (results presented in Chapter 8). Participant discussions offered insight into the needs, practicalities, and wishes of those involved, helping inform the first drafts of the evaluation tool (Appendix B). At the end of the series of three focus groups, participants were emailed a survey as to evaluate the focus groups. The results of this survey are discussed in section 6.3. Community members provided verbal feedback on their experience and were not sent an additional survey. Reflecting on the completed surveys and the data collected provided insight into how this process could be better approached in the future.

6.1 Participant Demographics

A total of 31 people participated in the focus groups: 20 practitioners, 7 funders, and four community members. A few participants identified as both funders and practitioners but chose one as their primary perspective for this research. The participants currently live in seven countries, with the majority living in the UK and USA (Table 10). This aligns with the geographic spread of community archaeology publication as indicated in the WOS data in Chapter 4. Those who live in the USA live in the following states: California, Florida, New York, Hawai'i, North Carolina, and Michigan.

Table 10: Number of participants per country of primary residence.

Country of Primary Residence	Number of Participants
UK	16
USA	10
France	1
South Africa	1
Egypt	1
Iceland	1
Guam	1

Where the participants conduct research is not always the same country in which they live. Participants mentioned working in the following countries in alphabetical order: Australia, Ecuador, Egypt, Fiji, Guam, Hong Kong, Iceland, Italy, Lebanon, Madagascar, Mexico, Micronesia, Northern Mariana Islands, Peru, Samoa, South Africa, Sudan, Tanzania, UK, USA, and Yemen. Participants may have worked in more countries; however, only those mentioned in the focus groups were included in this list. In addition, participants also discussed regions where they have worked, such as East Africa or MENA (Middle East and North Africa). Each participant in the series of three focus groups attended at least one series, with the majority attending more than one.

Table 11 provides participant attendance and their individual participant identifier, called their 'Participant Code'. This code is used instead of their names to ensure anonymity, whilst providing information on their role in community archaeology. Where quotes are discussed, they are attributed to the corresponding person's participant code. F stands for funder and P stands for practitioner. C stands for community member. All four community members did not participate in the series of three focus groups. Instead, they participated in a bespoke, in-person focus group. Their participant codes are C1, C2, C3, and C4.

Table 11: Participant codes and focus group attendance.

Participant Code	Series 1	Series 2	Series 3
F1	N/A	Group 2	Group 5
F2	Funder 1	Group 4	Group 4
F3	Funder 1	Group 3	Group 1
F4	N/A	N/A	Group 5
F5	Funder 3	Group 5	Group 5
F6	Funder 1	Group 4	Group 1
F7	Funder 3	N/A	N/A
P1	Practitioner 4	Group 5	Individual
P2	N/A	N/A	Group 4
P3	Practitioner 1	Group 2	Group 5
P4	Practitioner 1	Group 1	Group 5
P5	Individual	N/A	N/A
P6	N/A	Group 1	Group 4
P7	N/A	Group 4	Group 2
P8	Practitioner 1	Group 2	N/A
P9	Practitioner 2	Group 3	N/A
P10	Practitioner 3	N/A	N/A
P11	Practitioner 2	Group 4	Group 3
P12	Practitioner 2	N/A	N/A
P13	Practitioner 4	Group 5	Group 5
P14	N/A	N/A	Group 5
P15	Practitioner 2	Group 4	N/A
P16	Practitioner 2	Group 3	Group 3
P17	Practitioner 1	Group 2	Group 2
P18	Practitioner 3	N/A	Group 1
P19	Practitioner 2	Group 1	Group 1
P20	Individual	Group 2	N/A

Not all participants attended each series. N/A represents where a participant did not attend a session in that series. In a few cases, participants could not attend any of the scheduled focus

group session. In these cases, an individual session was scheduled instead as indicated by 'individual'. In accordance with the ethics approval outlined in section 3.7, all potential means for identifying participants have been removed. Participants have therefore been disassociated with their current country of residence and location where they work to help ensure anonymity.

6.2 Coding By Question

Discussions during the focus groups contributed a wealth of information about the current and ideal practice of evaluating community archaeology. During the focus groups, I posed several questions to the group (see section 3.3). The results of the ensuing discussion are presented below and organized by focus group series and question asked. Quotes from participants are used to furnish the points made during the focus groups.

Brackets after each question indicate who was asked this question. As the community members participated in a bespoke focus group, the questions asked were a combination from three. For the purpose of analysing the results, the community member contributions are included within their corresponding series and indicated in brackets.

6.2.1 Series 1

The purpose of the first focus group series was to have a conversation about evaluation with people in similar roles. As such, each focus group either featured all practitioners or all funders (see section 3.3). After introducing themselves, participants were asked ten questions. Eight questions were the same; two were tailored to the funder and practitioner groups. I developed these questions to understand how participants currently engage with evaluations and their feelings towards the practice. Funder only questions sought to understand whether they required evaluations and if they provided frameworks, tools, or guidance. Practitioner only questions sought to understand the current practice and regularity of evaluations to expound on findings in Chapter 5, particularly tapping into whether there is unpublished evaluation practice. Questions to both groups investigated the feelings towards evaluations, benefits and shortfalls of evaluations, and ideas on how participants would like to evaluate. These open-ended questions were designed to start unpicking the large topic of evaluation and highlight what topics need to be explored further. The final question inquires what they themselves are curious about regarding evaluations or what other stakeholder groups think. The following paragraphs outline their answers to these questions. Where community members were asked the same questions, their answers are also included.

6.2.1.1 When you think of 'evaluations' what three words come to mind? [Funders, Practitioners, and Community]

Funders and practitioners answered this question in Series 1. Community participants answered this question in their focus group. Participants chose words to describe how they feel about evaluations, what evaluations do, and what they would like them to do. Figure 21 presents the terms used as a word cloud, where the larger words indicate more frequent use than the smaller words. Terms used are positive, such as improvement, successes, and impact. Other terms were more negative, such as unfulfilling, tedious, and ignore. As a funder described, there is "often that sense of lack of fulfilment exists on both sides of that equation of evaluation" (F7). Funder 5 stated, "I think I'm slightly more positive, but hard not to be more negative. I mean, I think I do agree that kind of bureaucratic is a word that comes to mind, but it is a process and it's sometimes a bit tedious" (F5). This shows how participants want to be more positive about evaluations, but often the realities are disappointing. Some of the terms describe the actual method of evaluation. Practitioner 13 described how they "look at a lot of numbers, but it's not always satisfying to me. We count hits on websites. We have social scientists and economists doing metrics on education efforts and counting. So I would say metrics with the understanding that that has both the positive and negative personal meaning for me" (P13).

Figure 21: Participants' three words to describe 'evaluation'.

6.2.1.2 Is community engagement a required element in funding applications to your organization? If so, how do you define engagement? [Funders]

Only funders were asked this question. Three funders replied no and described their position on why. Community engagement is "absolutely seen as a positive attribute of a project…but not really a dimension of our current application or evaluation framework" (F7) to one funder. Conversely, funder 5 stated "we kind of almost tolerate it as long as it's at a modest level and doesn't take over become a main aim of the project. So it's a very small part of what we do". One funder requires community engagement, however, stated "I don't know if we actually define it necessarily, we just expect there to be some of it…People have played a more active role in protecting their heritage, but we don't sort of define what that role will necessarily be just as long as they've been involved in some way" (F6). The final funder (F2) answered yes as well. They offer grants that ask for community engagement components, but not specific grants for community engagement. This discussion helps frame how these funders view community engagement, its significance to their funding body, and its role in practitioners receiving funding. Additionally, it helps frame answers to the following question regarding evaluation.

6.2.1.3 Do you require evaluations from your funded projects? If you do, do you have a template they must use? If you do not require an evaluation, why not? [Funders]

This question was asked to funders only. Four out of five funders said they require evaluations in some capacity. The required evaluations range in type and depth. For example, Funder 2 requires evaluations and expects them to be proportionate to the size of the grant and the program: "if there is a very small program, maybe the funding allocated for evaluations is not enough. They may produce something on their own without having consultants involved or something like this" (F2). Of the four funders who said they require evaluations in some capacity, two use templates and one offers a hybrid evaluation format. One does not provide a template. The format of the evaluations and when they are conducted vary. Some only ask for an evaluation once at the end, while others require evaluation throughout. The following paragraphs outline what these evaluations look like.

Funder 5 uses a "process of regular reports that the grantee has to submit, usually annually, sometimes six monthly, and those [are] kind of an evaluation to some extent. But they're also about trying to show whether they're meeting the objectives and any challenges they've met and that those sorts of things" (F5). They currently do not have a report template, but there is an expectation of what they will cover. The reports are not currently "as full as you expect if you were doing a proper evaluation" (F5). Funder 3 does not currently require evaluations. They ask a report at the end, but these do not necessarily include "impact or specifically evaluation" (F3).

The reports reflect on how the funding and experience "made a difference to them or their community" (F3).

The hybrid evaluation offers the most extensive guidance discussed. This evaluation consists of a proforma the funder requests grantees to fill out, which is "not really an evaluation…more like measuring outputs…to try and aggregate a bit of data from all the projects" (F6). They also ask for a report where they can put evaluation costs, "but there's no template for it. So this is a bit tricky because the quality varies" (F6). The idea behind no template was to ensure the "evaluation has to be responsive to your project and it has to be relevant to your project. So we're not going to predict how you do it, but that has its advantages and disadvantages" (F6). This funder requests an evaluation plan at the beginning of the project, which looks a little like a logic model.

Two funders discussed how the evaluations enable further internal evaluation within the funding body itself to "compare even the magnitude or nature of projects across all of our programs" (F7). Funder 2's internal evaluation gathers data for the whole set of funded projects across many areas. They use a template consisting of a logic model as a framework and tool. Although not required, they "encourage organizations to use this to describe more like the link between inputs and outputs" (F2).

Of the funders in the focus groups, where the funders obtain their money impacts whether they require evaluations. For example, evaluation "has to be a requirement for us because we have to constantly make the case for why we're getting money from the [country] government" (F6). Other funders agreed with this, particularly around demonstrating the social impacts of the work they fund. The evaluations therefore are an important part of both the practitioners obtaining funding, but also for the funders to gain funding.

6.2.1.4 Do you evaluate your projects with community engagement components? Why or why not? [Practitioner]

Most practitioner participants used evaluations previously in some capacity. One participant stated they did not yet have the opportunity to use evaluations in their own work but would when they could. Answers to this question merged with the following question and as such are discussed together.

6.2.1.5 If you used evaluations previously, what did the evaluation look like? Would you use it again? If you have not, would you use an evaluation framework? [Practitioner]

Practitioners described a range of evaluation methods used previously, including focus groups, one-to-one interviews, informal conversations, surveys, Richter scales, colour scales, and third-party evaluators. Participants working in government or non-profit organisations more commonly used formal evaluations. Academics or researchers more often used informal evaluations. The specific evaluation method chosen depended on the type of engagement, organisations involved, and context specific requirements. The cultural context significantly influences the methods practitioners can employ and therefore the received results. For example, in some contexts requesting written feedback from participants is not possible due to the cultural climate the project functions in. In those circumstances, practitioners "talk informally about things and stress that, you know, nothing's being written down, nothing's being recorded. It's just a conversation. And the issue with that then, of course, is it relies on you and your memory. And of course, what sticks is probably the things you want to stick. You'll remember the extreme good and the extreme bad, but you're not going to have the statistics in the data. That is often what we need to write in our academic articles for them to get accepted by peer review" (P11). These kinds of conversational or "talk story" sessions were mentioned as effective in places where written feedback attributed to an individual might be dangerous, small towns with tightknit communities, or places with general scepticism toward governments and large institutional approaches. Another practitioner described the effectiveness of conversational evaluations in a small town. A lot of the evaluation conducted "so far has been these conversations and just hearing from people after the fact. And we have a large community event. Normally, if it was like well-loved, I'll hear all about that. And then if it was kind of a flop or caused community tensions, I tend to end up hearing about that as well, maybe, maybe through closer friends" (P17).

Age of project participants also affects the evaluation method. With children, a practitioner found it useful to make evaluation a game. The evaluator would ask a question and the children "give a yes or no and they count how many people agree with this or with this" (P18) or would use colours or other indicators to gather responses.

Metrics, such as quantity of participants, number of views on a website, were common forms of evaluation particularly requested by government organizations or universities. However, these metrics only go so far: "I've seen so many evaluations and it's a real kind of institutional thing where we kind of collect metrics and have no way of applying them" (P12). Participants described using surveys – both a survey only at the end and a combination of pre- and post-

engagement surveys. The content of surveys varies, but often includes questions with Richter scale answers or multiple choice. The pre- and post-activity survey indicates whether participants' answers changed after the programming. Despite surveys being easy to use and readily available, they have "limitations and there's inherent bias. And like who answers surveys? Some people do surveys. Some are like, 'oh hell no, I'm not going to do that', you know? And then we had surveys that, you know, had the Richter scale, you know, [where] one is does not agree. Ten is strongly agree. And somebody had misread it and answered everything backwards, you know. And so there are some inherent issues with that, you know, with the evaluation tools themselves" (P8). Surveys work in some situations, but often leaves out qualitative insights that could add important context. For example, "working in the European context and in museums, I've found that surveys can be extremely effective. But often the issue is, is that when you're developing your questions, if you really want to get something of value more than just, you know, is it from one to five in effectiveness, if you want to get the more subjective side, you really have to develop quite in-depth, quite long surveys or do one on one interviews. And of course, that takes a lot of time" (P11).

Feedback forms at the end of activities function similarly to surveys and can offer more open-ended questions. Feedback forms are common in workshops, lectures, or similar kinds of engagement. A practitioner reflected on how their organisation has tried to build in incentive for completing feedback forms and making the results more useful, "but most of the time people just write, we had a lovely time. It was fantastic. I learned new things. There weren't enough biscuits is probably as harsh as it gets…we don't really get much practical, useful no matter how bad, how we try and rephrase things. And people tend to just be very positive and go, oh, it was nice. Or oh, we, you know, we would have loved to have learned more, but there wasn't enough time" (P19).

One of the more unusual evaluation methods was employing an independent journalist to go in after the project finished "to see from our perspective what had stuck, but also to try and separate ourselves…completely…I thought it was quite effective in getting independent opinions and opinions that weren't trying to be nice to us or flattering" (P16).

The community members themselves conduct their own informal evaluations. As individuals, they conduct personal evaluations of their experience on the projects: "I think we give a personal evaluation of everything we get involved with. It may not be written down, it may not be recorded in any manner, but you think, well, that work very well. I would like to work with those guys again or that was so disorganized. I am not going near it" (C4). The community members form part of the committee of their local archaeology group. The committee also conducts evaluations: "We do it informally, we'll talk about things as committee, you know. We're all on

the committee so projects come in and somebody will say, we've had an email from Joe Blogs at such and such. Do we want to get involved? And then we will have that discussion and go from there. So we're evaluating, right from the beginning" (C1). Their informal individual and committee evaluations form an informal "implicit loop really of how'd it go? Was it well-planned? And did they know what we were looking for? You know, hopefully, have they actually thought it through? So that was an achievable goal on the way. Because if you don't have anything like that and you don't have a personal goal, you can judge it by, you're lost. You can't say it was really enjoyable" (C4). Responding to C4, C2 contributed, "I think you evaluate it at different levels. Don't you? You evaluate the people, you evaluate project, you evaluate how the project panned out" (C2). The community evaluations are much more focused in how they felt throughout the project in comparison to the practitioner's use of metrics or other evaluation methods. These evaluations impact whether they will get involved in a project, agree to participate in a project again with the same project leaders, or not.

6.2.1.6 Do you think projects engaging communities should be required to evaluate their work? Why or why not? [Funders, Practitioners, and Community]

Initial responses were overwhelmingly yes, however, upon further reflection and discussion, the answers changed to an apprehensive yes or with significant caveats. Reasons for the change in answer include practicalities of conducting the evaluation, costs, who would do it, and who would be involved. Participants agreed evaluations should be encouraged, but with the costs acknowledged; "So you need to allocate a certain amount of resources, can be human, can be economical, whatever is needed" (P10).

Some of the issues revolved around the term 'required' because "you don't want [evaluation] to be a rule that stops a community from engaging in a productive manner, I think there should be some flexibility and scalability, maybe like what they can do, what's reasonable to expect. If you have a big, huge grant that you're getting a whole bunch of money for, I think you might have some more strict reporting and evaluation. But…you don't want to ever have it be something that's going to stop forward progress" (P20). Others focused on the lack of a clear evaluation method or guidance: "until there's a way to [evaluate], I think it would be very difficult to require that, because not only from the methodological side of it, but I mean, you could spend all of your money on assessment and none of your money actually go to the archaeology…I think there's a lot of, besides just a knee jerk yes everybody should assess, there's a lot more questions that go into that" (P8).

Key points also came up regarding defining success and how this may differ between stakeholders: "If you're working with a community, you can evaluate it together to talk about goals that maybe had been set out and different things that have changed throughout the

project or resources that maybe have gone different directions or things that you initially had planned and couldn't get around to. But having said that, I also think the issue with requiring evaluations, especially if it's coming from a funding source, is that if the idea of what a funding source might [think about] what works or doesn't work or what is considered successful and positive and what are considered obstacles and challenges might be very different than what you and the community that you're working with have kind of agreed on the things and the goals that you have wanted to accomplish. And I think that's where it can be really problematic because like funding funders, they have their you know, they have their boxes that they need to check…having these types of evaluation can help keep that communication kind of open to make next plans or future goals" (P3). This emphasizes the importance of setting out at the start who the evaluation is for and why it is being conducted. The quote also touches on the importance of open communication between funders and practitioners, which is further discussed in section 8.1.5.

One focus group discussed how involving communities in the evaluation, thereby "making assessment part of the engagement" (P8) contributes to community archaeology's core principles of power, trust, and respect. Conducting evaluations in this manner "goes right into giving the communities that you're working with the authority and the empowerment to evaluate these programs themselves" (P8). Whether to evaluate or not and how fundamentally continued to come down to answering two questions: Who is the evaluation for and why are you conducting it?

All of the community member participants thought evaluations should be done and wanted to support them. They shared how they had not been involved in the evaluation process in a formal way, except in one project where they filled out a survey but would happily be involved and contribute. The community members stated evaluations are "really important and really useful because we know [practitioners] need it for funding and if the funding doesn't happen then we don't get to do anything" (C2). They want to support evaluations as it means they get to participate in more projects: "well, you've got to because then there wouldn't be the next project…and so we appreciate that if it's to do with their funding and it helps them to carry on with the project, we really want to do evaluations" (C3).

6.2.1.7 What are the benefits of evaluations? [Funders, Practitioners and Community]

Discussions with funders, practitioners, and community members covered a range of benefits of evaluations, including their ability to provide evidence for the stated outcomes of their projects and justify funding received or future proposals for additional funding. The most discussed benefit of evaluations is the opportunity they provide for learning and improvement. Evaluations are "really genuinely useful" (C1).

Funders highlighted how evaluations enable them to improve their own programming and develop better guidance for future projects: “I think the institutional learning aspect, like the also the legacy for projects locally, but also the learning of the process for like making things work better next time, for example, or like develop maybe a bit of a different program if things don’t work or are not easy to be achieved through current structures. I think is really important in terms of the use of evaluation” (F2).

Evaluations stimulate learning and improvement of relationships and methods. When evaluations are “done well they can be really helpful in terms of from a first grantees perspective and a granters perspective in helping to learn lessons about why things have gone well or why they’ve not gone so well. And then you can apply those more broadly, particularly from a granters perspective” (F5). Evaluations are helpful in “questioning yourself, questioning your methods” (P4) and making improvements based upon them. Participants described how evaluations are less about making a judgement about whether a project succeeds or not and more on stimulating reflection: “we learn so much from reflecting back and it’s about what helps us to reflect and improve our practice or understand what may or may not have worked” (P9).

Evaluations also aid in accountability: “we need to know whether or not our efforts at community engagement are effective and meaning that they’re achieving the goals that they’re actually meant to achieve” (P1). Community engagement unfortunately can become a checkbox exercise, just like evaluation, rather than something carefully and thoughtfully considered. Fundamentally, evaluations help articulate “the success of the project and what led to maybe the success, what has led to efforts [that] are unsuccessful” (P5). Evaluations provide important insight into cause and effects.

6.2.1.8 What are the shortfalls of evaluations? [Funders, Practitioners and Community]

Discussions around the shortfalls of evaluations were longer and more specific than those of the benefits with funders and practitioners contributed the most to these conversations. The lack of evaluation guidance and framework was discussed as a challenge for both funders and practitioners. For example, a funder discussed how they would like to evaluate long-term impacts, but they have not figured out how. A project may set out to build capacity, however “at the moment we’re asking for an evaluation report that’s at the end of their project, when there’s so much more to measure afterwards” (F6). Both funders and practitioners discussed how evaluations “cost time and effort and money” (P10). All three of these things run short supply.

Both funders and practitioners highlighted a challenge with evaluations done as a second thought and only considered at the end of a project: “the problem with like having no baseline is very common. And like, usually when you try to just put together what happened in the end, you can’t really talk about change because you don’t know what was before you started the work. So maybe that’s the thing. That’s probably the biggest area to improve thinking” (F2).

Practitioners highlighted how the method of evaluation and who is involved can significantly change your results. Understanding this and working to mitigate it is immensely important and depends on the cultural context. “When you evaluate, you know, some people are louder than others. And I think it happens a lot in the Pacific where public meetings there will be people of different social status. I mean, this is very particular in Samoa, too. And there’ll be people that will speak up and other people who will be in that room that are not going to speak up because it’s not appropriate” (P13). Whose voices are heard alters the evaluation results.

As briefly touched upon in section 6.2.1.5, cultural contexts can make evaluation methods that are expected or normal in one situation impossible in another. The political climate of a particular place can make it unsafe for participants to share their opinions: “working a lot in Egypt and Sudan, you have an extra cultural issue. You can’t, even if things are anonymous, people don’t often want to write things down. You know, even if that’s your Ministry of Antiquities stuff, it’s not necessarily personally a safe thing to do to express an opinion about something” (P11).

Things ‘normal’ and fundamental in UK and USA contexts, can be impossible in others. One practitioner highlighted in their context “the idea of a consent form is just, you know, it’s never going to work. And the idea of getting any kind of formal feedback in terms of forms, etc, it’s just never, ever going to be successful…people are generally highly suspicious of officialdom. The fact that we’re coming from a position or these external white European academics, generally speaking, turning up and asking questions creates all of these power dynamics” (P15). This requires work arounds for the project itself as well as the evaluations. Funders are aware of these operational contexts and strive to mitigate accordingly: “the operating context in some of the places where the projects are really challenging, and I think we don’t want to interfere too much and make it difficult” (F6).

The funder focus groups highlighted an issue with getting on the same page with grantees in regard to language and terminology: “I mean, sometimes, you know, we’ll ask a question and it’s apparent that people really struggle to answer the question. So, you know, some of them where you’ve asked what the impact of their activities will be and they just start listing the outputs. And it is quite difficult to sort of get on the same page with the language” (F6). This creates discrepancies and potential miscommunication between funders and practitioners.

Evaluations commonly focus on reporting metrics, but funders and practitioners highlighted how metrics alone falls short of being useful: “The basic human assessment number that we track is how many people are attending, you know, and that’s that. It helps, you know, no one” (P3). Funders discussed a similar problem: “We’ve got really big projects that report huge numbers to us, you know, we’ve trained this many people generate this much money, which makes us look great. But actually, what does that mean? Like how many of those people actually went on to use that training or so that we’re really interested in that other stuff because one day we’re going to get asked, what does that mean? We’ll need to know it” (F6). However, moving beyond these metrics is challenging, particularly in sensitive contexts. Funder 6 highlighted how many of their funded projects work with vulnerable or traumatized communities. Their grantees often use surveys, but qualitative outcomes, such as increase confidence, are “quite difficult to measure and especially to encourage projects that will start to come up with some baseline information about that, because you can’t go up to somebody at a community and say how traumatized you are on a scale of one to 10, and then you will come back to you later. So it’s just it’s a bit sensitive and just sort of understanding how to measure it would be really beneficial for them” (F6).

Evaluations themselves can have inherent assumptions and biases. For example, evaluations can “assume that improvement is the goal when something that really surprised me when I started working in this community is how strong the sense of heritage actually is. And it’s just that it’s a different definition necessarily. It’s not about archaeology, but that doesn’t mean it’s not heritage…I guess I’m just saying that maybe sometimes the goal is not to do harm and not to, you know, not to mess that up. So that would be a different kind of evaluation” (P17).

Evaluations can focus too much on the positive, without discussing areas for improvement or moments of learning, which were frequently cited as one of the strengths of evaluation: “We’re so good at talking about what we’ve done and normally about the back patting part, rather than actually focusing on where things fall down, how we can improve, how we can bridge these gaps.” (P11). This works in tandem with “a big fear” (P12) of failure and criticism recognized by both funders and practitioners. Funders discussed how “we’re not always going to know exactly what happens in a project because they want to tell us that everything they’ve done has been amazing and not really being honest about what they’ve learned” (F6). Another funder agreed with this idea and added “but it’s quite hard for us as a funder to know these things. Actually, they’re not mentioned” (F2). Despite opportunities for learning being highlighted as one of the strengths of evaluations, when evaluations are completed and honest, they are often not used or followed through on. Practitioners highlighted this frustration and one felt “so maybe it’s better if I use this money, these resources on trying to really produce something that can have an impact and not remain there on a desk and nobody will use it” (P10).

6.2.1.9 Describe the perfect evaluation framework: What would it evaluate and how? Whose perspectives should it include? When should this evaluation framework be used? Who should conduct the evaluation and what format should it be in? [Funders, Practitioners and Community]

The most common initial answer to this question was, "that's a big question". Participants questioned whether the perfect evaluation could exist: "I'm quite sceptical about this perfect evaluation framework because I'm not convinced there could be one thing or one general as generalizable thing that could be applicable to this type of project" (F2). Conversations about the specifics of evaluation came back to two fundamental questions: Who is the evaluation or? Why is it being conducted? A single evaluation framework for all projects will not work as each project differs. Answering these two questions for each project will help tailor evaluation methods to the individual context. In short, "the evaluation has to be responsive to your project and it has to be relevant to your project" (F6).

The conversations largely focused on the ideals of evaluation rather than specifics as this was easier to answer. Many commented on the hugeness of the question and stated "I really don't know" when probed on specifics. Regarding the ideals of evaluation, the useability of the evaluations consistently came up. Evaluations need to "actually provide effective, useful feedback that I can put into action quite easily" (P19). Another practitioner contributed evaluations need to reflect whether they are maintaining what has been done already and "making new things better, not just regurgitating the same stuff" (P12). Evaluations need to recognize and "make these links between that what might be an academic, historical motivation for a project and the relevance and meaning to, you know, to the community who isn't thinking about that every day because it's not as important as how you get your kids to school" (P11).

Regarding when evaluations should be done, each focus group discussed how the evaluation process needs to start at the beginning of the project and go "over maybe a lifetime of the project, not just at the end" (P5). "The perfect evaluation is the one that comes from the beginning of the project with the engagement in the design of the project itself" (P4). Stages of evaluation were also proposed: "I think it's important to have different stages of the evaluation so you can improve actually the way you are, your work, into a preliminary evaluation, a mid-term evaluation, final evaluation" (P10). Ideally the project should begin with establishing a baseline to compare results against at the end.

Where possible and appropriate, "all the stakeholders need to be included in the evaluation framework" (P10), including community. In the focus groups, we discussed potentially where the project falls on the Spectrum of Collaboration (see section 2.3), should be how much community involvement there is in the evaluation. A practitioner frankly stated "I don't know

that I can honestly evaluate my own project. I think it might take someone who is seen as an impartial third party to do that" (P8). Third party evaluators are ideal for objectivity as they offer "distance from the internal happenings of the work" (F6). However, this is not always possible. In these situations, project leaders and community (or other stakeholders involved) should together create and conduct the evaluation. P17 proposed a "mosaic of evaluation", where the person best poised to address a particular area of the project would complete that section of the evaluation. The completed evaluation therefore would have perspectives of several people, instead of one. However, the logistics of completing this could "get really complicated" (P17).

Regarding the specifics of evaluations, it was agreed evaluations need to establish a baseline to compare to, "define the objective of a project" (P10), and "clearly state the parameters you are looking at" (P18). This helps to articulate the "element of change in terms of the evaluation" (F3). The theory of change model "that is increasingly being used now, I think can be a very powerful for use in evaluation. Where you kind of set out in advance what you want to achieve and what you want to change through a project and what your indicators are to kind of give you that a measurement on that, some of which are going to be subjective and not all kind of quantitative and then allows that assessment to be made throughout the project" (F5). Section 5.3.1 provides an explanation of what this evaluation method looks like. The scale and size of the project should be considered, as sometimes it may be easier or more beneficial to evaluate project components rather than looking at its totality. However, "you need to evaluate the project in its entirety, the longer-term impacts and how sustainable the impact is in a positive way" (F3).

Community members requested an evaluation of their contribution to the project: "an evaluation of the involvement of the community group back to the community group from them would be useful as well" (C2). Regarding specifics, they suggested "Did we fulfil our obligation?" (C1). The community group thought this evaluation would be "useful for us as well" (C2). They also emphasized how evaluations "needs to go both ways really. Like us evaluate whatever is put to us" (C2).

6.2.1.10 Is there anything you think should be asked in the next series or to the other expertise groups?

Questions and discussion points provide interesting insight into what each stakeholder group wants to hear from other groups as well as about evaluations. Some of these questions or discussion points fall outside the remit of this research, however, provide interesting points of thought and areas for future work. For example, a funder was "really interested to know how easy it is to collect evidence or how hard it is or, you know…how we could make it easier for

them as funders" (F6). They added wanting to know "what sort of training or you know, support that they could do with from us, to help them with the evaluation" (F6).

Questions from practitioners were largely directed towards funders and often centred around the mechanics of funding itself. For example, whether funders "review the policies according to the impact of the projects they fund" (P4) or how funders "define what would be like a positive impact, like how they kind of come up with these, their ideas or their perspectives on what they might consider something that should, would, be fundable and what would make a good project" (P3). Practitioners expressed interest in looking at examples of evaluation frameworks and an explanation of why people chose to use them, as well as an exploration of digital approaches evaluation (i.e. integrating the use of Instagram polls).

6.2.2 Series 2

Participant responses to questions posed in Series 1 informed Series 2. Discussions of the positives and shortfalls of evaluation and how participants would use evaluation prompted me to write a short statement on the purpose of evaluations. The first question asks participants if they agree or disagree with the statement. Chapter 2 showcases the breadth of community archaeology types and names for each individual variety. Participants in Series 1 discussed employing a wide range of these methods. Question 2 in Series 2 follows up on these discussions to inquire about how the type of community engagement should be identified in an evaluation. Series 1 gathered shallow answers to a few different topics in relation to evaluation. Questions three and four in Series 2 seek to probe further into the how participants want to evaluate, particularly in response to the answers to question eight in Series 1. The analysis of WOS data in Chapter 3 and evaluation literature in Chapter 5 show the relative lack of publications discussing evaluation. In response to this and answers in Series 1 about the benefits of evaluation, the final question in Series 2 asked about whether finished evaluations should be made publicly accessible. The focus group began with a brief overview of the findings from the first series with the opportunity for participants to correct, add to, or comment on these findings before moving on to the questions for this series. Unlike the first series, a mix of funders and practitioners were in each group and were asked the same questions. The brackets after the question indicate whether community members were also asked the same question in their focus group.

6.2.2.1 To what extent do you agree or disagree with the following statement: The purpose of evaluations is not to select the best or most successful community engagement project. Rather evaluations help projects assess themselves against their own goals, highlighting intended and unintended outcomes and identifying areas for improvement. [Series 2]

Largely, participants agreed with this statement, believing evaluations "should really be self-reflective rather than comparative" (P19). Evaluations are a tool "to help you understand that the actions of the projects, the impacts you are having in order to get your goals, or you know, impacts that were unforeseen, something that the community has changed" (P4). Issues arose around the purpose of evaluations: "where is the line between findings and evaluation? Because in a good project, your findings would be doing that anyway and reporting on that" (P9). The subtle distinctions between findings and evaluations, impacts and outcomes matter and influence the point of doing an evaluation rather than a report. Another participant took issue with the use of the word 'select'. It is "a bit interesting…select is almost like you're picking it out of a line up or trying to say one is better than the other. I very much agree with internal evaluation, and I think that there's not really much need for competition within our discipline because that's not helpful" (P19).

Another expressed issues with funders potentially "going to those evaluations and saying, well this project was perceived as more successful and [give] funding to them and not to them and that it kind of perpetuates an idea of doing the same things over and over again, because that's what is seen as successful and goes back to that one size fits all model…but over overall I would agree that it's a valuable tool for assessing your own goals and hopefully improving the next iteration of whatever work you're doing" (P16). A funder, in another focus group, brought up how they do not "actually make assessments on any evaluations or use it to select anything, what we do is extract the information and especially things about unintended outcomes, the things we've learned that we didn't know we were going to learn, which are things that, for example, that our partners in [place] are really interested in" (F6). The funder went on to say they are "not making any assessment selections on the evaluation…we're not doing that on the content of the evaluations, but we're doing it on the quality of the evaluation. So not necessarily just what they look like, whether they've been thorough, whether they've done it sort of externally. So we do actually if somebody submitted something that's just not as good, then that can sort of make an impact. But it's not what they're telling us. It's just how they're telling us" (F6). Greater communication between funders and practitioners around the purpose and point of evaluations and what funders will use them for would mitigate some of the expressed practitioners' issues. The relationships between funders and practitioners are further discussed in section 8.1.5.

6.2.2.2 How should the type of community engagement be identified? For example, using terms like 'public archaeology', 'collaborative archaeology', or 'Indigenous archaeology'; using a collaborative spectrum as a matrix to indicate power, participation, and other indicators; using influencing factors; or another system? Examples of the collaborative spectrum and influencing factors were shown. [Series 2)

The research and findings in Chapter 2 on the challenges with labelling different kinds of community archaeology informed this question. To aid the discussion of this question, I highlighted challenges with using terms, shared my screen, and showed two ways of identifying projects without using terms. The first is the Spectrum of Collaboration from section 2.3. The second was a diagram called 'Influencing Factors' from Bell and Blue 2021 (reproduced in this thesis as Table 6).

The Spectrum of Collaboration was seen as useful and helpful way of describing a project and setting the stage for an evaluation without using terms. Figuring "out a way to define the scope of your project is really important…I saw this question and I was just thinking a lot about the amount of times that talking to people, they've used public archaeology or collaborative or community or like these different words" (P3). The need for clear expectations of what your project aims to do, what the "community that you're working with want and then also what the funders want" (P3) is important to set out before starting a project and striving to evaluate it. The Spectrum of Collaboration encourages users to "look at their programs and really see, well fine tune, it maybe…I think it is a really good exercise for the planners themselves" (P20).

Although useful, the Spectrum of Collaboration, can make users feel like "oh, I'm here but I really wish I was over there" (P17). Following the Spectrum of Collaboration with drop down questions or a space for a written response would enable reflection and to "take an honest look at where you are" (P17). The issue of more than two stakeholders – archaeologists and communities – was also raised. Projects often have many more people or groups involved. This may skew answers or be unhelpful to these projects. When a user completes the diagram may also impact how they fill it out. Answers "can be different for different parts of the project and you don't necessarily see a thing, a whole project through a single lens" (F5). Questions also came up about whether the diagram encourages choosing a portion of the diagram as 'ideal', which would not be the point.

The second diagram received less praise and needed further explanation for it to be understood. Simply, it was "very, very confusing" (P15). The diagram may be useful in categorizing things, "especially if we want to perhaps create a database or something with project feedback so we can search. I want to see other people who have worked with farmers. I want to see other people

who have worked with wildlife groups or whatever it is that could be useful as like a search option and people could tag rather than define" (P11). Funding participants also highlighted it helps categorize projects, "but that only then ends up being sort of aggregated data…I don't know how that supports really thorough evaluation, but useful nonetheless" (F6).

Focus groups mentioned using the two diagrams in-tandem: "I'm not sure that they're mutually exclusive, I think that the second one, the you know, who's funding it, who's leading it etc, it gives you a set of data about the kind of logistical side of the project, whereas the first one is a project design and project content kind of matrix. And I think that both are important…using the two together might be of value" (P16). They both could be used for different purposes.

The conversations also touched on how the diagrams "dodge the question a little bit" (F1). Conversations reiterated the importance of terms, language, and word choice, "the terms you threw out in the question itself are really, really interesting and they can be incredibly loaded" (P15) with some terms appropriate in some contexts and others not. But at the same time, challenges with using the various terms available without clear definitions was discussed. Reflections on this and additional commentary from participants is presented in the thematic discussion of language in section 8.1.4.

6.2.2.3 What would be helpful for evaluations to assess or indicate? [Series 2 and Community]

This question sought to unpick the enormous question asked in the first session (describe the perfect evaluation framework) into smaller parts. In response, conversations again revolved around needing to answer, 'who is the evaluation for and why is it being conducted?' before building an evaluation framework. Answering "who is the evaluation for, if it is for funders, if it is for the community, if it is for us as practitioners…that will determine the questions" (P16). Defining short-term and long-term goals and what 'success' means for your project, potentially for each stakeholder involved, would aid in crafting an evaluation framework. Knowing what these are helps then build mechanisms to know whether your goals have been reached or if your project has 'succeeded'.

The specifics of evaluations "is a really difficult question to answer, because it depends on so many things" (F5). A broad evaluation framework could help increase "the contribution of those projects to a grander narrative" (F5) and therefore speak to wider themes. Along these lines, focus group conversations came up with several elements evaluations should include: a discussion of expectations and realities, intended and unintended outcomes, external impacts or influences, successes and challenges, impacts on all involved including heritage and the community, and communications and relationships between those involved.

Understanding expectations and realties are important as they "can go either way in massive directions" (P19). Unintended or unexpected outcomes are common: "it's aways happening to us, you know, outcomes that we didn't foresee or expect. And most of them are good, but not all of them, so that's useful" (P8). Reporting on the unintended outcomes, or as one participant called them "emergent outcomes", enables discussions of things that evolved out of a project and includes "an emotional response or a spiritual response" (P7). The outcomes and impacts of each project need to be compared against their own definitions of success as "it would be a little unfair to kind of judge a project against something that it wasn't aiming to do in the first place" (F5).

Evaluations need to discuss projects in a well-rounded manner, including what does not go well. "It's often more helpful when people talk about what went wrong and what they did about it" (F5) rather than only discussing what did go well. This links back to discussions of learning benefits of evaluations. Identifying "the errors of the past really help[s] improve future projects" (P1). Space to include a discussion of the longevity of the outcomes of the knowledge gained and where it sits – in memories and archives or places where people can access them – would be helpful.

An understanding of the demographics of who is participating and whether or not they would participate again would be helpful. This understanding would move beyond "who has a voice and who's involved, but also thinking about why that might be the case, because there's a number of reasons – it might not be just because this particular group has something else going on where they're focusing their time, or there could be political reasons or reasons that are just based within the society and the social relationships within the community where you are working…I think evaluating that can help us as archaeologists think creatively about how we might be able to involve other members of the community" (P3).

Communities themselves need to be thought of with evaluations: "the people who are most interested in an evaluation is not just the creator, but the participants. They want to know that the thing they were part of, how it worked, how they did in terms of maybe what was expected, what was surprising, what people learned from it and from each other. So they are the people most invested and most interested" (P9). However, practitioners highlighted this approach is not without its challenges and may be inappropriate in some contexts. Another participant asked if the things practitioners would find valuable, "what was successful? What was unsuccessful? What was surprising or what would you do differently? What could be improved? And I really think those are the things that will help us work better. But are those valuable for the people that we're engaging with? I don't know" (P16). The community member focus group were

interested in evaluations and wanted to be a part of them as well as hear the results. This is one community's perspective, and others may be less interested.

The issue of how to assess or comment on the relationships between people involved, particularly privileged partners and communities was raised and seen as valuable: "the relationship between those two and how you assess it from both sides, like how did it achieve the goals of all the partners? Was there working together?" (F1). One participant advocated for a mechanism to "measure or assess the distribution of benefits…like the hierarchy issue, like who receives like even if it's financial benefit or maybe engagement time" (P17). This component would be helpful to identify people the project is not reaching or where distribution of benefits is uneven.

Alongside discussing these various potential components of evaluations, participants emphasised how "we have to be aware of how we are dealing with this, because as soon as it becomes terrifying, then no one is going to want to do it" (P11). The evaluation needs to be "almost intuitive in a sense. But, you know, it's easy to actually get to grips with" (P7). The breadth of potential engagement methods is "one of the challenges…about evaluation frameworks…and you've got to come up with something that might work in every case, which is not always easy" (F5).

6.2.2.4 How should evaluations consider the longevity of a project? [Series 2 and Community]

As with all questions, participants agreed the question of whether to investigate longevity and how "really definitely depends on the project itself" (P20). Some projects only seek to cause impacts in the moment, others lasting change. Whether or not evaluations consider longevity depends on the project's goals. With projects where it is appropriate, longevity is something funders and practitioners are curious about but remains challenging to do. Project outcomes "should be considered into the future, but practically, I think it often doesn't play out that way" (P16). The barriers to analysing long-term impacts include finances, time of researchers, the purpose of long-term analysis, and practicalities.

The concept of sustainability and longevity of projects brings about questions of "establishing a program that is expected to be like self-continuing in some way, and so I guess that I'm very sceptical of that. Like, it just seems like everything that carries on for a long period of time is thanks to a lot of effort and may require more funding…if we are looking at long-term evaluations, if that shouldn't involve particular responses to long-term funding opportunities" (P17). The short-term nature of funding cycles rarely builds in mechanisms for evaluation

beyond the end of the project. The costs associated with conducting the evaluation, person costs, and time of the researchers and others involved.

Perspectives on situations, experiences, and things like heritage can change with time: “How do you incorporate that into looking at success and evaluation over the long term? You go back and you talk to people in 10 years and they have different feelings about what they said 10 years ago…Should that be part of the goals of the project or not?” Furthermore, how would an evaluation take that into consideration?

The practicalities of actually looking at the lasting impacts of a project several years after it completed offers several barriers. The “team would have been dispersed. So would you be able to go back and talk to the individuals? Not in every case. Now, would it have to be done entirely from paper? Is that fair? There are so many issues involved in doing that kind of more longitudinal survey” (F5). Community members discussed a practicality issue from their perspective: “If you get a 10-year request for something that was very much, you know, happened 10 years ago and didn’t go any further, then that’s not really something you could give a lot of feedback on because there hasn’t been any interaction in the meantime” (C4).

From the community member’s perspective, the longevity question also feeds into interactions between practitioners and communities after the ‘engagement’ ends. The community members want to hear “what the results were, what their next step is” (C4). This is further discussed in the thematic discussion in Chapter 8.

Focus groups discussed specific methods and means of analysing projects long-term. In contexts where practitioners are not always present, “giving the community also kind of reporting mechanism…a voice message every now and then and say, well, I mean, this something is happening here or this is no longer here” (P4). This would provide an informal, frequent way of staying informed of what is happening. The information gathered would be helpful in assessing short-term and long-term outcomes. Like all evaluations, using these mechanisms “depends on the involvement of the project leaders within the community itself and the heritage” (P4).

Evaluations, particularly into the longevity of a project’s impacts do not need to be lengthy. One participant described a climate change program they ran and used a “targeted to that specific program, very simple evaluation, and that’s like asking about any action someone might be willing to take” based off what they learned through the event (P20). Asking a single targeted question aimed at understanding the project’s impacts and how it may impact a participant’s future actions can provide helpful insights into the program and its longevity.

For multi-year projects, evaluating the project's programming each year breaks down the project into smaller sections and provides year on year data: "I think it's very important to continue getting that data in kind of yearly level because also sometimes each year, when we do a three-year project for example, the actual work that we do each year is quite different…so I think it is something that you need to do consistently with each group involved" (P6). Another potential solution is incorporating funding to analyse long-term effects in the original proposal. For example, funding to contact students ten years after engagement with the original project.

6.2.2.5 Should finished evaluations be made publicly accessible? [Series 2 and Community]

When asked if finished evaluations should be made publicly accessible to facilitate collective improvement, participants agreed in theory yes, however in actuality perhaps not. The benefits of sharing evaluations are similar to many of the overall benefits to evaluations themselves. Honest evaluations including accounts of what does not go well is "very important information and not just for ourselves to be leading the kind of projects to obviously learn from, but if anyone else is thinking about doing something kind of very similar that they will have a good idea" (P6). Sharing the evaluations enable learning from each other, collectively improving our work, and passing on knowledge to others. Sharing evaluations could also be "helpful for policy makers, decision makers, and for the community" (P4).

Shortfalls of sharing evaluations include potential career repercussions for sharing failures and drawing too much public scrutiny. People "tend to be really hesitant about talking about their failures" (P3). For practitioners, the nature of career progression in academia does not lends itself well for sharing evaluations: "we are in competition at a certain level, you know, sharing all your success secrets or failure admissions is great for the greater good, but it's not necessarily great for securing your next job" (F3). People therefore are afraid sharing failures would lead to unsuccessful future funding bids, less career progression, and not getting hired for jobs. Additionally, sharing some information may draw too much public scrutiny, particularly in places with challenging relationships with the public already. Publicly shared evaluations in these cases may provide too much information and "open up a big can of unnecessary worms in some aspects" (P1). The intended audience of the evaluation "makes a big difference to how you do the evaluation and what you're willing to say and how you think about saying it. So a lot of the purpose that we've been talking about that I think are really valuable purposes of evaluation might not be served by having the evaluators themselves thinking about a public audience. I think the idea of mining evaluations for lessons that can be shared fruitfully is a really good one, but simply making the evaluations public might deter, in most cases, might deter some of the other benefits more than it would help" (F1).

Suggested solutions include redacting information not suitable for wider audiences prior to publishing, creating a safe space for discussing failures, having the funders collate and publish evaluations, and normalizing reporting failures similar to other sciences. A few practitioners suggested redacting information not suitable for public consumption prior to publishing, however described this may add too much additional work. Participants advocated for having a forum, or other safe space to discuss failures, challenges, and successes to learn from each other. This sort of safe space would mitigate career related shortfalls of sharing evaluations. Two focus groups discussed having multiple evaluations; for example having one for the funder and one for the public with personal information redacted. One funder offered "it would be our responsibility as a funder to anonymize it and to aggregate it, because, I mean we've got lots of evaluations that come in that are very sensitive and that's very vulnerable communities and we can't put that online, but we should be doing something about those shared lessons and sharing that out widely" (F6). A funder in another group suggested the same thing. They "on a regular basis produce the kind of summary of some of the key things that come out of evaluations which would help others when they're devising new projects that could be less specific and more generalized, so that you're not necessarily identifying individual projects and kind of casting aspirations on individual reputations" (F5). This would enable sharing knowledge and learning whilst protecting communities and reputations. However, "the dangers of that though are that it's seen as another process, another cost, more time involved and often people are just pedalling fast to get onto the next thing" (F5). This is a particularly intriguing solution if internal documents are already created. A practitioner added "I think it's our role to kind of reflect on the broad ethical issues and the methodologies and the challenges and that's surely part of, that's one of the roles of our publications anyway. And that's where we should be focusing our energies as individual academics and project leaders" (P15). A combination of funder collated public evaluations and academic publications may provide the best solution to sharing evaluations.

Alongside these conversations, a shift in culture was also discussed. Discussing failure or unexpected outcomes is commonplace in the sciences. Scientific reports state "we tried this in the lab. We have this hypothesis. It didn't work. That's why we need to try this different hypothesis now, and that's why we're asking for funds" (P9). Can we do this in archaeology?

Sharing evaluations would be "immensely refreshing and I think it will never happen" (P13). Although sharing would enable many of the benefits of evaluations in the first place, such as improvement and learning opportunities, there are significant hurdles to overcome. Similarly to each question in these focus groups, whether or not evaluations are shared and what format it looks like depends on the situational context. These are further reflected on in Chapter 8 with a discussion of emerging themes and practice shaping guidance.

6.2.3 Series 3

Discussions from Series 1 and 2 informed the questions asked during Series 3. The first question asks about how people would like to answer questions or prompts in an evaluation. This question comes from discussions of time constraints, the need to compare quantitative data across phases of evaluation and between projects whilst having space to elaborate qualitatively, and to draw out more specifics on what participants wanted in an evaluation tool. In hindsight, this question would have been more beneficial to ask before I produced a draft evaluation tool. Question two builds on discussions resulting from questions one and two in Series 2 on the importance of word choice and labels. These discussions paired with the negative words attributed to 'evaluation' from Series 1 prompted considering what to call the evaluation produced as a result of this work. As this was the last Series of focus groups, I drafted an evaluation tool based on the findings from the first two series (see Appendix B.1 for Draft 1) and in particular the discussion in section 6.2.2.3. For example, discussions from the second question asked in Series 2 on how to describe the level of collaboration with communities directly informed the Relationships section and diagram in Draft 1 of the evaluation tool. Similarly discussions on what should be measured and assessed in evaluation resulting from question 3 in Series 2 informed the Impacts section. I emailed participants copies of Draft 1 of the evaluation tool before the focus group and as a Miro board to enable them to read and consider it ahead of the focus group if they desired. The final question posed in Series 3 asks about the use of checklists. *The Checklist Manifesto* by Atul Gawande discusses the use of checklists to reduce errors and improve success in aviation, medicine, and other disciplines. I wondered if checklists could be similarly used in community archaeology or evaluation. As such, the last question in this Series enquiries about how checklists could be used to execute strong community archaeology projects. Similar to Series 2, the focus group began with a brief overview of findings from the previous series with the opportunity for participants to correct, add to, or comment on these findings before moving on to the questions for this series. These focus groups were also not organized by role, but by participants' availability with a mix of funders and practitioners in each.

6.2.3.1 How would you prefer to answer questions or prompts in an evaluation?

In introducing this question in each focus group, I provided two examples to further explain it: answer using sliding scales or a numerical answer or giving an open-ended response. In each focus group, someone always requested to mix them, which was readily agreed by the whole group as the preferred method of answering questions. Participants discussed how "it would be good to have some kind of numerical checkbox" (P19) for providing quick answers and "it can be really grounding to actually make yourself pick a number" (P17). In contrast, as a funder stated,

quantitative answers do not always make responses quicker. They found numerical answers "always needs a lot of guidance with it, just to make sure that people are using those scales consistently and which actually doesn't make it quicker because you've got to read a lot of stuff and understand it before you tick that scale" (F6).

Participants agreed "we all like to explain ourselves and I think and some of those responses can't be quantitative" (P17). The space for elaborating on answers also mitigates instances where the pre-provided answers do not fit their situation. Qualitative answers also provide scope and further description, which enables learning: "because I think especially from a funder's perspective, that's where you learn more" (F3). A participant also honestly described issues with numerical answers: "I've noticed this often with when I've done evaluations myself, when there's a rating one to five, you almost don't really have to think about it. And often people will just go right down the middle to actually avoid engaging deeply" (P11).

To mitigate the strengths and challenges of each of these answer types, a combination of quantitative and qualitative responses was requested to prompt users to slow down and thoughtfully answer each question, whilst still being able to "aggregate that data but then, yeah, with the narrative behind it to explain what it means" (F6). Ultimately, the type of evaluation answer, much like many of the other answers, depends on the project context, who the evaluation is for, why it is being conducted, and who is involved. Practitioners who work with children and involve them in their evaluations advocated for using another format all together, something with colours, food, or a digital option to make it more engaging for their audience.

6.2.3.2 As we have discussed in the previous two sessions, word choice is important on many levels. What term would you prefer to describe the evaluation tool?

The importance of the label used and what things are called affects how people feel about the evaluation and therefore how it is perceived. For example, the term 'evaluation' is used and understood in different ways by different groups; "in an academic sense, you would understand evaluation in a particular way, but you might look at it in another way as a teacher" (P7). The recognition of terms matters for understanding what the tool is used for. Similar to all answers to the questions posed in the focus groups, "perhaps the term has to suit the audience rather than just saying we've got one term for the whole thing" (P7). Aside from agreeing on how the "audience shapes what it makes sense to call" evaluation (P17), there was not much consensus on what an evaluation framework should be called. Some stated if the intended user or audience is a practitioner, then evaluation or reflection might be best while if the intended audience is communities, something like feedback form would be best. Other participants stated exactly the opposite.

Terms suggested as alternatives include evaluation tool, reflection tool, research guide, progress check, goal assessment and feedback form. Strengths and challenges with evaluation and alternative terms were discussed. The term 'evaluation' feels "a bit kind of judgemental" (P16), "off putting…[and] kind of hard and technical" (F5). If the aim is to "facilitate and encourage people to take [evaluation] seriously now, having a slightly softer terminology for it [might help] and actually I think reflection tool is a really good one" (F5). Adding "tool does make [evaluation] seem more friendly" (P11). Feedback feels less judgemental, particularly when the target audience is communities. If a form called 'evaluation' was shared with community members or the public, they may "get a bit scared that it's going to be like an exam or something" (P2) or that it is "unnerving and intimidating" (P6). Changing the language slightly for evaluations with communities may make them feel like "they're not being tested" (P2). However, "everybody recognizes evaluation" (F6) and the term does not need to be explained. "I'm a big fan of keeping it simple. Simple language, simple meaning. So yes, let's call it as it is" (P6) and therefore use the term evaluation. Alternative terms offer solutions yet have their own challenges. Goal assessment offers another alternative because "based on the conversations that we've been having, I think it all comes down to the goals that, you know, practitioners, funders, communities all have and whether or not we're actually meeting the goals of the vision" (P3). Not all alternatives fully describe the process or what might be involved. For example, progress check "implies that something positive has happened and then comes back to this issue of whether you can say things that haven't worked" (F3).

The working language the evaluation is used in or translated into impacts what it should be called as well as what terms should be used within it. The language impacts use "in English, compared to French or Spanish or Arabic, it's going to change everything" (P11). Some words directly translate well from English, others do not. The terms used impact how the evaluation is perceived and functions in both languages. Also, the culture of the host community impacts its use and perception as well: "You know, when working in Egypt and Sudan…sometimes the whole evaluation thing is risky for people in the first place because they don't necessarily want their views to be known in case it can cause any kind of problems" (P11). In these situations, more informal terms make it feel "like this isn't a big official thing. This is just our ideas. We're just having a chat" (P11). Less official sounding terms may protect communities and make them feel safer. Language is further discussed in section 8.1.4.

6.2.3.3 The next question pertains to the draft evaluation framework presented on the Miro board. The evaluation tool seeks to provide a method to help users think about the projects they are involved in. As a tool for self-reflection, it focuses on three areas – Relationships, Impacts, and Future – and uses broad questions to explore them. Would you find this tool helpful? Why or why not? What would improve its effectiveness?

Draft 1 of the evaluation tool, located in Appendix B.1 was shared with participants prior to the focus group in a word document and on a Miro board. I asked participants to view the evaluation tool on the Miro board and write down or verbalize in the focus groups their comments. Overall, feedback included strengths and areas for improvement. The evaluation tool as presented "is clear, and it doesn't feel overwhelming or scary. And that is a massive achievement in itself" (P11). The tool "is a very thought-provoking tool, which is the best kind of tool, right?" (F1). The "various options at the beginning make people think about, you know, who the project is supposed to benefit" (P1). The evaluation tool could work hand in hand with project design. When putting together a project design, "you say, what is it I want to achieve? How do I want to achieve this? And you build in evaluations into that" (P7). The Spectrum of Collaboration could also help in project design, thinking through where users want their project to be and how to enable that to happen. The Spectrum of Collaboration "as a tool it's really helpful not just in the evaluation, but through the whole project process" (P16).

The three evaluation stages encourage users to think about the project before, during, and after. The structure "keeps you re-analysing, keeps you analysing everything that you're doing and making sure that achieving the best possible outcome for the project" (P6). The phased evaluation encourages users to identify if, how, and why shifts are happening in the project and how they "impact on the outcomes of the project" (P16). Repeating the same structure in each evaluation makes it "very understandable" (P4) and therefore straightforward to complete. The colours, particularly "the illustrated blue tables are quite helpful because you know your eye, they're eye-catching, so you tend to focus on that" (F2). The short format makes users feel like "I can do this; you don't feel overwhelmed" (P14).

Alongside the positive comments, areas for improvement were also identified. Each of the three sections need instructions and overall "guidance would be helpful" (P16). Guidance, perhaps one page at the beginning and one at the end, discussing how to effectively employ the tool, emphasize the flexibility of the framework, explain the purpose of evaluation, discuss potential evidence, and provide examples. The guidance at the end could help articulate the next steps, whether it is possible to share the evaluation results, and what else you can do with the evaluation. Directing people to refer to their project proposals would enable more reflection:

"please look at this in the context of what you designed, what you thought you would do, and when you are answering those questions about impact, like did you meet those goals?" (P16). This would be an important addition "because often by the end, you've almost forgotten what you said you were going to do in the beginning, and it's become something completely different" (P11). Above all the guidance and further prompts would help "guide people towards doing meaningful evaluations" (P16).

The evaluation tool feels like it is written for project leaders, not for funders or participants. In conversations, we discussed how the evaluation could be completed in a team. Additional guidance on how to complete the evaluation collaboratively alongside the community would be useful. Space for adding anecdotes and qualitative data would be beneficial as these can convey impacts more completely than descriptions alone. If translated into other languages, it would need to be simplified, but could follow a similar plan.

In addition to overall comments, participants also provided strengths and areas for improvement on each of the three sections of the evaluation: relationships, impacts, and future. In the relationships section, the Spectrum of Collaboration was received positively and noted as "really really good, really important" (P7). Its use and benefit were easy to understand. Projects may start on one part of the Spectrum and shift over the duration, "which isn't necessarily what I might be aiming for, but that is really helpful to actually physically chart that and visually see what's happening and maybe think about well, why is that happening?" (P11). The diagram would benefit from a title and row labels to increase readability, one-sentence descriptions for each row, and a box beneath for further elaboration. Despite its successes, "you seldom have only two agents in a project" (F1). The diagram does not work if you have more stakeholders and "create[s] a kind of binary tension between archaeologists and community, which won't always exist" (F5). As solutions to this, the labels 'archaeologist' and 'community' could be re-labelled to "expert and everybody else" (F1). Another participant suggested "if that framework doesn't fit, draw your own" (P14).

In the impact section, the questions, particularly regarding who or what may be impacted received positive comments. Discussions again touched on the importance of word choice, primarily focusing on outputs, outcomes, and impacts. Choosing which word to use comes down to audience. For example, some funders may use outputs where others may use outcomes. The evaluation tool should use term preferred by the target audience of the evaluation, both who is completing the evaluation and who the evaluation is for. Adding information in the guidance on the breadth of the term 'impacts' would be helpful, without "making it too heavy" (F3). Describing how impacts can mean "those smaller things, especially if we're trying to evidence something like increased social cohesion or whatever, that's just as

important as the major changes" (F6). The guidance should highlight the impacts on people, place, and heritage to encourage thinking on the tangible and intangible impacts as well as unanticipated outcomes. Altering the wording to explicitly encourage people reflect on failures or what they would change in each evaluation would be useful. Subtle hints are not always effective: "if not explicitly asked, people will avoid talking about negatives or problems" (P11). Discussing this in each evaluation would enable users to rectify mistakes or alter work accordingly. In the first evaluation, a space to discuss the assumptions might be useful as the planned impacts are based on assumptions; "we are assuming that certain people are going to behave in a certain way…things like that may require honest space" (P4) to reflect on that. The impacts section in the second and third evaluations, encourages reflection on whether things have changed, how, and why.

As with the other sections, additional guidance would benefit the future section. Additionally, adding a question about readjusting the project to address the current work or what changes could be implemented in future work. In the final evaluation, adding in a space to discuss next steps and "if we want X, we need Y" (P17), particularly if the evaluation is being passed to funders. This would help articulate the future directions of the project and what is needed to help achieve the desired outcomes. Adding a question about who was not impacted and why as "sometimes there is more benefit to particular groups or particular activities than you'd imagined, and other times there are gaps that you hadn't anticipated" (F3) would help tease out a comparison of intended and actual outcomes.

6.2.3.4 If we were to create a checklist to help practitioners, funders, and community members execute strong projects, what would be on your checklist?

The final question asked in this series revolved around using checklists to improve the accuracy and efficiency of our work, in turn reducing easily avoidable errors (based on Gawande 2009). In response to this question, participants described positives, negatives, and hypothesized on the role checklists might have in an evaluation.

Amongst the positives of checklists, participants described how they can help prompt memory: "I'd like a checklist because I'm always forgetting things" (P7). Checklists "can be really reassuring" (P17), helping users feel confident they completed all steps or remembered everything. Similarly, complex ideas can be made simple in a checklist. Completing the checklist therefore helps "almost like reinforcing something you should have done, or you were about to do" (P19). People can "feel overwhelmed and kind of intimidated by the size of projects" (P6). Breaking down complex projects into a checklist adds "a bit of context and calming influence" (P6), making it more manageable.

However, the simplification of tasks into a checklist can oversimply them, losing the original intent behind it. Checklists can "simplify things, sometimes to an extent where if you're not careful, you lose the meaning about what the particular item that you're checking…you check it because of the fact that you have to. It's there. It's a box I have to check" (P1). The checklist might reduce tasks to a tick box exercise and people to complete them in a fashion that makes their jobs easier but "not really doing what the spirit of the actual, what task actually is" (P1). Similarly, if the checklist is for community engagement, it may mandate what a project should do, rather than providing suggestions. Checklists might make users feel like they must complete all items, where they might not all be relevant. If a checklist is used, there needs to be caveats for users to choose items that are "relevant to what I want to do rather than feeling [like I'm] failing if I don't tick every box in the checklist" (P7). For example, in some situations permits may be required or informal and formal permissions. In other projects, these are not required. To mitigate the potential issues with checklists "a master checklist, suggestion list, or something like these are the areas to consider here" (P17) may work.

Conversations on what would be helpful to be on a checklist again turned to the context of a project and what the checklist would be for. Regarding use of the checklists, participants discussed using checklists in community archaeology projects as a whole and their evaluation. Checklists could be used before beginning, at the half-way point, and at the end of a project to ensure essential tasks at each stage have been completed or thought through. Items on the checklist for both community archaeology projects and their evaluation could consist of similar tasks. Some examples are listed below:

- Have you met with the community before you started? Have you checked in with your community?
- Who are the gatekeepers and have you met with them?
- Have you defined 'community' for your project?
- Have you thought about all stakeholders?
- Where are your findings going? (i.e. will they be publicly accessible? What's the legacy of the information you created?)
- What lessons have you learnt?
- What did not go as well?
- What would you not repeat?
- Have you checked your budget?

Pertaining specifically to evaluations, a checklist at the start of the evaluation tool may help set users up to complete the evaluation. After completing the checklist users "would then be ready for an evaluation that's more thorough. So something that sort of sets you up to be able to have filling in the evaluation maybe. And then maybe towards the end, just making sure that you've done everything that you plan to do and then you can fill in that last evaluation" (P2). The starting

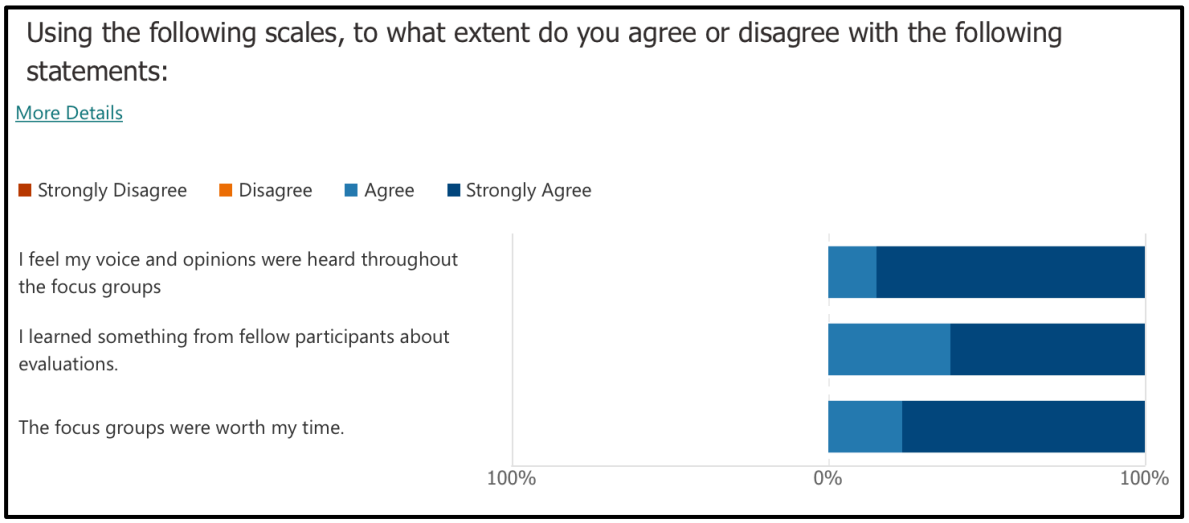
checklist would help make sure users “have thought about and considered everything you need for your reflection tool to work well” (F1). Checklists would enable “people who are not so confident about what you’re wanting from them and looking for some guidance to make sure they’re covering what you’re looking for” in an evaluation (F5).

6.3 Participant Feedback and Reflection

After the final series of focus groups finished, participants were emailed an online survey via Microsoft Forms to complete. The short, five question survey sought their feedback on how the focus groups were run and what could be improved. Of the 27 participants in the series of three focus groups, 13 filled out the survey. The following paragraphs outline the survey results.

The first question asked participants to what extent they agreed or disagreed with three statements. These questions and answers are illustrated in Figure 22. Eleven participants strongly agreed and two agreed to the statement ‘I feel my voice and opinions were heard throughout the focus groups’. Eight strongly agreed and five agreed to the statement ‘I learned something from fellow participants about evaluations’. Ten strongly agreed and three agreed to the statement ‘The focus groups were worth my time’. No participants used the options ‘strongly disagree’ or ‘disagree’.

Figure 22: Participant answers to question one of the feedback surveys.



The second question asked, ‘What could have gone better?’ Of the 13 survey respondents, 12 answered this question. Two participants requested “a little more time (perhaps another 20–30 minutes) to continue the conversation”. One participant wished “there had been more robust participation in the final focus group as it was really exciting to see the evaluation you developed, and I would have enjoyed to see others’ Miro comments and been able to discuss it more thoroughly”. Another participant echoed this with stating “the only thing that may have

been better would be if all participants had have shown, to perhaps get more of a conversational approach". One participant commented "I'm not entirely sure about who all of the participants were in all the different groups, but the demographics of the groups seemed overwhelming white". Another participant wanted more specific descriptions on the types of projects the evaluation would cover. Participants also took the opportunity to discuss things that went well in this box: "everything was perfect and in sequence" and "it was very well organized".

The third question asked, 'are there any topics or questions you wish we could have discussed during these focus groups?' Of the 13 completed surveys, nine participants answered this question. Their answers are in Figure 23. Additional topics participants wished we covered include example evaluations, discussing types of archaeology not easily evaluated, hearing more from the funders on evaluation, gathering evidence and how, and opportunities for further discussion between funders and practitioners. These topics are further discussed in Chapters 8 and 9. Desires for more conversations between funders and practitioners came through in the focus groups as well. Improved communication between funders and practitioners would assist in building effective evaluation funders request as well as compete requested evaluations from funders more effectively. Perhaps this is something both funders and practitioners can take away from this research – create the space in your own work to communicate with each other.

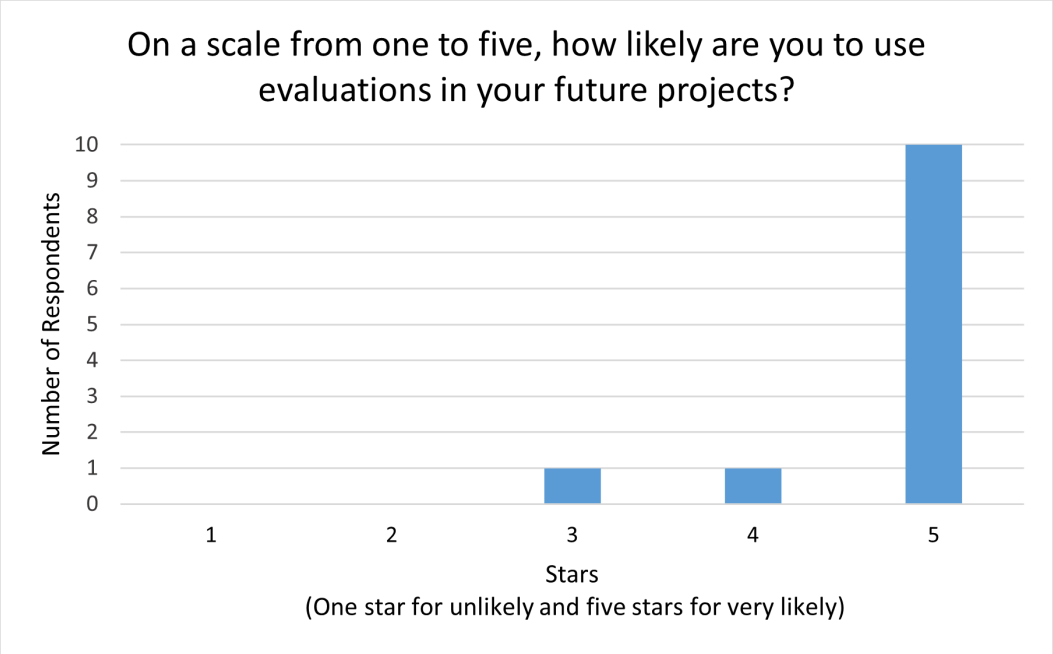
Figure 23: Participants' answers to question three of the feedback survey.

9 Responses

ID ↑	Name	Responses
1	anonymous	Perhaps we could have discussed examples of best project evaluations (of those we've seen/experienced) - rather than evaluation formats. That way we could have seen what elements people thought made these specific evaluations stand out.
2	anonymous	No, we had plenty of time to bring up questions or topics we had, and I feel all questions were answered well.
3	anonymous	There are many types of archaeological projects...perhaps some types are not easily evaluated or by necessity evaluated in very different ways?
4	anonymous	I thought we covered the appropriate territory well and there was a good pace to the sessions.
5	anonymous	I would have been interested to hear more of the funders' perspectives on evaluation, but I imagine there will be an opportunity to read about that more in your thesis.
6	anonymous	I think they cover all the possible angles
7	anonymous	I think we covered them in the groups.
8	anonymous	I would have loved to talk more about evidence and what projects find really hard to collect evidence on.
9	anonymous	I wish there was more of a discussion between practitioners and funders on the development of project expectations, how these expectations might affect what is important in an evaluation, and how to reconcile that in an evaluation that is being designed to be used for any project

The fourth question asked 'on a scale from one to five, how likely are you to use evaluations in your future projects? (One star for unlikely and five stars for very likely). 12 of the 13 survey respondents answered this question. The average was 4.75 stars. Figure 24 shows the responses.

Figure 24: Participants' answers to question four of the feedback survey.



The final question asked, 'anything else you would like to add?' Eight of the 13 respondents answered this question. Five respondents included some form of thanks for the opportunity to be involved. The responses are reproduced in Figure 25.

Figure 25: Participants' answers to question five of the feedback survey.

8 Responses

ID ↑	Name	Responses
1	anonymous	Great work - really interesting to be involved - looking forward to seeing the final results,
2	anonymous	Thank you for the much-appreciated opportunity to be involved
3	anonymous	This was a really enjoyable process. Thanks!
4	anonymous	Definitely I've learned form these focus groups and i'm going to test it in my outreach project.
5	anonymous	thank you for doing this important work - apologies I have had so little time to really contribute more.
6	anonymous	Thank you Makanani for this work, for your patience and creating a really accessible space to contribute.
7	anonymous	I wish there was a way to be connected with the other participants, but I understand there might not be because of confidentiality
8	anonymous	The research has the potential to improve current practice in undertaking and planning evaluation and shoudl be more widely shared in conferences and engage with work in public sector bodies.

6.3.1 Reflection

Seven participants for an hour-long focus group proved too many for effective conversations. Groups of three or four gave enough space and time for each person to respond. This depended on who was involved in each group as some people talked more than others and some were more comfortable speaking up in a larger group than others. Slightly longer focus groups, around 1.5 hours, may have allowed for a deeper discussion.

The pandemic potentially enabled the online focus groups to include a wider spread of participants than otherwise. At the point the focus group series were conducted, participants were generally used to participating in meetings and events online. Many did not have the usual heavy travel and fieldwork schedules, potentially enabling them to participate. However, at the same time, the pandemic also potentially hindered gathering a more wide-spread audience due to technological barriers (i.e. computers, reliable internet), home life requirements (i.e. children, carers), and other factors as discussed in section 3.8.

The participant solicitation process may have unintentionally excluded potential participants as well. I invited people to participate via email, and with the technological barriers previously mentioned, this may have contributed to a less diverse audience. I contacted over fifty funders, practitioners, and community members to participate. The original list of potential contacts included people living in eleven different countries. As I utilized contacts from my own and my supervisors networks, a high proportion of potential participants came from the UK and USA. A wider geographic spread would have provided additional insight into any geographic differences people may experience. However, the participant demographic reflected the significant publication record in these countries as discussed in Chapter 4. Language also poses a barrier as I am limited to English. Additionally, I was unable to offer financial compensation for participants' time. This may have produced another barrier to participation.

The lack of community member participants in the series of focus groups changed the intended demographics of the focus groups but enabled a different kind of conversation to be had between funders and practitioners. The bespoke community focus group enabled conversations about topics specific to their group and experiences in a friendly environment. If funding, Covid-19 restrictions, and time allowed, repeating these focus groups with additional communities in different contexts would add significantly to this research.

6.4 Summary

The focus group discussion and findings outlined above offer important insights in the current and ideal practice of evaluations within community archaeology. Series 1 showed the kinds of

evaluation methods funders request and practitioners employ. It also captured sentiments towards evaluation, both positive and negative. Practitioners and funders discussed how the scale of the evaluation needs to reflect the size and funding of the project. The power given to practitioners with a larger project with significant funding requires a more rigorous evaluation than a smaller project. Defining success (section 6.2.1.6) of a project requires open communication between funders, practitioners, and community members to agree on what success means and build an evaluation accordingly. Practitioners and funders discussed how metrics are commonly used in evaluations but provide unsatisfactory data.

Series 2 built on the findings from the first series and sought to further unpick what evaluations need. The conversations in this series worked to define what evaluations are used for. Participants agreed evaluations are for improvement, not to formulate opinions on the 'best' project. Although participants agreed the lessons learnt from evaluations would be beneficial to share, how exactly to share them proves tricky. Funders want honest evaluations and discuss how reporting failures or things that did not go according to plan does not necessarily reflect negatively on the project: "it's not what they're telling us [in an evaluation]. It's just how they're telling us" (F6). Rigorous well-explained evaluations speak more highly of a project than an exclusively positive evaluation. Conducing this kind of evaluation requires trust and honesty between all parties involved. These themes are further reflected on in Chapter 8. This series of focus groups also offered a list of things to include in an evaluation tool that directly informed Draft 1.

In Series 3, participants discussed how to answer questions in an evaluation, agreeing a mix of qualitative and quantitative responses would be most effective. We further talked about the significance of word choice through conversations of what to call the evaluation tool itself. As with most points, context of the project and stakeholders involved matters in what the evaluation is called. Participants settled on 'evaluation tool' as the best for general use. Regarding Draft 1 of the evaluation tool, the positives discussed indicate what I kept for Draft 2 and what needed to change. Initially I aimed conversations about checklists in the context of developing one for strong community archaeology projects, but discussion turned to how they could be used in evaluations to improve their success. From Draft 2 onwards, checklists feature at the start of each evaluation in the developed tool. Alongside the answers provided and discussed in detail above, participants' contributions provided additional insight into community archaeology and its evaluation along the three important themes: power, trust, and respect. Sub-themes also began emerging as will be discussed in Chapter 8. Feedback on Draft 1 of the evaluation tool informed its revision into Draft 2 (see Appendix B.2). Draft 2 was then tested on case studies as discussed in Chapter 7.

Survey data showcase how well received the focus groups were. Participants enjoyed the conversations and frequently stated how useful the results would be. Reflecting on the focus groups (section 6.3.1) offer ideas on how this data, and conducting focus groups like it, could be improved. Longer focus groups with fewer participants in each would enable more thorough conversations and each participant to ensure they had the space and time to speak up. Additional community participants would significantly improve this dataset. One community group cannot speak for the vast array of communities that participate in archaeological projects. However, their significant contributions help frame the discussion. Participants from a wider range of countries would improve the data gathered as well. The limitation of this data is further discussed in section 3.8. Despite these limitations, the data gathered offers unique insight into evaluation practice within community archaeology and how it can be improved. This data alone adds to the gap in evaluation literature shown in Chapters 4 and 5. Further insights gathered through testing the evaluation tool (Chapter 7) and thematic analysis (Chapter 8) add to this discussion and colours the recommended guidance and changes to practice offered in Chapter 8.

Chapter 7 Evaluating the Tool

Draft 2 of the evaluation tool (in Appendix B.2) was tested on five case studies to understand its usability and effectiveness. The case studies followed the rationale and approach set out in section 3.6. The case studies tested the tool in five different countries on five different kinds of community archaeology projects. The following sections outline each of the projects, their opinions on the successes and areas of improvement of the evaluation tool, and any observations I had about the use of the tool. Case Study 2 chose to remain anonymous. As such, the site location, stakeholders involved, and other project identifiers have been removed.

Each person testing the evaluation tool discussed their experience with me after their project occurred. Testers of the evaluation tool chose to discuss their experience via email, virtual conversation (i.e. on Teams), or in-person. Case Studies 1 and 3 discussed their experience with me on Teams. Case Studies 2 and 4 reported their experience via email. Case Study 5 shared their experience during an in-person meeting.

7.1 Case Study 1

The Joint Recovery Team (JRT) is a partnership between East Carolina University's (ECU) Maritime Studies Program, Task Force Dagger Special Operations Foundation (TFD), and the United States Department of Defence POW/MIA Accounting Agency (DPAA). The JRT is a veteran archaeology program developed with, by, and for TFD, a veteran-operated non-profit organisation aiding injured or wounded US Special Operations Command members and their families. The JRT provides veterans with real-world missions, a deeper purpose, and focus through working to locate, excavate, and repatriate US servicemen lost during World War II in Saipan (McKinnon, Stephens and Williams 2023). Professor Jennifer McKinnon is a member of the academic leadership team from ECU. She kindly tested Draft 2 evaluation tool on the JRT's month-long Spring 2022 fieldwork season. McKinnon used the evaluation tool from the start of this field season, but the overarching JRT project began several years ago. The Spring 2022 field season included several activities engaging veterans from TFD and members from the local community in Saipan. The dynamic project included gathering health data on the veteran group throughout their participation, tours of the local sites, an underwater excavation of a site with the mission of finding and repatriating lost service people.

McKinnon tested Draft 2 of the evaluation tool as an accompaniment to JRT's existing evaluation practices. Their current evaluation consists of a participant survey and 'after-action' meeting at

the end of the field season to debrief and discuss the project. McKinnon found the Spectrum of Collaboration was useful in identifying where the project functioned at the beginning, middle, and end and where she would like the project to be. The In-Progress Evaluation reminded McKinnon to pause and reflect on how the project was going. The prompt to compare the Spectrum of Collaboration in the In-Progress Evaluation and the Starting Evaluation enabled her to recognize where intended community participation was not happening as expected due to getting caught up in fieldwork activities. McKinnon and co-project directors altered how they were working to ensure more community member participation on all appropriate levels and in alignment with their intentions. This demonstrates the evaluation tool successfully helped a project reflect in the midst of activities and alter programming accordingly – instead of only at the end of a project. McKinnon described how the 'Legacy' section was useful to think through and consider the lasting effects of the project. The completed three evaluations were highlighted as potentially useful and helpful in writing up academic articles, after-project reports, and other outputs.

McKinnon also provided very helpful, honest feedback about her experience using the evaluation tool with suggestions on how to improve it. With the fast-paced nature of fieldwork and many things (i.e. people, archaeology, equipment, relationships) demanding attention, "it was too easy to copy and paste answers from one evaluation to the next". McKinnon stated the evaluations "need to be self-proof as we have the best intentions, but time runs short". For example, answers in the 'Impacts' section of the Starting Evaluation section could be copied directly to the In-Progress Evaluation as the questions are the same and the evaluations are all in one document. McKinnon suggested separating out each evaluation into its own document and changing the questions slightly to prevent users from doing this. Evaluations in separate documents would help users compare them to each other more easily. Changing the questions slightly would slow users down and encourage thoughtful answers, helping them to be more "self-proof". This is a very valuable insight to the practicalities of doing evaluation (see further discussion in section 8.2).

McKinnon also suggested targeting the questions further to help users consider the 'why' element. She also recommended wording each question more strongly with less optional components. Honing questions and prompting a consideration of why things may have changed would encourage users to think through their answers more thoroughly and make the evaluation results more useful. For example, in the 'Relationship' section, did the Spectrum of Collaboration shift from the In-Progress Evaluation to the Post-Project Evaluation? If so, why?

McKinnon felt it would be useful to have examples of completed evaluation forms. This would help show users what to say and how the evaluation can be used. Additionally, she discussed

how during fieldwork “people would say a really good quote, but I would forget to write it down. A lot of the things I want to remember for later are qualitative”. Adding in space or prompts for testimonials, evidence, or quotes from stakeholders would help gather other people’s ideas and thoughts into the evaluation. This would bring in different perspectives and ideas beyond the evaluation user’s own. In turn, the completed evaluations with quotes would help put all the information that may be useful in crafting project outputs (i.e. reports to funders, academic articles, blog posts) in one place. Funders also sometimes require evidence. Space for testimonials, evidence, or quotes would help users gather this information. McKinnon also stated how creating a designated space for this information in the evaluation would also help users remember to think about how to record things in the moment as they happen. McKinnon also recommended adding in a reflection at the end to really tease out what worked and what did not. This recommendation would help wrap up the evaluation and highlight main takeaways for future work and outputs. Users may do this on their own, but having designated space for it would prompt users to make the space to reflect.

Overall, McKinnon felt the evaluation tool provided an opportunity to reflect and note changes in a project whilst they happen. This allowed positive changes to be made while there was still time to reap the benefits during the fieldwork. The JRT “is not a typical community archaeology project but driven by a DPAA Mission. As such, hands are tied in some ways, but the evaluation tool would be really interesting to use in different kinds of projects, particularly community-led ones”. McKinnon also described how the completed evaluations will be a useful tool to help write articles, reports, and other project outputs. McKinnon’s honest reflections and suggestions helped improve several aspects of the evaluation tool (as seen in section 7.7). With or without these changes, McKinnon stated she would use the tool again.

7.2 Case Study 2

Case Study 2 occurred on a Pacific Island and involved several stakeholders: the landowner and heritage managers, archaeologists, cultural practitioners, and the local community. The project wished to remain anonymous. As such the project description and feedback is more vague than other case studies to ensure full anonymity. It was still included as it corroborates findings from the first case study and provides another example of how the evaluation tool could be used.

The community brought the idea of this project to the landowners and heritage managers. The project goals, activities, and outputs were collaboratively decided and set into motion. As such, this project largely functioned in the middle of the Spectrum of Collaboration, with a few elements being more community-led than co-created. However, legal control over the physical archaeological remains and associated land involved rests with the landowners. The

landowners and heritage mangers are my primary contact for this project. I approached them to test the evaluation tool. The heritage managers decided for the ease of the project, to test the evaluation tool themselves. They tested the evaluation tool from the start of the project through to the end.

The heritage managers appreciated the tool and its design. The users felt it assisted with decision making for the project. The opportunity to notice and reflect on how relationships change on the Spectrum of Collaboration throughout the project helpful on thinking about how and specifically why these changes occurred. Similar to Case Study 1, the users found it easy to copy and paste answers between evaluations as the answers were similar for each. When questions are the same and time is short, it may not be useful to re-write answers. As McKinnon mentioned, changing the questions slightly and ensuring the questions are specific may enable users to slow down and answer each question thoughtfully. Overall, the landowners and heritage managers are interested in seeing the final results of this research and how evaluations may be more incorporated into community archaeology projects.

7.3 Case Study 3

Iceland's current management and monitoring of their underwater archaeological sites is deficient (Tyas 2023, 195). Alexandra Tyas is a post-graduate researcher at the University of Iceland striving to build a citizen science network to help fill this gap and monitor underwater archaeological sites. The 'community' in this project consists of existing networks of recreational scuba divers already enthusiastic about the underwater world. Tyas's project offers training programs to teach divers how to record and monitor archaeological sites they see whilst scuba diving. Tyas tested Draft 2 of the evaluation framework on a part of the larger project. The activities encompassed in this case study included an online participant training and three practical archaeological recording exercises. The project ran into a few challenges, could not be completed as initially planned, and changed course. At the point Tyas needed to change direction, she had already completed the Starting and In-Progress Evaluations. Due to the changes needed to her project, the In-Progress Evaluation became the final evaluation. Tyas provided feedback on the usability of the Starting Evaluation and In-Progress Evaluation based on her experience using it. She kindly also provided feedback on using the Post-Project Evaluation in theory.

Tyas felt the Starting Evaluation and Post-Project Evaluation encouraged her to reflect on how the project progressed. Tyas described the Spectrum of Collaboration as the best part of the evaluation tool because it provides a snapshot "where the project was and where I want it to go". The diagram is also useful to identify what decisions the researcher is making on their own

and where community input comes in. Tyas felt the Starting Evaluation encourages users to plan their impact and think about those directly and indirectly involved, such as landowners. Tyas liked how the Starting Evaluation helped provide intentions to compare the In-Progress and Post-Project evaluations to. She also found considering the project in the terms of its evaluation from the start helpful. The broad sections and questions of each evaluation helped Tyas tailor it to suit her own project.

In the future, Tyas may consider altering the Spectrum of Collaboration to be a bit more friendly for the community, handing the diagram out to them, and using it as a tool to ask the community how the project is going. The word choice and explanations in the diagram would need to be adapted slightly and translated into Icelandic to make the diagram very clear for the community. Tyas would not hand the whole evaluation tool over to the community for their use as it might feel too overwhelming. This is helpful insight to think about how the evaluation may be used in collaboration with communities, and where it may not work.

I asked Tyas about adding a one-page reflection at the end of the evaluation, as McKinnon suggested in Case Study 1. Tyas thought this would be useful and provide an opportunity to reflect on the project, what was learnt through it, and what could be changed for future work. She also recommended altering wording in the tool to prompt users more directly to include "what did not work, what went wrong, and what went right". Explicitly prompting users to reflect on these elements would ensure users consider them. This also resonates with opinions from Case Study 1.

Overall, Tyas said she would use the evaluation tool again. The evaluation tool provided a "good reason to sit down, think through the project, and consider each element". The broadness of the sections and questions provide enough guidance while still allowing for elements to be tailorable. Adding in the reflection at the end would help clearly draw out the main outcomes of the project.

7.4 Case Study 4

Jasmine Noble-Shelley from the Maritime Archaeology Trust (MAT) in the United Kingdom tested Draft 2 of the evaluation tool on the Discovery Bus. The MAT's Discovery Bus is a mobile educational facility that brings hands-on activities and resources on maritime archaeology to the public across the UK and continental Europe. The Discovery Bus is a long-term engagement project for the MAT. Noble-Shelley tested the evaluation tool on the bus's month-long engagement tour of towns and villages in France and the Netherlands. Noble-Shelley completed

the evaluation about the overall month-long activity, not on the engagement in each specific town.

As the Discovery Bus has been a staple engagement tool for the MAT for several years, the project already had clear goals. Noble-Shelley felt that as such, and due to the structure of the project, the activities and processes could not be changed between evaluations. Visitors to the Discovery Bus are the 'community' in this project. Community members engaged with the bus for a day. Engagement with individual members of the community lasted only as long as they engaged with the bus. Once they left the bus, engagement stopped. The bus moved onto another location each day or so. As such, there was no continuation with individual members of the audience during the bus's month-long tour. Noble-Shelley felt this made using the evaluation tool difficult.

The MAT conducts evaluations on most of their projects already, using engagement numbers and evidenced-based impacts (e.g. volunteers were inspired attend local archaeological talks). These evaluations are required as a part of their funding. Evaluations for their funder consist of a summary report with descriptions of what they said they would do compared with what they did do, a discussion of unexpected outcomes, and what did and did not work and why. The funder's required evaluation rightly took priority. As such "it can be tricky to do additional evaluation when you need to get a funder's requested evaluation done as the priority, but if [the evaluation tool] is built in from the project development state then that's less of an issue". More effective integration or tailor of the evaluation tool with current evaluation practice, or omission where redundant, would help make the process feel less cumbersome. The evaluation tool also differs from their current evaluations as it prompts users to consider their projects more broadly. This carves out space for considering how programming fits together and what future projects may look like.

Overall, Noble-Shelley did not have recommended changes and felt the evaluation tool did not really fit the Discovery Bus project. However, Noble-Shelley saw the use and applicability to wider projects. In theory, she feels "having separate partners complete it and then discuss would be a good way to promote dialogue, especially if it is a baked-in part of the process from the beginning". This would enable discussion between different stakeholders and partners. Noble-Shelley felt the evaluation tool may not fit every project 'out of the box', but it could be adapted to suit.

7.5 Case Study 5

Abigail Darville is a post-graduate researcher at the University of Southampton. Darville's research investigates current governmental approaches and laws as well as local perspectives on managing maritime archaeology in the Bahamas. Her research aims to create a maritime cultural heritage management framework that forges a middle ground between the government and the Bahamian people to protect, manage, and care for maritime archaeology. Darville's research involves several stakeholder groups including government entities, non-profit organizations, and local community members. Primary stakeholder involvement in her research consists of interviews with members from each group. Their insights inform the direction and outputs of her research, namely the heritage management framework. Darville tested Draft 3 of the evaluation tool on the overall research and adapted the questions to suit her project.

Darville's approach to using the evaluation tool differed from other case studies. She relied on the Spectrum of Collaboration in the Relationships sections as a catalyst to answer questions in the remaining evaluation sections (Impacts and Legacy). Darville's project includes significantly more stakeholders than 'archaeologists' and the 'community'. The Spectrum of Collaboration was therefore difficult to use as the headings only include two stakeholders. As the diagram did not easily fit the relationships within her project and she used the diagram as a catalyst to answer the rest of the evaluation, she felt she could not use the evaluation tool.

I understood where the Spectrum of Collaboration may not suit all projects and therefore intended it to be used as an aide to think about relationships and adapted where needed (see discussion in section 6.2.2.2). I assumed the remainder of the evaluation, the Impacts and Legacy sections, could be used regardless of the suitability of the diagram. This feedback offers a good point of reflection as I had not considered users relying on the diagram to answer the rest of the evaluation. As a result of her comments, I developed the Wheel of Collaboration (Figure 6) as an alternative method of thinking through the different stakeholders and how they functioned. The Wheel of Collaboration helped get around the issues with the Spectrum of Collaboration, making the rest of the evaluation easier to use. Darville devised her own method of using the Wheel of Collaboration. The Wheel of Collaboration uses the same six categories (needs, power, goals, information, involvement, and voice) as the Spectrum of Collaboration, but listed in a concentric circle. The circle is divided in accordance with how many stakeholders are included, with each wedge being a different stakeholder. Darville marked the diagram with an 'X' for each of the six levels she intended each stakeholder to have. She used ' √ ' to indicate the actual levels. This enabled her to compare intended and actual relationships present in the project. Darville found this tool useful to assist with mapping intentions of her work, yet cumbersome to use in practice.

Darville completed the evaluation tool on her own. She considered using the evaluation tool with members of the community but decided not to due to issues with logistics of managing it within her time limits as well as challenges with who to include as co-evaluators. Choosing some community members, whilst excluding others may negatively affect her relationship with the individuals not included as well as the wider community. These are important considerations for thinking through how to collaboratively evaluate a project, particularly with several stakeholders.

Darville felt the addition of a Reflection, as McKinnon (Case Study 1) recommended, would be a good addition. The Reflection would provide opportunities to consider the whole project and each evaluation, unpicking successes and areas for improvement. Overall, Darville would use the evaluation tool again with the Wheel of Collaboration instead of the Spectrum of Collaboration. Darville's comments on the usability of the Spectrum of Collaboration and Wheel of Collaboration helped inform the creation of the Matrix of Collaboration discussed in section 2.3. Darville has been shown the Matrix and said it would be a more helpful aide in discussing stakeholders involved than the Spectrum and be easier to use than the Wheel. Her comments offer useful points of reflection how the evaluation tool can be made easier to use, regardless of the quantity and type of stakeholders involved.

7.6 Reflection

The case studies highlighted strengths and areas for improvement of the evaluation tool. They also showed situations where the evaluation tool may not be useful or redundant with already occurring evaluations, such as Case Study 4. Incorporating evaluations from project conception are more useful than adding it onto a project already in motion. Case Study 5 showed how the Spectrum of Collaboration may not work, and in fact hindered evaluation. Additional guidance on how to use the evaluation tool, what it can be used for, and how to answer questions would increase usability. For example, additional clarity over adaptability, intended use of the diagrams, and the rationale for the evaluation tool would improve each case study's use of it. This was incorporated into the final evaluation tool.

Four out of five case studies found the Spectrum of Collaboration a useful tool for considering the relationships involved and level and type of engagement. Repeating the diagram enabled users to consider how these relationships intentionally or unintentionally changed throughout the project. However, Case Study 5 reaffirmed challenges highlighted with the Spectrum of Collaboration on not including other stakeholders. The Wheel of Collaboration may help; however, it was cumbersome to use. As such, I developed the Matrix of Collaboration. This may provide a better way of thinking through the level of involvement for all stakeholders.

Additionally, emphasizing the adaptability of the evaluation tool would enable users to create their own diagrams to suit their projects. Alongside this, further emphasizing the tool's adaptability would encourage users to change questions and tailor the evaluation to their own project.

The case studies also highlight the importance of crafting a self-proof evaluation. Despite the best intentions and belief in the purpose and point of evaluations, when time runs short, it is tempting to copy and paste answers from one evaluation to the next. Furthermore, if questions are similar and the answers have not changed significantly, it may feel redundant and unhelpful to re-answer the same questions. Altering the questions between each evaluation and honing word choice to explicitly ask what the evaluation is trying to get at may offer enough variation to prompt users to freshly answer each question. At the same time, keeping some consistency and continuity between evaluations would ensure answers can still be compared at each evaluation phase. These points of improvement informed the revision of the evaluation tool through five drafts. The final version is presented in section 7.7.

The final evaluation tool contributes to answering the research questions in several ways. The case studies showed how the evaluation tool helps identify the contributions and impact of community engagement in both heritage management and community archaeology. The Impacts section of the Starting Evaluation offers users the ability to state their intended impacts. The In-Progress and Post-Project evaluations provide space to reflect on whether the intended impacts were achieved and note any unintended outcomes. The first two research questions discuss looking for mechanisms to involve all stakeholders in both the evaluation and definition of 'success'. In some situations, this is entirely appropriate and should be encouraged. In other situations, this may not be appropriate. The evaluation tool created reflects the diversity in potential projects and offers a flexible tool to enable incorporating stakeholders at the appropriate level for the project and its context. For example, if a project functioned on the co-creation and collaboration level of the Spectrum of Collaboration, then the evaluation could be completed collaboratively. Each stakeholder could complete each mini-evaluation separately and come together as a group to discuss their answers or completed as a group with representatives from each stakeholder group. Conversely, as the case studies showed, a team of project leaders or an individual project leader could complete the evaluation themselves. This would be appropriate for projects functioning with less involvement from other stakeholders. The flexibility in the use of the evaluation tool enables it to be used as appropriate within the context of the project.

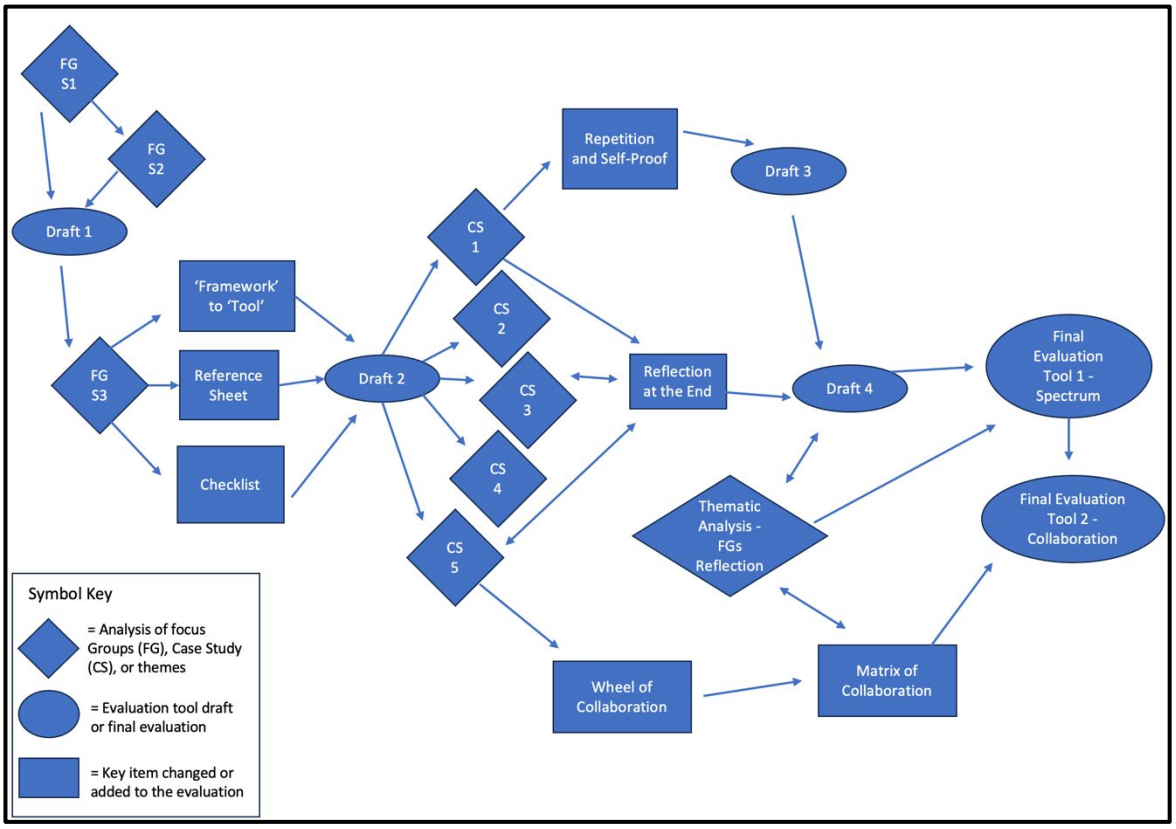
Whether the evaluation tool helps funders deliver on core principles needs further testing. In theory, the evaluation tool would help funders understand how projects fit in with their funding

aims and improve their programming accordingly. The evaluation would help explain to funders what the project intended to do, how relationships and impacts may have shifted, and the final project outcomes and impacts. This may provide additional information to explain why things needed to adapt, shift, or change than Post-Project Evaluation alone may do.

7.7 Final Evaluation Tool

Since its first presentation in focus group Series 3 (section 6.2.3), Draft 1 of the evaluation tool has gone through several versions. Sections have been added, removed, and expounded on based on feedback from focus group participants and case studies. Drafts 1, 2, and 3 of the evaluation tool are in Appendix B. The final evaluation tool incorporates as much information, detail, and expertise from participants as possible. The evaluation tool follows a formative evaluation process and depends on qualitative answers from users. The choice to use a formative method rather than summative was based on focus group discussions regarding when evaluations should occur and the importance of gathering baseline data (see section 6.2.1). Qualitative responses instead of quantitative were chosen as discussed in Series 3 (see section 6.2.3). The following paragraphs outline the main parts of the final evaluation tool and key changes that have been made. Figure 26 highlights the key changes made to the evaluation tools from the focus groups, case studies, and thematic analysis.

Figure 26 This figure shows an overview of key changes made to the evaluation tools from focus groups, case studies, and thematic analysis.

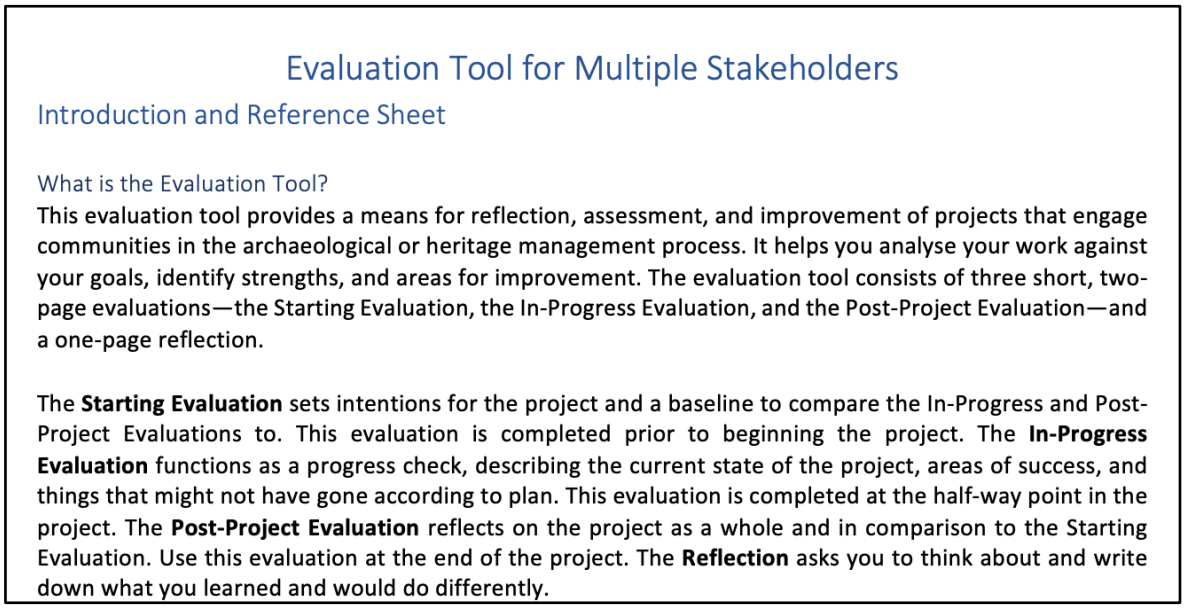


Firstly, Draft 1 of the evaluation tool was called an 'evaluation framework'. Discussion in focus group (see section 6.2.3.3) prompted the name change to an 'evaluation tool'. Participants felt 'tool' was more approachable and described the document better than 'framework'. The final evaluation tool has two versions. The first uses the Spectrum of Collaboration and is most useful for discussing two stakeholders (archaeologists and community members). The second uses the Matrix of Collaboration and can be used to discuss multiple stakeholders (i.e. archaeologists, government, community, non-profits). Both evaluations are reproduced in full in Appendix A. I decided to create two evaluation tools in response to feedback in Case Study 5. These two versions enable potential users to choose the evaluation that suits their project best dependent on the groups involved and tailor it further to fit their needs. Both evaluation tools follow the same structure and format. The only difference between the tool is the diagrams and explanations surrounding their use.

Both evaluations begin with an 'Introduction and Reference Sheet'. The Introduction and Reference sheet was added due to feedback from Series 3 (see section 6.2.3) of the focus groups. Case studies prompted adding significant detail in the final evaluation tools than guidance in Draft 2 (see Appendix B.2). In the evaluation tool for two stakeholders, this sheet is the first two pages. The evaluation tool for multiple stakeholders features a three-page reference sheet to include Part 1 (Table 3) of the Matrix of Collaboration. Part 2 (Table 4) is in the

Relationships section of the Starting Evaluation, In-Progress Evaluation, and Post-Project Evaluation. Both versions of the Introduction and Reference Sheet outline what the evaluation tool is, how it may be used, explains each section of the tool, and what the completed evaluation can be used for. Figure 27 shows the first part of the Introduction and Reference Sheet of the evaluation tool for multiple stakeholders.

Figure 27: Screenshot of the first part of the Introduction and Reference Sheet in the evaluation tool for multiple stakeholders.



Evaluation Tool for Multiple Stakeholders

Introduction and Reference Sheet

What is the Evaluation Tool?

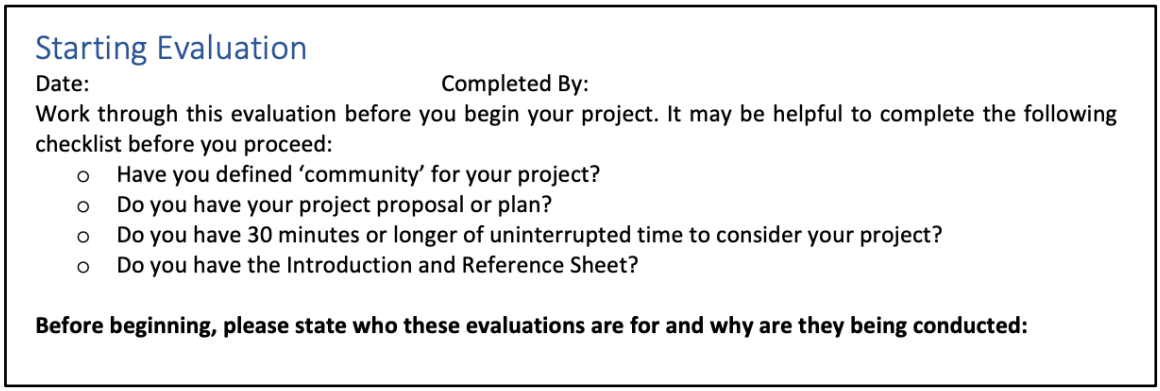
This evaluation tool provides a means for reflection, assessment, and improvement of projects that engage communities in the archaeological or heritage management process. It helps you analyse your work against your goals, identify strengths, and areas for improvement. The evaluation tool consists of three short, two-page evaluations—the Starting Evaluation, the In-Progress Evaluation, and the Post-Project Evaluation—and a one-page reflection.

The **Starting Evaluation** sets intentions for the project and a baseline to compare the In-Progress and Post-Project Evaluations to. This evaluation is completed prior to beginning the project. The **In-Progress Evaluation** functions as a progress check, describing the current state of the project, areas of success, and things that might not have gone according to plan. This evaluation is completed at the half-way point in the project. The **Post-Project Evaluation** reflects on the project as a whole and in comparison to the Starting Evaluation. Use this evaluation at the end of the project. The **Reflection** asks you to think about and write down what you learned and would do differently.

Each evaluation – the Starting Evaluation, In-Progress Evaluation, and Post-Project Evaluation – follows a similar structure with three main sections: Relationships, Impact, and Legacy. All three evaluations feature a space for the date and who is completing the evaluation. This helps users keep track of when each evaluation was filled out and by whom. Beneath the name and date lines, a sentence or two describes when the evaluation should be completed: at the start of a project, around the halfway point, and at the end of the project. In response to reading Atul Gawande's *The Checklist Manifesto* and subsequent focus group discussions (see section 6.2.3.4), the start of each evaluation has a short two to four item checklist. The checklists help evaluation users gather the materials, time, and headspace they may need to fill out the evaluation as completely and honestly as possible. This may help users slow down and take the time they actually need to fill out the evaluation, rather than rushing through it. Beneath the checklist in the Starting Evaluation, a single line asks users to state who the evaluation is for and why it is being conducted. As participants discussed throughout Chapter 6, 'Who is the evaluation for? And Why is it being conducted?' are the two most important questions to ask and answer when deciding how to evaluate. Providing space to consider and answer these questions in the evaluation tool prompts users to think about them and write down their

answers. This may help users frame the rest of the evaluation accordingly. Figure 28 shows the first part of the Starting Evaluation for both versions of the evaluation tool as described.

Figure 28: Screenshot of the first section of the Starting Evaluation for both versions of the evaluation tool.


Starting Evaluation

Date: Completed By:

Work through this evaluation before you begin your project. It may be helpful to complete the following checklist before you proceed:

- Have you defined 'community' for your project?
- Do you have your project proposal or plan?
- Do you have 30 minutes or longer of uninterrupted time to consider your project?
- Do you have the Introduction and Reference Sheet?

Before beginning, please state who these evaluations are for and why are they being conducted:

The Relationships section uses the Spectrum of Collaboration and the Matrix of Collaboration to unpick who is involved in the project, what their level of involvement is, and why. The Relationships section comes after the checklist. The two evaluation tool versions differ the most in this section, however the purpose of the sections functions in the same way: to unpick who is involved in the project, at what level, and why. The Spectrum and Matrix of Collaboration enable users to identify where their project sits along the continuum, similar to how Hogg's evaluation encouraged users to numerically identify how their project fits within the five attributes of collaborative projects or Guilfoyle's ten faces of adaptive co-management (Guilfoyle and Hogg 2015, 112) as discussed in section 5.4.4. However, the Spectrum and Matrix help visually display answers and show what each place on the continuum may look like. The additional qualitative response section enables users to elaborate on their answers more than would be possible with a quantitative response as requested in Series 3 (see section 6.2.3.1). The evaluation tool for two stakeholders uses the Spectrum of Collaboration as shown in Figure 29. The Relationships section of the evaluation tool for multiple stakeholders features Part 2 of the Matrix of Collaboration. The instructions ask users to fill Part 2 using Part 1 found in the Introduction and Reference Sheet as shown in Figure 30. In both evaluation tools, the Relationships section in the In-Progress Evaluation and Post-Project Evaluation asks users to compare their answers with the Starting Evaluation, consider if their answers have changed, and if so, why. The Relationship section in each mini evaluation therefore show how the relationships and level of collaboration changes throughout the project, similar to the diagram Douglass et al (2019) produced in their evaluation. In response to the case studies, particularly Case Study 1, the questions in each Relationships section have been altered slightly to prevent copying and pasting answers. However, they are not different enough to prevent comparing answers between evaluations.

Figure 29: The Relationships section of the evaluation tool for two stakeholders.

Relationships

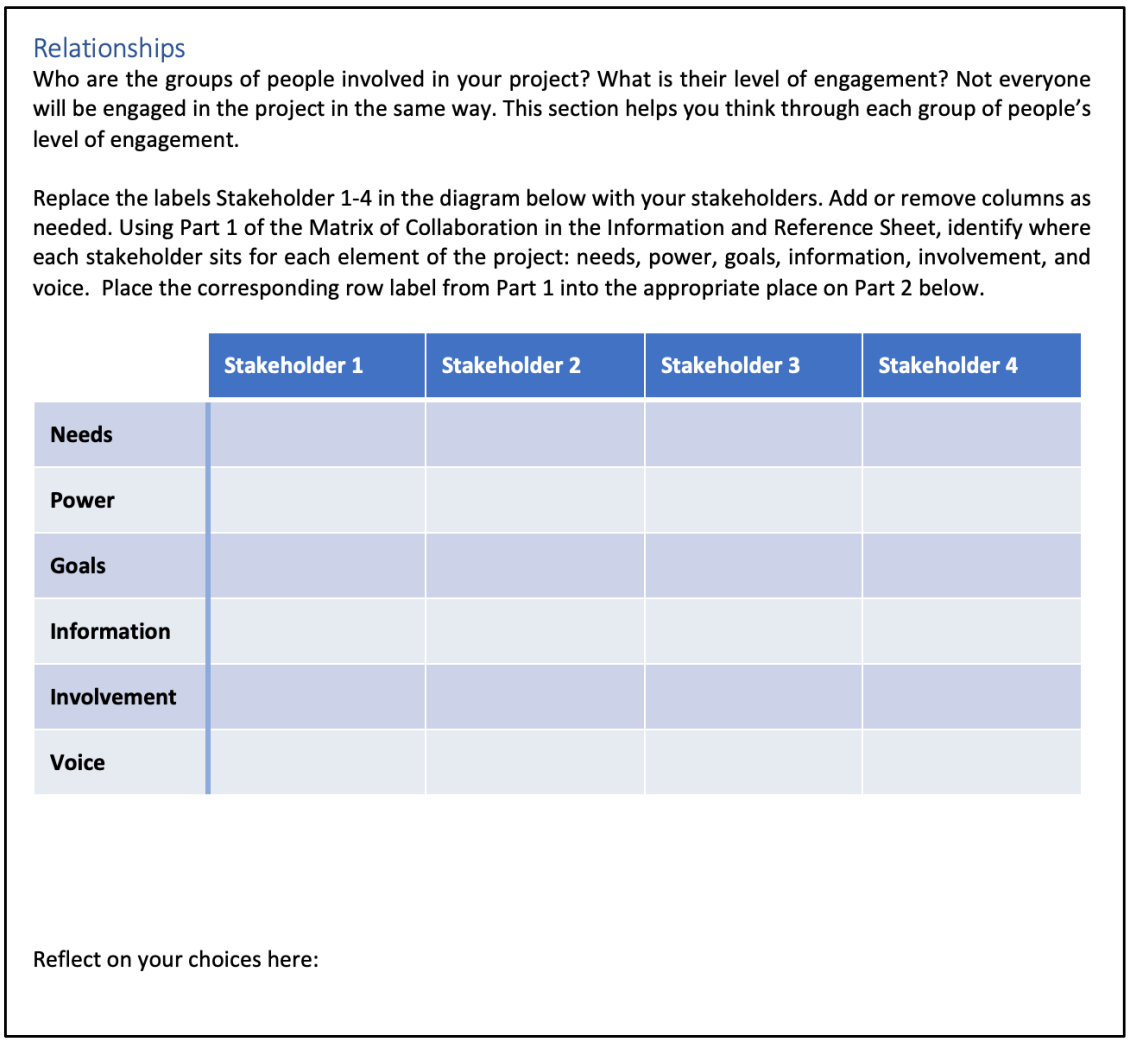
Community engagement occurs along a spectrum. The Spectrum of Collaboration below helps describe this spectrum. Each row highlights a different element of the project: needs, power, goals, information, involvement, and voice.

Think about the people involved in your project, the goals of the work, and levels of communication involved. Where does your project lie on the spectrum? On the line below each row, star where your project rests.

	Archaeologist-Only	Participation with Community	Co-Creation and Collaboration	Community-Led	Community-Only
Needs	Archaeologists' needs considered	Archaeologists' needs prioritized, community considered	Needs of all parties honored and met	Community needs prioritized, archaeologists' considered	Community's needs considered
Power	Archaeologist-held power	Archaeologist-held power, with community influence	Equal power sharing	Community-held power, with archaeologist influence	Community-held power
Goals	Archaeologist develop the goals	Goals develop independently	Goals develop jointly	Goals develop independently	Community develop the goals
Information	Archaeologists hold the information	Information is disclosed to community	Information flows freely two-ways	Information is disclosed to archaeologists	Community holds the information
Involvement	Only archaeologists involved	Limited community involvement	All communnity involved equally	Limited archaeologist involvement	Only community involved
Voice	Archaeologists' voice only	Some community voice	Full voice for all	Some archaeologist voice	Community's voice only

Reflect on your choices here:

Figure 30: The Relationships section in the Starting Evaluation of the evaluation tool for multiple stakeholders.



Relationships

Who are the groups of people involved in your project? What is their level of engagement? Not everyone will be engaged in the project in the same way. This section helps you think through each group of people's level of engagement.

Replace the labels Stakeholder 1-4 in the diagram below with your stakeholders. Add or remove columns as needed. Using Part 1 of the Matrix of Collaboration in the Information and Reference Sheet, identify where each stakeholder sits for each element of the project: needs, power, goals, information, involvement, and voice. Place the corresponding row label from Part 1 into the appropriate place on Part 2 below.

	Stakeholder 1	Stakeholder 2	Stakeholder 3	Stakeholder 4
Needs				
Power				
Goals				
Information				
Involvement				
Voice				

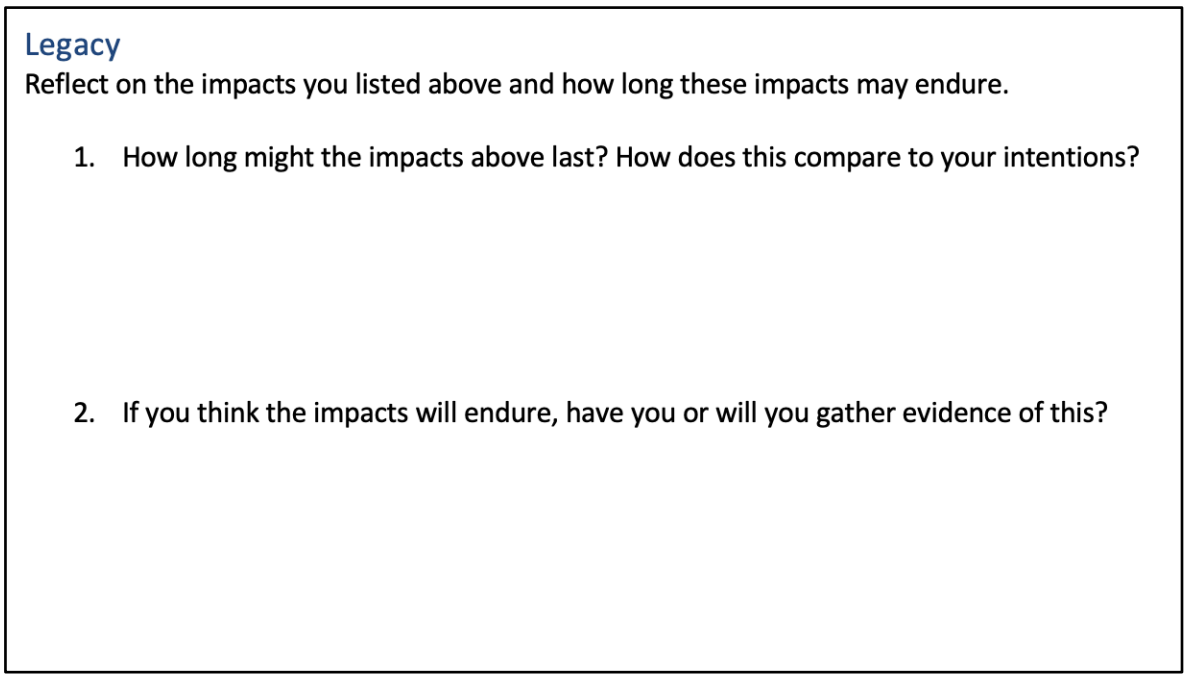
Reflect on your choices here:

The Impacts section looks at the effects of the project on people, places, heritages, or things. It encourages users to think about tangible and intangible outcomes and notice intended and unexpected outcomes. The Starting Evaluation asks users to list who or what may be impacted and how. This is where project goals and intentions can be explained. The In-Progress Evaluation asks for the list of who or what being impacted through the project and a discussion of why. It also includes space for evidence and examples. The final question in the In-Progress Evaluation asks users to compare their answers to their intentions in the Starting Evaluation. As well as asking for a list of who or what is impacted through the project, the Post-Project Evaluation asks who or what is missing from this list in comparison to the Starting Evaluation and who or what is on this list that the user did not intend to impact. These last questions were added in response to focus group Series 3 comments (see section 6.2.3.3) and Case Study 3. Participants discussed how who or what impacts are missing from the project are just as important to reflect on as those that are. These questions also help compare intended and actual impacts, which participants repeatedly cited as an important feature of evaluations.

Some of the evaluation tools in Chapter 5 look at intended and actual outcomes, such as Bell and Blue 2021 and the Heritage Lottery Fund. Others, such as Guilfoyle and Hogg 2015 and Ripanti 2020, do not and instead evaluate other aspects of the project. Focus group participants particularly liked how this section does not just focus on the heritage itself as often projects impact much more than just an archaeological site. Listing the potentially wide-ranging categories (see Chapter 2) that may be impacted helps users think beyond the archaeology. For example, considering if their work impacts the local town's tourism, economy, or the community's pride in heritage. Additional space for elaboration helps users write if these impacts are positive, negative, or surprising.

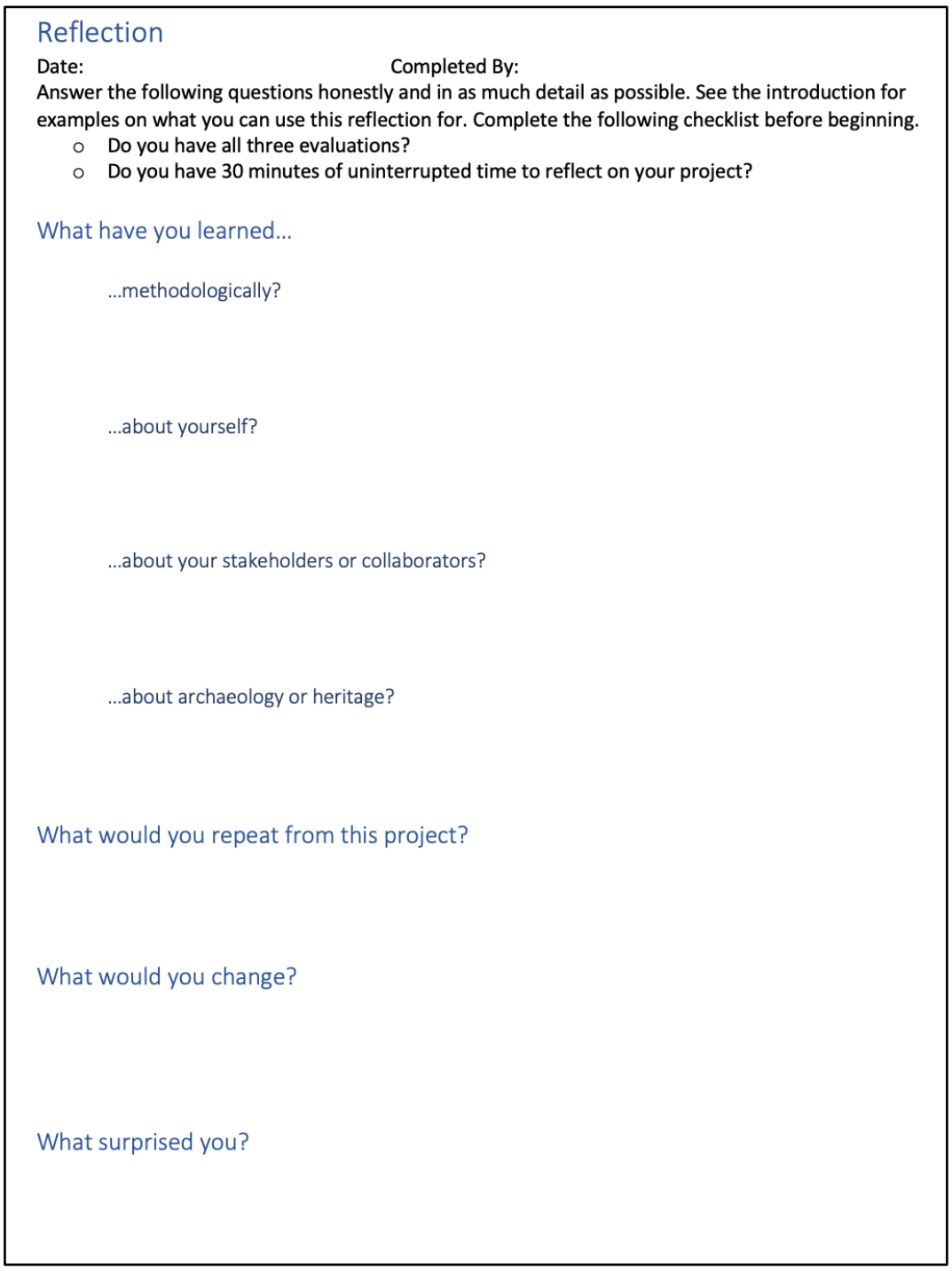
The final section of each evaluation is the Legacy section. In the Starting Evaluation, the Legacy section asks whether the project intends for the impacts to endure beyond the project and any evidence that will be gathered to demonstrate this. These two questions are repeated in slightly different ways in the In-Progress and Post-Project Evaluations. This section prompts users to consider the longevity of their impacts, intended or unintended. The Legacy section of the Post-Project Evaluation is reproduced in Figure 31. This moves beyond the 'Longevity' section in the Bell and Blue (2021) framework because it offers an open-ended response rather than a choice of three pre-determined answers. Repeating the Legacy section through each of the mini evaluations also enables users to think about how their responses may change and to begin gathering evidence, if appropriate, to demonstrate the legacy of their project. Although the Post-Project Evaluation is intended to be completed immediately after a project and the legacy of the impacts may be hypothetical, it is still an important topic for users to reflect on. Focus group participants remained cautiously interested in how the legacy of projects could be evaluated, but unsure how to evaluate or measure the legacy of impacts, particularly when they are often intangible. This section strives to begin this conversation.

Figure 31: The Legacy section of the Post-Project Evaluation. This is the same for both types of evaluation tools.



The final part of both evaluation tools is the Reflection. The Reflection was created in response to feedback from Case Study 1, which Case Studies 3 and 5 agreed would be a good addition. The Reflection provides further space to elaborate on answers provided all three evaluations. Similar to each evaluation, it begins with a short checklist to help users gather things they may need to complete it carefully. The questions in the Reflection explicitly ask what users have learned methodologically, about themselves, about stakeholders and collaborators, and about archaeology or heritage. The Reflection also asks users what they would repeat, what would they change, and what surprised them. Throughout the focus groups and case studies participants described how evaluations are useful tools for learning, causing positive change, and in sharing project outputs. The Reflection helps tease out exactly what these may be. Users may find the contents of their completed Reflection useful for writing up the project results in reports for stakeholders, universities, or funders, academic articles, and for future funding proposals. The reflection is reproduced in Figure 32.

Figure 32: The Reflection section at the end of both evaluation tools.



Reflection

Date: Completed By:

Answer the following questions honestly and in as much detail as possible. See the introduction for examples on what you can use this reflection for. Complete the following checklist before beginning.

- Do you have all three evaluations?
- Do you have 30 minutes of uninterrupted time to reflect on your project?

What have you learned...

...methodologically?

...about yourself?

...about your stakeholders or collaborators?

...about archaeology or heritage?

What would you repeat from this project?

What would you change?

What surprised you?

The two final evaluation tools presented are grounded in findings from the literature review, focus groups and case studies. They offer methods to help users pause, think about the relationships involved in their project, the impacts their work has on people, places, and heritages, and the legacy of these impacts. These evaluation tools will not be the answers to every need for evaluation. As Case Study 4 in section 7.4 showed, there are some limitations to their functionality. However, they provide tailorable tool users can change to fit their project. These evaluations were tested by practitioners. As such they may be best suited for practitioners to use. However, communities or other stakeholders may find these evaluation

tools suitable or adaptable to their needs as well. This presents an area for further work and future testing. Funders may benefit as well from having grantees return these evaluations at the end of their projects. The evaluations would help funders understand the relationships involved, impacts intended and made, and the longevity of these outcomes. Funders can reflect on their grant programming and support offered. In turn, this may enable funders to adjust their programming accordingly to deliver more strongly on their core principles.

In addition to providing a mechanism to facilitate evaluation, the evaluation tools and participant contributions throughout Chapters 6 and 7 speak to how users can design, conduct, and evaluate their projects with responsibility towards stakeholders involved. The format and content of the tools encourage users to reflect on key project elements and the values of the project itself. The values ascribed to a project from the start directly influence its potential impacts on the people, places, and heritages involved. As such, the starting point of research matters. This speaks to fundamental themes mentioned throughout this thesis and discussed in-depth in the next chapter.

Chapter 8 Emerging Themes and Practice Shaping Guidance

Chapters 2, 4, and 5 offer insight into the current practice of community archaeology and its evaluation. Chapters 6 and 7 build on this knowledge to produce, test, and revise the evaluation tools presented in section 7.7. The literature and original data presented in this thesis not only offers a contribution to evaluation but offers insight into the practice and evaluation of community archaeology more broadly. Chapter 2 repeatedly highlights the importance of power, trust, and respect in community archaeology. Thematically analysing the focus group conversations outlined in Chapter 6 uncovers these themes further and reveals three sub-themes: language, relationships, and success and failure (discussed in section 8.1). Chapter 5 presents evaluation examples within and outside of archaeology. These combined with the focus group findings and case studies results inform broad evaluation guidance that can be applied to any community archaeology project (see section 8.2) using the evaluation tools in section 7.7 or not. Frustrations articulated in focus groups about evaluation and gaps evident in the literature reviews indicate areas for improvement within archaeology itself. Section 8.3 outlines five changes in practice that would improve community archaeology and its evaluation, advancing the discipline further.

8.1 Themes

Chapters 2 and 4 discuss the role of power, trust, and respect within the practice of community archaeology and its history. These themes form core principles of community archaeology. Repeatedly, these themes come up in evaluation: within literature, focus group discussions, and case studies. Thematically analysing the focus group discussions and reflecting on this research wholistically reveal insights into power, trust, and respect and how they factor into the evaluation of community archaeology. This work further reveals how power, trust, and respect extend into three sub-themes – language, relationships, and success and failure – in direct and indirect ways. The following section discusses each theme, their importance in the evaluation of community archaeology, and how they relate to one another.

8.1.1 Power

The role of power, soft or hard, within archaeology and community archaeology has been well documented (e.g. Wolf 2001; Atalay 2012; Luke and Kersel 2012; Moualla and McPherson 2019;

Jones and Pickens 2020) as introduced in the introduction. Chapter 2 showed the role power plays in community archaeology and the kind of community archaeology conducted (section 2.1.3). Collaborative continuums (section 2.3) and the Spectrum of Collaboration used in this thesis describe this influence and how it impacts the kind of community engagement conducted. Chapter 4 unpicks how and why community archaeology evolved with particular emphasis on shifting power dynamics between archaeologists and communities. The example of the USA in section 4.6 showcases the central role power plays in why community archaeology is conducted, and the affects power-sharing can have.

Sustainable, impactful community archaeology work that benefits local communities "first and foremost necessitates a ground-up understanding of and involvement with local power relations and networks, rather than simply a good, top-down management plan. What is required is a deeper, more prolonged involvement of specialists, institutions, and academics with local communities" (Kyriakidis and Anagnostopoulos 2017, 336). Throughout the focus groups participants emphasized the importance of understanding the community and the cultural context in which they operate, including power dynamics present, when conducting a project *and* its evaluation. The evaluation examples in Chapter 5 discuss power sharing between archaeologists and community members as a part of the evaluation, particularly in sections 5.4.7 and 5.4.8. Focus group discussions in Chapter 6 provide further insight into power and evaluations, particularly with the discussion's emphasis on the importance of answering two questions when crafting an evaluation: Who is it for? Why is it being conducted? Although originally discussed in the context of evaluation, these questions need to also be asked of the project itself. Answering these questions will help develop a bespoke, relevant, and impactful project and evaluation. It will also help probe the power dynamics present in the project and evaluation. For example, an evaluation conducted for a funder to demonstrate the project's use of funds will be different than an evaluation conducted with and for community members to showcase a project's impacts. Literature well documents power as an important feature in community archaeology. As such it must play a significant role in evaluations.

Focus group participants discussed power by name, as well as related terms such as authority, control, and empowerment. These terms are important to recognize as it speaks to the different kinds of power and ways it can be exerted, or inspired, as outlined in the introduction. The latter is an important addition as alongside an awareness of how power can be overtly and subtly exerted in archaeology, community archaeology has the potential to *empower*, which should not be underestimated (Chirikure et al. 2010, 40) as discussed in section 2.4. Conversations of power using these terms emphasized three important points in relation to evaluation that may seem like common sense but can be easily overlooked. Firstly, who is involved in the evaluations directly shapes its composition. Involving more voices, depending on who is

involved in the project, will produce a more impactful evaluation. Secondly, power impacts all relationships and social contexts of a community archaeology project. Each social context (i.e. the funding system awarding finances to practitioners, the community itself, academic archaeology, governmental organizations) features their own power dynamics. Overlapping these through community archaeology alters the social structures, impacting the project and its evaluation. Self-reflexivity is required to understand these and craft a truthful evaluation. Finally, power and control ultimately factor into who writes the evaluation and determines what is included or excluded. The following paragraphs outline these findings.

Participants discussed how who is involved in the evaluations, in the data collection, analysis, and writing up, shapes the results and may perpetuate the existing power structures in place through the entire project: “It’s always important to take into consideration all of these power relations…to make an evaluation” (P4). Evaluations can often feel like the job of the project leaders alone. However, participants discussed how evaluations are stronger when the responsibility, control, and power is shared. In collaborative and inclusive projects, communities need to be involved from the “very beginning so they can tell you what are their needs and expectations” (P10). However, “it is unrealistic, I think, to ask all the people involved to be responsible for the evaluation framework. They should be involved as a team I think of professionals taking the lead on the evaluation, but at the same time involving all the stakeholders that needs to be involved” (P10). The level of involvement and power sharing over the evaluation depends on the context of the project. The multi-vocality of community archaeology (McDavid 2014b, 5090) needs to extend into the evaluation. “The evaluations that are written by the project manager are often read like a story of what’s happened and has a lot of flowery language in there and isn’t factual is in a very specific voice of that project manager and so we do try and get them to bring other voices in and then get your partners involved in the evaluation, because sometimes it would just be one person at a desk writing the whole thing” (F6). Participants discussed ways to bring in community members into the evaluation to “make assessment part of the engagement, and that goes right into giving the communities that you’re working with the authority and the empowerment to evaluate these programs themselves or these programs doing what they want them to do” (P8). Including the evaluation as part of the engagement or collaboration continues to share power and authority with those involved (see section 6.2.1.6). Similar to how processing, analysing, and interpreting data in exclusion from local communities and scholars perpetuates the colonial legacies of power (Douglass et al. 2019, 310) it does in evaluation. The values ascribed to the project, such as power sharing, need to extend into the evaluation as well. Evaluation and project activities need not be separate entities divided by power but work together. Both the project and its evaluation would benefit.

As the concept of power and its impacts on relationships is pervasive throughout social life, (Samanani 2021, 288), it extends into the relationships between each stakeholder involved and in turn affects the evaluation. Practitioners discussed needing to be aware of community dynamics and power structures to understand how this may affect both the project and its evaluations. For example, a funder discussed how "it's difficult to know if you're really reaching across the board because there are gatekeepers and there are…certain people get more involved or stand up or have more power in the community" (F3). Additionally, participants discussed how when members of a particular social status entered the room, "everybody stops talking and then all of a sudden you get one perspective…so that ability to cast as wide of a net and get as much diversity within the evaluation I think is important because the people who are maybe doing the fishing are not the same people who are eating the fish and distributing the fish. So you want to try to get as much as you can" (P1). Participant 13 further elaborated this: "In public meetings there will be people of different social status…and they'll be people that will speak up and other people who will be in that room that are not going to speak up because it's not appropriate. So who is you know, who is returning the evaluation and who is not? And which community is really being engaged to help you evaluate in a way that works for them, whether it's Indigenous communities or Native American tribal nations and who is not? And so it doesn't do a lot for us to talk amongst ourselves who in our staff, you know, there are not many, if any, who are from Native American tribal nations. We can evaluate our efforts to engage tribal nations all we want. That doesn't really matter because there's no one from a tribal nation in the room" (P13). Understanding the social context where one is working helps both to reach the widest audiences for the project itself *and* the evaluation. Incorporating more voices into the evaluation and continuing power sharing throughout the project enables everyone to have their voices heard and understand all sides most thoroughly. This produces stronger evaluations, and projects.

Additionally, archaeologists need to be self-reflexive and consider how their presence in the community alters the power structures present, both of them personally as well as the reputation of archaeologists and people from their home country that may precede them. As Practitioner 15 contributed, "the fact that we're coming from a position or these external white European academics, generally speaking, turning up and asking questions creates all of these power dynamics. And it really does come down to really establishing personal individual relationships with people, trying to tease out opinion on a one-to-one or to group basis, and then trying to really represent that in the outputs". Inserting archaeologists into communities, particularly where stereotypes or generational experiences with archaeologists or anthropologists, affects the power dynamics present (i.e. as discussed in Deloria 1988).

Relationships between primary stakeholders and how power, trust, and respect factor in are further discussed in section 8.1.5.

Within evaluations, power manifests through the control those conducting the evaluation exert over what is included or not and whether the evaluation is shared and how. As Practitioner 15 stated, "no matter how co-creative you want to be, at the end of the day, it's you who's got control of the keyboard and is typing down the words and the responses and how that actually becomes the thing that you can present to funders as evidence". Practitioners described challenges with admitting failure and things that did not go according to plan as will be discussed in section 8.1.6. This apprehensiveness to share the full picture in turn affects what the funder receives and the lessons they can learn, or not learn, from the evaluations. Further compounding this, practitioners exert control when choosing whether the evaluation is shared further. Despite scholarship widely discussing the benefits of sharing evaluations, particularly citing the opportunity to learn (see section 5.2.3), practitioners described fears of what would happen when they let go of control over the evaluation through making it publicly accessible as described in section 6.2.2.5. Alongside these fears, participants also discussed unintended consequences of sharing evaluations, such as the assumption they are "always going to influence policy makers in a positive way" (F4). Evaluations may influence policy or other decisions in unexpected ways that may or may not be positive from the archaeologists' perspective. However, exerting control and not sharing evaluations determines who can benefit from the knowledge gained and who does not. This discussion of power and control in sharing evaluations are similar to arguments about how project results themselves are shared, or not (i.e. in scholarly journals, publicly accessible formats, blogs, social media). Each of these choices include or exclude people from learning.

In some projects, community members share knowledge, experiences, family stories, and important places with archaeologists. This personal, intimate knowledge holds significant meaning as people are "sharing parts of their lives with you" (Coen, Meredith and Condie 2017, 219). Archaeologists have a responsibility to appropriately protect this knowledge and use it in accordance with their ethical agreements with the community and their own academic institutions. Additionally, archaeologists have a further responsibility to share the knowledge they in turn produce from the project back to the communities. This is an often omitted step of the research process. Communities are not only holders and producers of heritage, but consumers (Chirikure et al. 2010, 39). Fundamentally, community archaeology, particularly public archaeology, is meant to share scholarship with communities and produce knowledge together (McDavid 2014a, 1600). However, far too often archaeologists glean information from communities and neglect to share their findings back in an appropriate format. The ideal of sharing findings with communities is "always short-circuited because academics mainly write

for themselves in sometimes very difficult language. This tends to alienate local communities from the results of the research thereby creating a chasm between researchers and those host communities in terms of knowledge. Because of this, the promise of ploughing back research results remain largely unfulfilled" (Chirikure et al. 2010, 39). Communities often want to hear the project findings as will be discussed in section 8.1.5. Evaluations need to become a part of the conversation surrounding sharing project findings appropriately. Practitioners need to share findings and evaluation in ways to enable learning for all. All three primary stakeholders involved – funders, practitioners, and community members – have advocated for this in the focus groups.

Power forms a fundamental pillar of community archaeology and is frequently discussed as such. The role of power in evaluations must be equally considered, particularly in relation to who conducts the evaluation, whose voices are included, and how the evaluation is shared. Power factors into the two other primary themes – trust and respect – as well as the sub themes of language, relationships, and success and failure.

8.1.2 Trust

Letting go of and sharing power requires trust in who is receiving the power. Trust, as discussed in the introduction, requires risk as it can only be established after it occurs; it must be proven rather than assumed to exist (Ingold 2000, 70; Corsin Jimenez 2011, 193). All relationships require trust. The relationships in community archaeology, such as those between funders, practitioners, and community members, are no different (see section 2.2). Trust within these relationships and community archaeology extends into its evaluation as well. As discussed in section 5.7, trust forms one of the UK Evaluation Society's principles of sound evaluation practice (Simons and Parry-Crooke 2013, 3). Trust and honesty go hand in hand. As such, throughout the literature and focus groups, trust and honesty were discussed together. In focus group discussions, participants described how trust and honesty help produce strong relationships with good outcomes. They also described instances where relationships and projects would benefit from more honesty and trust.

Successful community archaeology projects require building trust between stakeholders to foster closer collaborations and conduct research together (Hall, Gaved and Sargent 2021, 2). Participation and collaboration foster relationships between stakeholders that can be deepened with time, leading to trust, honesty, and mutual respect (Colwell-Chanthaphonh and Ferguson 2008, 13). Trust requires time and effort to cultivate. This is particularly the case in building trust between practitioners and community members. For example, during the focus groups, a funder described needing to shorten the duration funding was given to projects due to global circumstances. As a result, "projects are telling us, oh, there's no way that we can build

trust in a community in six months, that we can't do" (F6). The funder took onboard this information and used it to develop guidance for the future and improve programming. Trust works three ways in this example. The funder needs to trust the practitioner to honestly communicate. The practitioner needs to gain trust from the community. The practitioner also needs to trust their communication with the funder will be onboarded and used for good. Participants in community archaeology projects often attribute a project's success to the trust shared between those involved (Hodder 2011, 25).

Trust also factors into the relationship between practitioners and communities in data collection and management. Practitioners must trust communities to provide honest data. Communities in turn must trust practitioners to be honest and forthright about what the data will be used for, and trust practitioners will use it as described. The community member focus group discussed how they also needed to trust the integrity of their practitioners' work, motivations for engaging with the community, and long-term plans for data and artifact care. This is further discussed in the relationships section in 8.1.5. Trust impacted their informal individual and group evaluation of whether or not to participate in a project and, if asked, repeat participation with the same practitioners again (see section 6.2.1.5).

The community member focus group discussed another way trust between practitioners and themselves works. Community members described when working with a practitioner for the first time, the community members needed to earn the practitioner's trust before being given particular jobs: "I'll move barrows of earth, I'll move rocks, I'll do that kind of stuff. You know, and as they watch you for a couple of days and they trust you a little bit" (C3) and will be moved on to other tasks as well. Trust is also required between the practitioners and the community members in regard to the evaluation. Once practitioners have done the work to earn a community's trust throughout the project, they must keep it through honouring the community's wishes in publishing. Practitioners need to be mindful of honestly publishing their work whilst ensuring there are no negative affects to communities. This requires collaborative approaches to authoring, publishing, and reporting findings and challenges (Kiddey 2020, 33).

An article in the Jewish Educational Leadership Journal discusses the relationships between funders and non-profit organizations seeking to do good in communities. Although the purpose of the funders and the organizations involved differs from many archaeological projects, comments on the relationships between funders and funded hold true: "The power dynamic between funders and agencies can create an atmosphere that makes vulnerability on the part of the organization difficult, even perilous. For this reason, the burden lies with the funder to diffuse this problematic dynamic, creating trust and making vulnerability possible" (Matsa 2019, 40). Participants in the focus group series provided several examples of where this proved true.

For example, funders must trust that practitioners will provide honest evaluations about their projects and all communications. However, this is not always the case in current practice. When funders request an evaluation, they sometimes receive evaluations that are not honest (see section 6.2.1.8): “they want to tell us that everything they’ve done has been amazing and not really being honest about what they’ve learned” (F6). These evaluations are less helpful than they could be if they honestly discussed a project. This requires practitioners to trust that if they provide funders with honest evaluations with admissions of challenges and failures, then this will not impact their future funding applications (within reason) or reflect poorly on community members involved. In some funder-grantee relationships, this is currently difficult. When writing a report for a large grant “it’s almost impossible to talk about the negatives because, for example, in a lot of the academic ones, you are being evaluated and you will get a score on the excellency of your [work]. So how can you possibly be honest? You can try. It’s a catch 22. So there almost needs to be like a double system. Maybe there needs to be the process that you give to your grant funders, and then there needs to be something else where, you know, projects in a safe environment that isn’t going to affect their score from the Arts and Humanities Research Council, which is going to affect your career, you can find another way to share your evaluations” (P11). This is a serious issue within research culture that extends well beyond community archaeology and presents a part of practice that must change. However, there are current exceptions to this within funder-practitioner relationships in community archaeology. One funder described how an honest evaluation discussing challenges and failures would not inhibit a practitioners’ ability to receive funding from their organization again as long as the practitioner showed they tried to mitigate the challenges or failures in an appropriate way.

The funding system, research institutions, and host organisations must enable practitioners to discuss project challenges and failures in a way which will not negatively affect their career and enable all parties to learn and adapt accordingly. Of course, there are situations where unethical practices or other poor practices may have taken place which then should have negative consequences; however, for projects where plans do not work out or where practitioners choose to adapt and overcome, sharing failures or challenges must be seen as a positive thing. For trust to be built between practitioners and funders, honesty and trust in regard to evaluations and their consequences must be established both ways. More open, honest communication will help foster this trust. In turn, “with trust, candour, and depth of relationships, we can build the kind of strong relationships between nonprofits and funders that enable the powerful impact we all seek to achieve” (Matsa 2019, 41).

8.1.3 Respect

The third and final main theme of community archaeology and evaluations is respect. As discussed in the introduction, social theories show how receiving respect fosters a sense of belonging and signals you as a person are equal (De Cremer and Mudler, 2007, 440). Fundamentally, community archaeology and evaluation require respect for all people involved. This means respecting their knowledge forms, ideas, perspectives, and ways of life; both for people alive today and for ancestors who came before. Strong relationships and understanding of present and past peoples help practitioners cultivate respect for archaeological materials and treat them with dignity (Scarre and Scarre 2006, 8). Chapter 2 discusses how community archaeology depends on respect to operate. Chapter 4, particularly section 4.4, shows why this is required and how respect factors into the driving forces behind community archaeology. In successful, impactful community archaeology projects respect works together with power and trust. This must also be the case with evaluations. Equity and diversity are two of the UK Evaluation Society's principles of sound evaluation (see section 5.7). Descriptions of these two principles discuss respecting the perspectives of all participants and stakeholders (Simons and Parry-Crooke 2013, 3). Focus group participants specifically tied respect to evaluating community archaeology. They described this using the term itself and words like 'accept' or 'acceptance'.

Acknowledging and incorporating different knowledge forms and opinions requires respect. A fundamental part of community archaeology "is accepting the ethical responsibility of presenting findings to the public in a way that respects and values nonprofessional interpretations alongside professional ones" (LaBianca, Ronza and Harris 2020, 660). This requires respecting community-held knowledge as well as academic sources (see Chapter 2) from and between all stakeholders involved. Respect for knowledge plays a role in how the skillsets and expertise of practitioners and community members are viewed.

Community members participants highlighted the importance of respect in their relationships with practitioners. They discussed needing to respect the practitioner's knowledge and skill as an expert and the importance of being diplomatic as a community participant. They understood the value of archaeologists as professionals and the need to balance this with their own skills: "In my normal day job, I wouldn't like somebody turning up at the door and saying, actually I'm an expert, can I help you? You know, you've got to be, you try to be extremely diplomatic" (C3). Common discussions in academic literature describe archaeologists needing to respect the skillsets and knowledge of community members, which has been previously widely ignored (Mickel 2021 provides a discussion of this). However, these ideas align with gripes or concerns archaeologists anecdotally share in less formal settings about community involvement. These

concerns include feeling like community members are taking their jobs or lack respect of the professional skills acquired and required as archaeologists. The community focus group were aware of these issues and discussed them at length unprompted. One participant described a discussion with a professional archaeologist and how they were "quite shocked because [the archaeologist's] attitude was actually that community volunteers were actually taking jobs and funding away from professional archaeologists…and you know, this is actually not true. It actually works the other way around that by some of the activities that we were engaged in was actually creating more work and more jobs for professional archaeologists…and so I appreciate their views you know, as somebody in my profession we always had to guard against the powers that be trying to make cutbacks by employing people to do our jobs who weren't properly qualified or certified and so you know, I understood their approach and we had to tread warily and be very diplomatic and very sort of like [say] no no, we are not professional" and qualify their role in the project. The community members' comments highlight the delicate balance practitioners and communities need to forge when working together to demonstrate respect for each other's skillsets and knowledge. These are the ideas and experiences of only one community. Many more perspectives exist, and this balance is different in each project, both ideally and in actuality.

Respect for knowledge and expertise also exists in data and publishing. Chapters 5 and 6 show how the outcomes of community archaeology are not always easily quantified or measured. Anecdotes, impressions, or conversations are crucial for more informal styles of evaluation, which often more comprehensively evaluate a community archaeology project than quantitative data. However, data and statistics are "often what we need to write in our academic articles for them to get accepted by peer review" (P11). Peer reviewers and journals frequently expect quantitative data and do not view more anecdotal data with the same clout. Respect in publishing requires a similar respect for perspectives and ideas as writing up the evaluation itself. The focus groups highlighted how people want to discuss failures, challenges, and successes and hear about their colleagues to learn from each other. However, this cannot be done if people feel their honest perspectives and experiences will not be respected. Honest evaluations require "space where people could kind of write short reports of their conclusions or summaries where it was accepted or the norm to report both positive outcomes and negative outcomes or obstacles" (P3) without fear of negative career repercussions. Creating this space would enable learning in a safe environment.

Community archaeology has only become an accepted and respected archaeological methodology in relatively recent years (see Chapter 4). Today there are still many sceptics as briefly mentioned above. Similarly, there are still sceptics of evaluation. Until evaluation is "made digestible, perhaps for the sceptics, then it is more likely to be accepted" (P12). As

Chapter 2 illustrates, community archaeology has the potential to significantly impact people, places, and heritages involved in positive and negative ways, but few people pause to evaluate their work. Practitioners need to value and respect the people, places, and heritages enough to evaluate their projects to truly understand its affects. Alongside this, practitioners, funders, and community members need to value and respect the process of evaluation enough to fully engage with it. Focus group participants view evaluation in a variety of ways, "some societies respect the evaluation because they know they will take the result of this evaluation, other people think it's just a waste of time" (P18) (see section 6.2.1). What happens to the results of evaluation impacts people's inclination to spend the time, money, and effort on them. For example, a practitioner highlighted how in their country, managers or organizations frequently alter their overall directions of work and do not action on the results of evaluations. As such, "at the end, you waste your time in the evaluation you did because you don't have a chance to continue…and so if this is a pattern, then people start thinking, why am I doing an evaluation? Because I [am not] able to use it. So maybe it's better if I use this money, these resources, on trying to really produce something that can have an impact and not remain there on a desk and nobody will use it" (P10). In these cases, the lack of follow through on the results of evaluation prohibits practitioners from wanting to conduct them again. If evaluations are to be successful and become expected, all involved need to respect the process and its outcomes from the start of the evaluation through to actioning the results.

Literature and this research emphasise the importance of power, trust, and respect in community archaeology and evaluation. The success of each project depends on an awareness of and conscious actions in response to how power, trust, and respect factor in. These three themes interplay and depend on each other. For example, a practitioner cannot share power with a community group without trust in and respect for them. Through this research, three important sub-themes also emerged: language, relationships, and success and failure. Language refers to the language people communicate in and word choice. Relationships, as mentioned in discussing power, trust, and respect, form an essential component of community archaeology. The polarities of success and failure, as well as each gradient between, were heavily discussed in focus groups and form the core stereotypes about evaluation. These themes also depend on and interact with power, trust, and respect. As such, they form sub-themes. The importance of power, trust, and respect feel like common sense. However, history – and present-day life – has shown people often need reminding of the simplest rules of life: be kind and act respectfully towards all.

8.1.4 Language

Throughout this research, language repeatedly featured in focus group and case study discussions. Language refers to both the language people communicate in (i.e. English, Arabic, British Sign Language) and the words they choose to use. Language in the first sense of the word not only encompasses verbal communication, but body language and associated cultural cues. As humans socially construct language, the context in which people live and their individual experiences affects the languages they speak and their interpretation of what the individual words mean (Holmes 2020, 4). Even if people speak the same language (i.e. English), they may use the same words to mean different things. The discussion of what evaluation is and means during focus group Series 1 provides a clear example of this (see section 6.2.1). Alongside the word 'language', participants also used terminology, terms, and vocabulary.

Power and language are closely related; there's the power behind language, where language reveals or reflects power, and the power language has to maintain dominance, unite or divide a nation, and influence (Ng 2017, 5). Each of these modes of power and language can factor into a community archaeology project and its evaluation. The language used throughout a project or in an evaluation relates to power, particularly if the language chosen for the project (i.e. in use on the site, publications) is different to that of the community or other stakeholders. For example, on archaeological sites, language can create barriers between local community members or locally hired workers and academics or project leaders, particularly if they are from another country. These barriers prevent local people working on the project from learning about the finds, artifacts, and knowledge they uncover (Mickel 2021, 87). These barriers can also perpetuate or create power differentials between local communities and the project leaders or other people involved. Some projects are conscious of these barriers and work to ensure all aspects of the project are properly translated into the local languages; however, this is not always the case. Learning local languages and using them to communicate in can help build affinity and trust (Tully 2007, 171). This enhances open communication and enables higher levels of equality (Tully 2007, 176; Moser et al. 2002, 229).

Language also refers to how easily things can be translated across languages. During focus groups, this came up in regard to how easily the evaluation tool could be translated into other languages. The language the project is working in matters, "because in English, compared to French, or Spanish, or Arabic, it's going to change everything, and also the culture" (P11). A practitioner described how their partners in the community speak "English [as] their second language. And so I'm not sure they would, you know, fully understand the majority of [the evaluation tool]. I'd have to make it a lot more simple, but it could probably follow the same plan" of completing the evaluation collaboratively (P2). This is particularly important to consider

with the international focus of many archaeology projects with partnerships between people of different cultures and languages. Some words simply do not translate well between languages and meaning can be easily lost or misconstrued. Language barriers understandably and commonly exist, but their impact on the project and its evaluation need to be noted and mitigated appropriately.

Language also refers to word choice. In addition to the language itself, differences in terminology and word choice can be problematic (Greene et al. 2016, 175). Community archaeologists have long advocated for communicating project findings and ongoings in 'plain language', using vocabulary of the average person (Moser et al. 2002, 230) instead of filling documents with academic jargon (Greene et al. 2016, 175). Word choice can perpetuate hierarchies or help craft an inclusive environment. For example, the importance and significance of word choice extends into what to call places and sites, particularly regarding validating cultures (Adler and Bruning 2007, 175). As discussed in section 2.4.2, the place names archaeologists choose to call sites can unintentionally validate or dispute traditional land claims or political statements. Simply put, "terms and words and names are very important" (P20).

Challenges with terms and word choice also exist regarding cultural differences, such as what an 'archaeological site' means. Practitioner 13 described such a situation: "what I find happens quite a bit is that this issue about sites, you know, just doesn't make sense to a lot of people. So that when you sit down with a group of people, say the Native American tribes in the [place name] and you start talking about 'we're trying to preserve this site', and their response is that the entire [place] Valley is a site…why are we talking about this little discrete entity right here? And you know my response is always like, how are we going to do this? Because they're right, and but at the same time, we're trying to assess the adverse impact of the replacement of seven-year-old waterlines for the bathrooms here to this particular location and to sort of describe that and try to describe that we're operating within the system that has these things called sites which aren't real. And the [community] are kind of like 'why are we dealing with them if they're not real? And so you have to go 'well their managerial things that we've created in order to bound areas'. It's very challenging" (P13). Differences in how heritage places and sites are delineated can cause issues within a project and its evaluation. The practitioner went on to elaborate how when it comes to evaluating this project, "you might say, well that went perfectly, that was a very successful project. I mean we were able to delineate the boundaries of the site, the material on the ground and its different densities. And then we were able to have the least amount of impact on that by doing our job as we know how to do it in relationship with [the law] but it still didn't satisfy the folks who are involved in it who continuously bring up the problem with defining sites in the first place…[In the evaluation] I like the idea of saying, well, who's doing

the evaluating and whose goals are we evaluating?" (P13). Within community archaeology projects and evaluations, clear definitions and understandings of language and terms are important on the micro level of individual words to the macro level of the overarching project goals.

How communities define themselves and how archaeologists define communities can significantly impact a project. As discussed in section 2.1.1, community archaeology can engage with pre-established communities, or the project may create a community. Each has strengths, barriers for engagement, and challenges. How a community defines themselves and how an archaeologist might see or assume groups of people within the same space can differ. A participant described a place they work with a lot of people with second homes. The people with second homes "do not consider themselves to be 'local' community members…they're visitors…if we said, you know we're doing a community project, they would probably be like, oh, we're not really part of the community. We won't come out for that" (P8).

As participants discussed in 6.2.3.2, 'evaluation' means different things and conjures different feelings, ranging from positive, learning based ideas to scathing bureaucratic processes. This makes crafting and implementing evaluations more challenging. Exchanging challenging words for more approachable ones can improve their perception. For example, Practitioner 11 described how "even if people are actually using logic models, but we don't call them that, we have a simple select from our flowchart, or follow our flowchart or whatever it is" (P11). The reputation of evaluations and term 'evaluation' itself works against inspiring, enabling, or asking people to use it: "I used to hate evaluation when I used to work in museums…I avoided as much as I could. And then one day I had a revelation and thought, oh this is really important. But before that revelation that the reason I hated it was there was too much hassle" (P7). A change in reputation and attitude toward evaluations – to view and use them as helpful tools rather than a drag – is required for evaluations to become more widespread.

Within the evaluation itself, word choice and terminology continue to be important. Funders and practitioners, as well as practitioners and communities, can often be using the same terms, but define them and therefore use them in entirely different ways. Defining terms, such as impact, outcomes, outputs, and findings, is important for working relationships within a project itself as well as sharing it beyond. Funders particularly highlighted this in relation to the practitioners they work with: "We'll ask a question and it's apparent that people really struggle to answer the question. So you know some of them where you've asked what the impact of their activities will be, and they just start listing the outputs and it is really quite difficult to sort of get on the same page with the language" (F6). If the evaluation questions or results are to be translated into another language, the importance of word choice and what can be easily – and accurately –

translated is compounded: “Words have meaning, and so it’s important to kind of label these things correctly” (P8). However, “we can get very sort of specific about what we would do with our English language approach, but that we need to think about the broader scope” (F3) and ability to translate or communicate in other ways.

Language and terms may feel “on the surface nit-picky, but actually [it’s] very very crucial” (P18) part of this work and its evaluation. The language(s) chosen to communicate in, and the specific words chosen can affect how the material is received. Funders, practitioners, and community members need to be careful and conscious of the choices made and their role in power, trust, and respect.

8.1.5 Relationships

Throughout this thesis, the need for strong relationships between all stakeholders involved in community archaeology has been discussed extensively. Theories of power, trust, and respect state the importance of these concepts to establishing strong social relationships. Chapters 2 and 4 showcase the value of relationships to community archaeology while Chapter 5 demonstrates their significance in evaluations, particularly sections 5.2.3 and 5.5.5. While forging and maintaining relationships directly relates to acknowledging power, establishing trust, and earning respect, it also requires clear communication. Assumptions and expectations are always made in research, but not always identified and discussed. As discussed above in the language section (8.1.4), assumptions could be made in the goal of the evaluation tool, what ‘outputs’ mean, or how relationships are supposed to function (or not). Neglecting to discuss assumptions and expectations allows for miscommunications and stakeholders to completely miss each other’s points.

Assumptions and expectations must be discussed for relationships, evaluations, and the project overall. Self-imposed (knowingly or unknowingly) barriers between people and groups affect relationships and therefore evaluations. The relationships between funders and practitioners discussed in the focus groups highlight this. In the first series, I asked if there were any questions funders wanted to ask practitioners and vis versus. The questions raised then and during the remaining focus groups show communication needs to be improved between funders and practitioners. Some have excellent relationships, others need work. Questions asked include:

- What does the funder do with evaluations?
- Do funders review the impact of the projects they financed?
- How do they determine what is fundable? What would make a good project?
- How hard or easy is it to collect evidence? How can funders make it easier?

- What kind of training do practitioners need to conduct evaluations?

Enabling more honest communication between funders and practitioners would answer these, and many more, questions and air assumptions and expectations. In turn, this would strengthen relationships and enable more successful projects and evaluations. These relationships are not unlike romantic relationships or friendships; boundaries, trust, respect, and honest communications are incredibly important. Funder participants described valuing honest communication from their practitioners throughout the duration of their projects. If something is not going well, they described wanting to know as it happens, rather than waiting to hear about it at the end. This is particularly the case if things need to change: "if they're not going to achieve something…the policy is you let us know as soon as possible, not just at the end. So we're a bit flexible and we'll shift the focus, and we might tweak objectives as we go along. So there shouldn't be a big surprise at the end" (F6).

The relationships between community and practitioners can alter the experience of the community members and their willingness to engage further with a project or similar projects in the future. The community member focus group described how a project could be "brilliant [but] the people weren't engaging" (C3). This affects their willingness to participate further in the project or with the same practitioners in the future. Community members discussed practitioners "being unfriendly is the one thing that" (C3) significantly impacts their interest and desires to continue or repeat participation. All community member participants agreed with one participant who stated: "the actual process of archaeology is what I love. I absolutely love that. So to me, in a way, it doesn't matter a huge amount that you don't finds some amazing treasure or whatever, but that group of people who organize these, it's an ongoing project are very, very friendly, very engaging. [They] thank you the people involved, and the project wouldn't happen if local people weren't involved as they need the manpower to do it" (C3). Simple human pleasantries of acknowledging and thanking people for their help and being kind go a long way in community archaeology.

The community group further elaborated on their points about the importance of human connection through discussing how many archaeologists' birthdays they know after years working with them. They feel it is important to remember their birthdays and bring cake because "well it's nice, isn't it? Yeah, it's a bit human kind of connection" (C2). This participant connected the task of bringing cake and celebrating birthdays to evaluations: "I think say like with evaluation…I think it seems quite a kind of an ugh official admin kind of thing. But it's actually human connections, isn't it?" (C2). The benefits of community archaeology often include intangible, unmeasurable affects, such as increased community unity, sense of belonging, and stronger identity (see Chapter 2). Fundamentally, these are all about human

connection. Evaluations may feel like a bureaucratic administrative process, but they are important to identify if harm occurs and where unintended consequences damage heritage, communities, or places. In turn, they enable learning from mistakes and successes. Fundamentally, evaluations help ensure human connections with the past, present, and future are honoured and maintained.

Another community member chimed in with this "opportunity to connect with" archaeologists is important and special "because in the past we didn't get the opportunity to do that. And those of us are old enough to remember digs that used to happen with the barrier tape around with 'No Access'" (C3). The community group recognizes the efforts towards including them in the archaeological process, as such they are keen to keep building strong relationships and doing their part to ensure they can continue to participate, whether means supplying the cake or moving barrows of earth. It helps create a "community feeling about all of it" (C1). However, the community members recognize when practitioners are not genuinely engaging with them: "Sometimes as well, you just get a wee impression that as a part of their funding application, they have got to say that they have to have community engagement and that they are just ticking a box by communicating with us and that's giving us information and whatever, but not really, really all that interested in engaging with us because they've got their research question that they wanted to find out. And community involvement is just kind of on the periphery of that" (C3). In everyday life, people recognize when friends, colleagues, or partners genuinely value relationships and invest time and effort accordingly, and when they do not. The relationships in community archaeology are no different. Genuine involvement with meaningful relationships matter. Community engagement must be carefully and consciously done to avoid tokenism.

As Ellenberger and Richardson (2018) stated, community archaeology "does not being at the trowel's edge and finish once the last archival box has been packed" (Ellenberger and Richardson 2018, 79). The people, relationships forged, impacts felt, and heritage itself endures. All involved need to remember this when conducting community archaeology and evaluations. The community members accentuated this point, expressing their wish to hear about the project and its results after their engagement finishes. They know "what's done on that three-week jolly on the [place] is not the end of the story. And you know, it would be nice to have, you know, if there are publications, at least sent a reference to them if not a copy of the publication, a digital publication" (C4). The legacy and longevity of all impacts of community archaeology need to be remembered, whether that is the relationships forged or the knowledge gained.

Unintended barriers and miscommunications can result from muddled communications, assumptions, and expectations. Open communication, clearly setting out assumptions, and

determining expectations for all stakeholders involved improves relationships, projects, and evaluations. Evaluations and projects need open communication between funders, practitioners, and community members. This enables discussion and an "ongoing process of allowing project goals and ideas and agendas to change and also being aware of the resources that because a lot of times us as archaeologists, we're the ones who can have specific types of resources. And so just having these types of evaluations can help keep that communication kind of open to make next plans or future goals" (P3).

8.1.6 Success and Failure

Success and failure play an important role in evaluation. Project outcomes and components are hardly ever outright successes or outright failures. Instead, more commonly they exist somewhere in-between. FailSpace introduced additional terms for describing success and failure that encourage a more nuanced discussion (see section 5.5.2). Using these terms – or similar ones – would enable more truthful conversations about a project and its outcomes.

Focus group participants advocated for more honest, thorough evaluations that report successes, challenges, and failures. Currently, many evaluations only report on successes. Publicly acknowledging failure is discouraged in academia due to a fear of not getting funding again and making the researchers themselves appear not good at their jobs (Kiddey 2020, 32). However, only reporting successes limits opportunities for learning: "I can only be over the moon if people said things that didn't work, because I think that's the way that you really learn about how to do things better. I mean, that's the honest view that the funder really needs…I prefer the honesty because then that helps me re-evaluate how to do things better and make projects more effective" (F3).

Regarding success and setting a project up for success, a community member emphasized "projects in the first place need to be relevant though because otherwise people are not going to engage. So you're setting up for failure from the start" (C1). They continued that they are get many requests for collaboration or participation, as they know it is part of many funding applications, "but if it's not relevant really or of interest and it's not the sort of thing that our group is involved in, interesting though it may be, then trying to, what's the phrase? Flog a dead horse? If you persist with that, you're going to get poor evaluations so, I mean it's only as good as what you start out with at the beginning" (C1). Ensuring the project – and its evaluation – is relevant to stakeholders involved will improve its opportunities for success.

Additionally, a project's success or failure depends on who defines 'success' and 'failure'. This relates directly to who holds the power and whose voices are included. For example, a community, practitioners, and the funder may define success very differently. Who conducts

the evaluation and whose voices are included will therefore tell different stories about the project. Defining what success means for each stakeholder involved, where relevant to a project, would enable more accurate evaluations and potentially stimulate honest conversations between stakeholders involved. Power, trust, and respect directly weave into how success and failure are acknowledged, managed, and learned from.

We – as practitioners, community members, funders, stakeholders, and people – cannot fear failure. Instead, we need to be brave enough to admit our failures to ourselves and those involved and action on them. As Henry Ford stated, "the only real mistake is the one from which we learn nothing". Community archaeology has great potential to be positive, and equal potential to do harm. Failing to register the things that do not go well and mitigate them accordingly leaves us or colleagues to repeat them again, perpetuating potentially harmful effects. Instead, we must evaluate and action on the evaluations. Failure and how it is handled can in fact be a positive outcome:

> *"I think instinctively it feels inevitable that if somebody has done something and it hasn't turned out well, that it would negatively impact, but I think that's why through the evaluation process, it's really important to kind of get under the skin of what happened…what we want to see is that if a project has to change or if something didn't go well, what is the project team done about that? And if they've adapted their plans or if they've done something different but still achieved an outcome, then actually that can be seen as a positive, more than a negative. So I think it's not a simple thing around did something go well or not? I think actually a grantee that has had problems but has learned from it has thought it through and re-configured that project and achieved some success, perhaps different success, that actually could be more of a positive than if they just gone through plain sailing" (F5)*

Admitting, working through, and learning from failure brings many positives, much more so than hiding it. Funders in the focus groups reassured practitioners that "reporting on an evaluation about non-success or you know, or deep failure of critical aspects of a program that does not hinder the chances that grantee might pursue another grant with [funder]" (F7). As F5 articulated above, it can in fact help your case.

Power, trust, and respect are the three main themes of this research. They are woven into the theory and practice of community archaeology and evaluations. The three sub-themes – language, relationships, and success and failure – depend on an awareness of the three main themes and each other. These themes will impact and feature in individual projects and their evaluations differently. An awareness and understanding of these will lead to stronger projects and evaluations.

8.2 Evaluation Guidance

The created evaluation tools presented in section 7.7 will not be the only answer to the enormous question of how to evaluate community archaeology. Instead, it provides one answer. More work can, and should, be done on evaluations as will be discussed in Chapter 9. The literature reviews, focus groups, and case studies conducted as a part of this research illuminated several tips and guidelines for evaluations regardless of the type of community archaeology project and who conducts it. Distilling this information highlights six specific points of guidance for evaluating community archaeology. These six points do not provide methodological suggestions, however, do give prompts to consider when using the presented evaluation tools or designing a different evaluation tool.

1. Who and why?
2. Project design and evaluation go hand in hand
3. Define success
4. Honest, thorough evaluations
5. Self-proof
6. Involve community at an appropriate level for the project

8.2.1 Who and Why?

Before even thinking about evaluation methods, two questions must be answered and thought through: Who is the evaluation for? Why is the evaluation being conducted? Answers to these questions will make the specifics (who, what, when, how) easier to decide and the resulting evaluation more appropriate to the project. These questions may be similar to those discussed in a project design, inquiring about who the project for is and why it is being conducted. However, answers to these questions about the evaluation may have different results. This needs to be identified, thought through, and articulated. Answering these questions also indicates what the finished evaluation can be used for. For example, will the evaluation results feed into publications, additional grant proposals, or changes in methodology? Will the evaluation be used as a conversation starter with communities? Working backwards from thinking about the evaluation results impacts its design. Evaluations designed for personal learning and reflection will be different than those designed for government bodies.

8.2.2 Project Design and Evaluation Go Hand in Hand

Focus groups highlighted the importance of building an evaluation into the project from the beginning. This not only offers an opportunity to evaluate change and demonstrate success, but

also helps plan more effective evaluations. Planning for an evaluation can also help people plan their intended impacts more in depth because it prompts thinking through cause and effect. For example, if a goal of the project is to introduce archaeology to ten school children, project leaders need to consider how to achieve this goal and how success will be indicated. Designing an effective evaluation and successful project must be done simultaneously.

8.2.3 Define Success

Defining what success means, and to whom, needs to be clearly set out before beginning the project. Reflecting on where a project rests on the Spectrum of Collaboration may help indicate who should be involved in defining success. Setting out what success means for the stakeholders involved helps mitigate assumptions and clarify expectations. Alongside this, it helps recognize where "improvement isn't always the goal, sometimes the goal is to do no harm" (P17). When success is defined, reflect on what evidence may be required to demonstrate success. Consider whether a baseline needs to be established to demonstrate success at the end of a project. For example, if 'success' means more people visiting a heritage museum, baseline data of how many people are currently visiting the museum is required to compare results to.

8.2.4 Honest, Thorough Evaluations

The focus groups highlighted the importance and helpfulness of honest, thorough evaluations. As described in section 8.1.6, funder participants felt how failures and challenges are handled and mitigated speaks more about the project and its team than the failure itself. Discussing how challenges were overcome, how methodologies or objectives needed to change, lessons learnt, or anything else provides important context and lessons to funders and anyone else who reads the evaluation. This enables funders and practitioners to action on areas they can improve. Where possible, sharing these failures and challenges would allow others to learn. In order for people to honestly evaluate, the evaluation process and results need to be valued.

8.2.5 Self-Proof

The evaluations need to be 'self-proof', meaning despite a user's best intentions when they get busy, stressed, or time is short it is too easy to cut corners. Evaluations need to be self-sabotage proof. Users need to be not tempted to copy and paste answers, treat it as a tick-box exercise, or quickly fill it out without careful thought. The evaluation needs to enable and encourage users to choose answers carefully and consciously. This depends on two things. Firstly, the evaluation needs to be designed in a way where users want to complete it. The

questions or evaluation tasks need to stimulate users to think through each and thoughtfully answer them. Secondly, this depends on a shift in culture towards evaluations to see their value and benefit, rather than a useless bureaucratic process. Crafting useful evaluations will help facilitate this.

8.2.6 Involve Community at an Appropriate Level for the Project

Chapter 2 showcases the breadth of community archaeology projects. The Spectrum of Collaboration demonstrates the various levels of engagement or collaboration community archaeology projects may use. Evaluations therefore need to incorporate the opinions, ideas, and perspectives of stakeholders dependent upon the level of community involvement. In some situations or contexts it might be inappropriate to ask community members to participate in an evaluation beyond filling out a survey. In others, the community may be the ones driving the evaluation. The evaluation tool presented as a part of this thesis could be used collaboratively. For example, each stakeholder could be given the evaluation tool to fill out independently. All stakeholders could then convene together to discuss each evaluation (Starting, In-Progress, and Post-Project) to discuss. This may not be practical or suitable for all situations. When designing an evaluation, consider whose voices should be included.

8.3 Changes in Practice

The research conducted and presented in this thesis provides insights into the current evaluation practices (Chapter 5) and those desired (Chapter 6). The emerging themes and evaluation guidance discussed previously unpick these ideas further. Throughout this thesis observations from literature reviews, focus groups, and case studies at some points refer explicitly to evaluations; other times the comments relate to the broader practice of community archaeology. The findings, themes, and suggestions made should not be thought about in regard to evaluation exclusively, but community archaeology broadly. Evaluations cannot be mandated until the landscape in which community archaeology is practiced changes (see section 6.2.2). Some of the biggest barriers to evaluation are funders and practitioners themselves. This research has identified five practice-shaping alterations that advance community archaeology further, improve relationships, and enable more people to learn. These not only would improve community archaeology but enable the sound evaluation practice advocated for throughout the literature and focus groups. The following section outlines these changes in practiced as evidenced through this research:

1. Make space for honesty: Discuss positives, challenges, and negative outcomes
2. Build time and finances for thoughtful evaluations

3. Evaluations beyond metrics
4. Improve communication
5. Action on evaluations

8.3.1 Make Space for Honesty: Discuss Positives, Challenges, and Negative Outcomes

As discussed in sections 8.1.6 and 8.2, the positives, challenges, *and* negative outcomes of community archaeology need to be discussed. As Chapter 2 stated, community archaeology has the potential to positively and negatively affect the people, places, and heritages involved. The positives are widely discussed; however, the negatives are less often reported, leaving many effects understudied and underreported. This allows potentially harmful effects to be repeated in the future, intended or unintended. For example, one-day public outreach programs can make participants feel like they are 'professional archaeologists' with authority to excavate or take artifacts, damaging heritage irreparably. These programs are irresponsible and give the rest of community archaeology a bad reputation, particularly amongst fellow practitioners. Funders and practitioners must recognize this potential, acknowledge when it happens, and improve methods, communications, and education to ensure it does not occur again. Community members need to understand the role of advocational and professional archaeology. There is a place and time for experts and a time and place for community work. Without admitting successes and failures, as well as the grey area in between (see section 5.5.2), archaeology limits itself and potentially harms heritages and people. Practitioners need to be brave enough to discuss the things that do not go well and fully evaluate their projects. As researchers, and people, it is their duty not to hide unpleasant outcomes or struggles. They need to be discussed and mitigated accordingly. Failure is not fatal, but a learning point for all.

One of the biggest barriers to this happening is fellow practitioners, funders, or research institutions as discussed in section 6.2.2.5. In discussions around sharing evaluations, many practitioners felt uncomfortable sharing full project evaluations out of fear of negative repercussions to them personally for admitting failure or describing a challenge, such as declined future funding bids or not getting hired for another job. For evaluations to be honest, incorporated fully into project, and shared, the environment needs to change so people feel they can truthfully share how a project went. Of course, there are situations that require consequences for failure; for example, practitioners who embezzle funds and therefore fail to achieve any project activities or goals need consequences. However, will funders know this is occurring if they do not conduct an evaluation? Community archaeology needs to forge a space for honest discussions around positives, challenges, and things that did not go according to plan. This will enable truthful evaluations and learning for all involved.

8.3.2 Build Time and Finances for Thoughtful Evaluations

Funders and practitioners must build evaluations into programming and into funding opportunities. People make time for what is important. Evaluations are important, so collectively funders, practitioners, and community members need to make time for them. Practitioners should not be so busy and focused on what comes next that they cannot conduct an evaluation. Funders need to ensure there are proper finances to enable practitioners to evaluate. Literature in Chapter 5 and focus group findings in section 6.2.1.7 highlight the value and importance of evaluations. Funders and practitioners need to move beyond treating evaluations as tick-box, bureaucratic process and into recognizing their true value. Building time, space, and finances for evaluations will enable thoughtful evaluations. In turn these evaluations will help advance community archaeology whilst providing mechanisms to prevent errors from repeating.

8.3.3 Evaluations Beyond Metrics

Metrics (i.e. quantity of museum visits, website hits, social media likes) are frequently used to demonstrate success in an evaluation. Metrics can provide helpful surface-level insight but often does not go further. The focus groups echoed calls from others to move beyond simple metrics in an evaluation to truly understand impacts on people, places, and heritages. Evaluations can include and do much more than gather metrics or surveys. Funders and practitioners need to be encouraged to think creatively about how to evaluate dependent on the goals and contexts of the project. Creative ideas discussed in the focus groups included using colour, food, maps, drawings, or more to gather perspectives, ideas, and opinions of community members as well as from themselves. Additionally, funding bodies and those receiving evaluations need to look beyond quantitative evidence as indicators of success.

8.3.4 Improve Communication

Community archaeology and its evaluation depends on relationships (see section 8.1.5). These relationships depend on strong communication. Through the focus groups, questions arose from practitioners about what funders wanted to see in evaluation frameworks and from funders on the challenges practitioners faced and how they could better support practitioners. Encouraging strong, open communication between funders, practitioners, and community members may help ensure these questions are answered for individual contexts. Stronger communication between funders and practitioners may help rectify ‘issues’ practitioners face with evaluations, fears of failure and their repercussions, and grey areas around what funders

want. Similarly, clear communication from funders would ensure they receive the evaluations and information they want from practitioners (i.e. discussions of outputs or outcomes).

8.3.5 Action on Evaluations

This thesis has introduced new evaluation tools and evaluation guidance grounded in literature and participant knowledge. However, these contributions to knowledge are only as helpful as what they are in turn used for. Providing new tools to evaluate, highlighting challenges within the discipline, and offering support only helps cause change if they are actioned on. Similarly, when evaluations are done, they need to not sit on a shelf – virtual or physical – but actioned on. Actioning on evaluation findings needs to occur both during a project and at the end. As McKinnon discussed in Case Study 1, the evaluation tool presented enables users to reflect and note change in a project as they happen. Positive adjustments or changes can then be made while they can still have beneficial effects during the project. Additionally, the reflecting at the end of a project, similar to the reflection in the presented evaluation tool (see section 7.7), may help tease out things that can be actioned on. The observations and recommendations recognized then need to be followed through on. Evaluations otherwise risk hampering themselves and becoming bureaucratic processes that drain resources (see section 8.1.3) rather than positive processes that offer points of learning. Actioning on evaluation results is a critical part of this process and must be done.

8.4 Summary

Power, trust, and respect permeate all aspects of community archaeology and evaluations; from the motivations for the methodology evolving in the first place (Chapter 4), through to stakeholders considering evaluation (Chapter 6). They also feature in the sub-themes of language, relationships, and success and failure. Understanding these themes and how they interacted helped build the evaluation tools. The evaluation tools presented in section 7.7 were crafted based on the literature reviews, focus group discussions, and case study tests. Alongside this tangible outcome of this research, focus groups and case studies offered points of reflection on the wider practice of community archaeology and its evaluation. The evaluation guidance presented in section 8.2 may help users effectively evaluate their project; either tailoring the evaluation tool presented in section 7.7 to their own projects or crafting a new one more suitable to their individual context. For evaluations to become more commonplace and successful, there are several changes in practice within community archaeology that needs to occur. We must make space for honesty to discuss positives, challenges, and areas for improvement without the fear of career repercussions. This fear holds the discipline back and

may enable the same mistakes to repeat. Time and finances for evaluations needs to be built into the research process for them to be effective. Evaluations need to move beyond metrics alone to demonstrate success. Additionally, creative evaluation methods need to be valued. Improving communication between all stakeholders involved, but especially between practitioners and funders, will enable evaluations to be stronger. Conducted evaluations must be actionable. Failing to craft actionable outcomes loses any momentum gained through the evaluation process and leaves them to gather dust. Working to adopt, or reflect on, the changes in practice advocated for in section 8.3 will help projects conduct more effective, useful evaluations.

Chapter 9 Conclusion

The evaluation tools created through this research helps answer the three research questions posed. This research set out to investigate how the impacts of community engagement can be evaluated, how to define and measure success, and how evaluations can help funders deliver on core principles. Literature reviews and WOS data analysis showcases the breadth of community archaeology and the current practice of evaluations, providing foundational knowledge for the focus groups with funders, practitioners, and community members. Focus groups gathered participants' perspectives on evaluation and design an evaluation accordingly. The two versions of this tool enable users to choose the one that best suits their project based on the quantity of stakeholders involved. The two evaluation tools consist of three mini-evaluations and a reflection. The three phased approach to evaluation with a reflection at the end enables measuring and reflecting on the progress of a project and whether it achieves 'success' as outlined in the starting evaluation. Importantly, the phased approach enables users to consider what needs to change in the project to ensure success or recognise how goals may need to adjust while there is still time to make changes.

Each evaluation phase consists of three sections: Relationships, Impacts, and Legacy. The Relationships section helps set out who the primary stakeholders are and the level of their involvement in six key areas. Repeating this in each evaluation enables a reflection on how these relationships change or not through the course of the project. The 'Impacts' section of the evaluation tools outlines success before a project begins, provides a check in point at the mid-way of the evaluation, and indicates success upon completion. The wording of the questions encourages considering the effects people, places, heritage, things, or actions on each other in tangible and intangible ways. Including this in the Starting Evaluation determines what the project sets out to do, whilst the In-Progress Evaluation and the Post-Project Evaluation helps determine if success is achieved. The Legacy section encourages thinking about whether the impacts are short-term or long-term and whether any evidence is needed to demonstrate this. The Reflection helps users pause and think earnestly about what they learned. The resulting evaluation provides important information about a project, its success, challenges, and key points of learning.

The created evaluation tool, as Case Study 1 suggested, could be a useful tool for writing academic articles, reports, blogs, and other outputs of the project. The tool can also help in writing funding applications by providing evidence for the need for further work, discussing what worked or what did not, and thereby what methods will be used in the proposed work. If

evaluation users share the completed evaluations back with their funders, further learning can occur. Funders in the focus groups indicated how receiving evaluations helped them justify funds received to their funders. The evaluations can help funders reflect on how the granted projects deliver on core principles – or not – and how the programming might be improved to better deliver or support their missions.

While there are some clear successes of the evaluation tools, there are shortcomings which reflect shortcomings of this research overall. The evaluation tools offer an analysis of the project as a whole, but does not analyse in-depth key components of the research. For example, the Relationships section helps consider the stakeholders involved in the project and their level of collaboration through each phase of this research. This offers an overview of how the relationships work, but not as in-depth as Douglass et al. 2019's evaluation (section 5.5.5). Similarly, the Impacts section encourages a high-level discussion of the impacts of the project, but not an in-depth discussion of measurable outcomes for health and wellbeing. This was a conscious choice resulting from focus groups as it enables the evaluation tools to suit evaluating nearly any community archaeology project overall out of the box rather than a specific type of method or goal. Evaluation users could easily add in components from other evaluation methods (such as the social network analysis in Ripanti 2020) within the impacts section to add more depth to the evaluation. As such, the evaluation tools provide an adaptable framework users can tailor more specifically to suit their needs. The evaluation tools are publicly available – in this thesis and in a separate DOI from the University of Southampton – for anyone to download, tailor to their own projects, and use as they see fit.

While the research included voices of funders and community members, these represented a smaller proportion of participants than practitioners. Due to this and my own positionality as stated in the introduction, the evaluation tools are most suited for practitioner use with less helpful components for communities or funders as it currently functions. This presents a limitation of the evaluation tools, but also the overarching research. Four community members involved with one community group comprise the only community voices in this research. Additional work to gather community voices would improve the dataset presented in Chapter 6 and in turn inform how communities would like to be involved in evaluations (or not). Involving communities who function more on the right side of the Spectrum of Collaboration, with more decision-making power and leadership, would provide helpful points of contrast to the voices presented in this research. These insights would encourage developing evaluation tools more suited for community use. Gathering additional perspectives of funders would encourage a more nuanced discussion of the kinds of evaluations and evidence they would like to receive. This would further join up the lifespan of the evaluation, ensuring each phase of the process is useful to all stakeholders involved. Further diversifying the focus group conversations and

providing them in person would add additional depth to the discussion of evaluations, themes, evaluation guidance, and changes in practice.

When I first began this research, I thought the main contribution would be the evaluation tool produced. While the evaluation tool does contribute to the conversation on evaluations, the additional findings are arguably more significant. Quotes from participants included throughout this thesis offer rich insights into community archaeology, evaluations, and human connection. Their voices alone provide pearls of wisdom. Analysing their ideas with literature and additional research shows the significance of power, trust, and respect in evaluation practice and the importance of emphasizing it. This research also presents the Spectrum and Matrix of Collaboration and additional evaluation guidance as well as advocates for changes in practice. These findings highlight the additional work still needing to be done on the *process* of evaluation within community archaeology.

The current publication record within archaeological and anthropological theory readily discusses the importance of power, trust, and respect in forging and maintaining relationships and societies (Chapter 1). Literature also extensively discusses their importance in collaborative methodologies (see Chapters 2 and 4). Evaluation guidance from outside of archaeology (Chapter 5) mentions the importance of trust and respect in evaluations. However, publications discussing the significance of all three concepts within evaluating community archaeology is lacking. This thesis demonstrates the significance of these concepts to evaluating community archaeology alongside the sub themes of language, relationships, and success and failure (see Chapter 8). These themes forge the heart of collaborative methodologies and therefore must be taken into consideration when evaluating this work.

Chapter 2 highlights the importance of power, trust, and respect in community archaeology, helping to describe the two roots of this methodology. This discussion also used collaboration diagrams to describe the level of engagement of communities in various types of community archaeology. The diagrams inspired the creation of the Spectrum of Collaboration, which visually shows the engagement between archaeologists and communities in various levels of collaboration across six of categories: needs, power, goals, information, involvement, and voice. Focus groups highlighted the success of this diagram in helping to show the various levels of collaboration. Reflecting on evaluation examples in Chapter 5, particularly Guilfoyle and Hogg 2015, and conversations in focus groups inspired using these diagrams in the evaluation tool itself to discuss the relationships involved in the project. Conversations in focus groups and case studies highlighted some of the limitations of the Spectrum of Collaboration, including the unintentional polarisation of archaeologists and communities and lack of incorporating many other stakeholders that may be involved in community archaeology projects. The Matrix of

Collaboration efforts to mitigate these challenges and enables more stakeholders to be included in the discussion. These diagrams are helpful tools for identifying the level of collaboration between involved stakeholders in an evaluation but also for the project overall. While the individual types of community archaeology (i.e. participatory action research, public archaeology, collaborative archaeology) are important, they can be defined differently and create confusion (see Chapter 2). These diagrams help provide clarity while encouraging consideration of the relationships involved in a project, particularly in relation to power.

Collating information from Chapters 5, 6, and 7 informed the creation of evaluation guidance that applies to any community archaeology project:

1. When crafting an evaluation, two questions need to be answered: who is it for? Why is it being conducted? Answers to these questions will help develop relevant, impactful evaluations suitable to a project.
2. The design of a project and its evaluation must go hand in hand. Evaluations need to begin at the start of a project and be crafted into its design for effectiveness.
3. What success means and for whom needs to be set out from the start of a project. This ensures project activities work towards success as well as any required evidence or baseline data to be gathered.
4. Evaluations need to honestly express the realities of the project. Evaluators and stakeholders involved need to respect the project and its outcomes enough to honestly share project results, acknowledging both success and failure. Using the various terms FailSpace introduces may help. Failure can be a positive point.
5. Evaluations must be self-proof. When time gets tight, it is tempting to cut corners. Evaluations need to be crafted in a way to encourage slowing down, respecting the evaluation process, and truthfully evaluating the project.
6. Gathering community perspectives and ideas as well as including them in designing and writing up the evaluation needs to occur at the appropriate level for the project. This will be different for each project. The Spectrum and Matrix of Collaboration may be useful again in helping to determine the level of community involvement in the evaluation.

This research identified five changes in practice that need to occur to enable the use of evaluations. Firstly, we must make space for honest evaluations that include successes, failures, and challenges. Secondly, time and finances must be allocated for thoughtful evaluations within projects. Thirdly, evaluations need to go beyond metrics. Fourthly, communications between all parties involved, but particularly between funders and practitioners needs to improve. This will help improve the relationships in community archaeology projects as a whole and their evaluations. Fifthly, evaluations need to be

actionable otherwise they fail to reach their full potential and foster animosity towards the evaluation process.

Community archaeology is a complicated field to work within, let alone evaluate, with competing interests, agendas, and needs. Archaeology, culture, *and* evaluation are complex, deeply personal subjects on their own. Together, they can become a mine field of personal egos, identities, and feelings wrapped up in a package with a glossy guise of a heritage project benefiting the greater good. Careful, thoughtful evaluation conducted with regard for power, trust, and respect is required. Chapter 5 shows the relative lack of evaluation practice compared to the prevalence of community archaeology. However, it also shows how publications on this topic are increasing. Calls from within this literature and participants in the focus groups indicate the strong desires for more guidance on and examples of evaluations. The research and results presented in this thesis do not provide the only answer to the enormous task of evaluating. The complexities of community archaeology and its evaluation do not allow for a single answer. Instead, importantly this research contributes to the conversation.

Developing a curated open-access database of evaluation frameworks with examples of finished evaluations would fill the significant gap of this kind of resource for community archaeology. This would take data presented in Chapter 5, the Tully Table, the evaluation tools presented in section 7.7., currently hidden evaluation frameworks in grey literature, and aggregate them into one place. Anecdotal evidence from informal conversations with practitioners and funders has indicated there are an uncounted number of additional evaluation tools used in private heritage organisations and industries. Obtaining these and adding them to the database would build our understanding of the theory, methods, and practice of evaluation and contribute significantly to available resources on how to evaluate. This would provide a single place for funders, practitioners, and community members to find information about conducting evaluations, including from academic and non-academic settings. As the resources for archaeology specifically are so limited, including evaluation methods and examples from outside archaeology would be beneficial. Disciplines that would be useful to draw from include the arts and cultural sectors, health, widening participation and social justice, and sustainable development.

This database would help users see the various types of evaluation possible, from general to specific. Tensions between general and specific evaluations are present throughout this thesis with both kinds being important. A database of this type would help show the types of evaluation possible and how they can be applied in practice. In turn, this would help people choose or design the evaluation tool(s) that best suits their projects. Participants in focus groups wanted to see examples of completed evaluations. Including this in the database would

show what each methodology looks like in practice and how the results of an evaluation can be used. This would also help evaluations be actionable for a wider group of people than the project team itself and serve a greater purpose as others could learn from evaluation findings, improving practice. The database would need to have the capability of filtering by what they would evaluate for (i.e. health, belonging, overall project, collaboration) and what kinds of stakeholders are involved (i.e. amateur archaeology groups, governments, descendant communities, not-for-profits, children).

Community archaeology projects sometimes strive for collaboration and co-creation on all areas of the project: however, evaluations can be left to just one stakeholder as discussed in the focus groups. Further work on developing methods for conducting evaluations in partnership with communities would be beneficial. This would test the hypothetical methods proposed in this thesis and provide insight into feasibility and best practices.

This research encourages asking 'how is archaeology being conducted in the twenty-first century? How should it be? Are my actions working towards this vision?'. The evaluation tools presented in this thesis are heuristic devices to enable users to reflect, adapt their practice, and adjust as needed for desired impacts. It prompts users to consider the values they ascribe to their project. These values must be present from the project's origin throughout how archaeology is practiced and evaluated. As such, this research is more about how to conceive and conduct responsible projects.

Archaeology, not just community archaeology, always serves an audience. Practitioners must consider the audience their research serves, or does not, and why. As community participants indicated, community archaeology is about human connection. Arguably, archaeology is too. These connections defy time as archaeologists tell stories about people from the past to people in the present and future. Community archaeology braids knowledge gained through archaeological research with communities, making these relationships, and the role of power, trust, and respect in each, more important. Scholars have stated the future of archaeology depends on community engagement and collaboration (Atalay 2012, 7; Guilfoyle and Hogg 2015, 6; Kajda et al. 2017, 20; Kusimba 2017, 218; Stutz 2018, 55). If this is true, honest, thorough evaluations must become a core part of practice to ensure responsible projects. This will help hold stakeholders accountable for their work, ensure mistakes are rectified, recognize good practice when it occurs, and keep archaeology moving towards an ethical practice that does no harm. An understanding of and regard for power, trust, and respect must be at the heart of all actions and evaluations.

Appendix A Final Evaluation Tools

There are two versions of the evaluation tool presented in this thesis: the evaluation tool for two stakeholders and for multiple stakeholders. The evaluation tool for two stakeholders uses the Spectrum of Collaboration presented in section 2.3 to facilitate discussing the relationships between archaeologists and the community in the project. The diagram relies on six key areas of the project: needs, power, goals, information, involvement, and voice. The evaluation tool for multiple stakeholders takes the same six areas and offers a way to discuss the relationships between more than two stakeholders in the project. This evaluation tool uses the Matrix of Collaboration also presented in section 2.3.

A.1 Evaluation Tool for Two Stakeholders

Introduction and Reference Sheet

What is the Evaluation Tool?

This evaluation tool provides a means for reflection, assessment, and improvement of projects that engage communities in the archaeological or heritage management process. It helps you analyse your work against your goals, identify strengths, and areas for improvement. The evaluation tool consists of three short, two-page evaluations—the Starting Evaluation, the In-Progress Evaluation, and the Post-Project Evaluation—and a one-page Reflection.

The **Starting Evaluation** sets intentions for the project and a baseline to compare the In-Progress and Post-Project Evaluations to. This evaluation is completed prior to beginning the project. The **In-Progress Evaluation** functions as a progress check, describing the current state of the project, areas of success, and things that might not have gone according to plan. This evaluation is completed at the half-way point in the project. The **Post-Project Evaluation** reflects on the project as a whole and in comparison to the Starting Evaluation. Use this evaluation at the end of the project. The **Reflection** asks you to think about and write down what you learned and would do differently.

How do I use the Evaluation Tool?

Before beginning a project, complete the Starting Evaluation. Halfway through your project, work through the In-Progress Evaluation. At the end of the project, complete the Post-Project Evaluation and Reflection.

Who fills out this evaluation?

The user of this tool is up to you. It depends on your project, goals, and level of stakeholder or community involvement. In some projects, project leaders might be the most appropriate users. In others, users might be archaeologists and communities who collaboratively complete it or fill out the evaluation independently and compare answers together, stimulating conversation about the current project and future directions. This is a tool for you. Alter and use it as works best for you.

What will the Evaluations ask?

Each evaluation contains three sections aimed at helping you reflect. These sections are Relationships, Impacts, and Legacy:

Relationships

The Relationships section features a ‘Spectrum of Collaboration’ to help you think about the people involved. Projects involving communities occur across an engagement spectrum. The Spectrum of Collaboration helps describe this spectrum, from archaeologist-only projects on the far left to community-only projects on the far right. Each row below describes a different project element that indicates its place along the spectrum: whose needs are considered, who holds the power, who sets the goals, who holds the information, who is involved, and whose voices are heard. This section asks you to think about the people involved in your project, the goals of the work, and levels of communication involved. Where does your project lie on the spectrum? A space for you to reflect on your answer is beneath each diagram. The diagram as presented shows two stakeholders. If there are more stakeholders involved, make your own diagram to describe the relationships involved.

Impacts

Impacts are the effects or influence of people, places, heritage, things, or actions on each other. These can be tangible and intangible as well as intended or unexpected. Impacts can also be things that went well and things you would not repeat. Examples of impacts include stronger

working relationships between communities and archaeologists, increased knowledge about the heritage place, higher traffic to archaeological sites, increased community pride and cohesion, more frequent looting and more.

Legacy

Some projects strive to leave a legacy, whilst others only plan on impacting those involved during the project. Examples of lasting legacies include inspiring a new generation of archaeologists, improved management strategies, and building stewards of heritage. Examples of short-term impacts include providing an informative day out, conducting a site survey, and training volunteers without the infrastructure for them to employ their new skills. For the Starting Evaluation, consider what legacy you intend to leave. For the In-Progress Evaluation, reflect on whether your intentions have changed or if any unintended impacts have changed your plans. For the Post-Project Evaluation, contemplate whether the relationships and impacts of your project will endure beyond your end-date.

Evidence

Funders, universities, or other parties may require evidence of the impacts your project claims to make and the legacy it leaves behind. Examples of evidence include numbers of people engaged, quantity and quality of work conducted, qualitative feedback from participants, and more. As you work through the first evaluation, contemplate whether any of your project impacts or intended legacy requires evidence to support your claims. If required, plan to gather this evidence through your project and reflect on it in the In-Progress and Post-Project evaluations.

Can I alter the questions?

This evaluation tool is a tool for **you**. Each project engaging communities differs in countless ways. Evaluation needs therefore differ. Please alter, add, or remove questions and topics to best suit your project, who the evaluation is for, and the reasons why you would like to evaluate.

What can I do with these evaluations once finished?

Comparing the three evaluations together helps illustrate if you met your goals, how the intended relationships, impacts, and legacy may have changed over the course of the project, and why. Honest reflections of things that may not have gone according to plan will help you think about what not to repeat in the future and how to alter your methodology accordingly. The Reflection helps unpick these ideas and provides the opportunity for you to write them out.

If your stakeholders or communities did not complete their own evaluations or work on the same evaluation with you, consider using this evaluation to start a conversation with your stakeholders and communities to understand how they feel the project went.

Consider sharing these reflections and moments of learning in publications or with colleagues in other formats. Learning from each other provides opportunities for collective improvement and prevents issues from repeating. This evaluation is also something you could share with your funders, universities, or other parties. You may find the collections of evaluations and reflection helpful in writing up your project findings or contributing to other outputs.

Starting Evaluation

Date: Completed By:

Work through this evaluation before you begin your project. It may be helpful to complete the following checklist before you proceed:

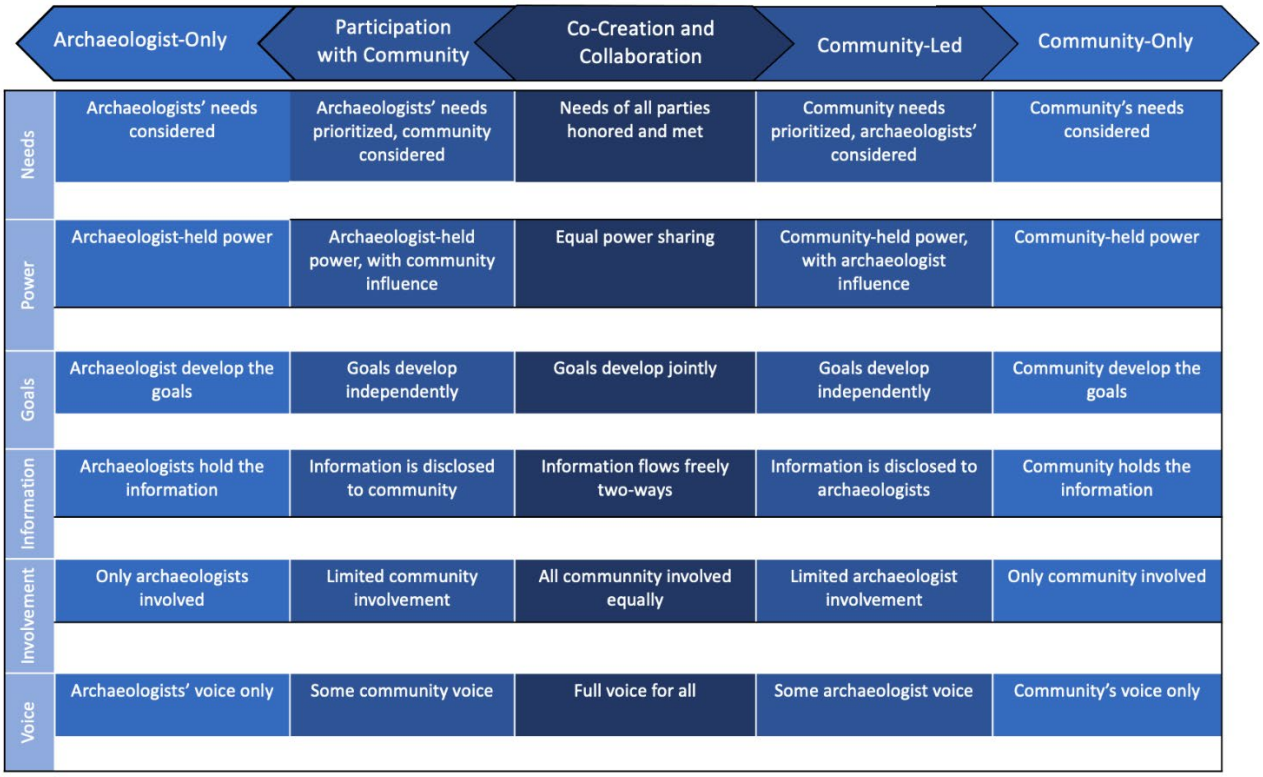
- Have you defined 'community' for your project?
- Do you have your project proposal or plan?
- Do you have 30 minutes or longer of uninterrupted time to consider your project?
- Do you have the Introduction and Reference Sheet if you need further explanation?

Before beginning, please state who these evaluations are for and why are they being conducted:

Relationships

Community engagement occurs along a spectrum. The Spectrum of Collaboration below helps describe this spectrum. Each row highlights a different element of the project: needs, power, goals, information, involvement, and voice.

Think about the people involved in your project, the goals of the work, and levels of communication involved. Where does your project lie on the spectrum? On the line below each row, star where your project rests.



	Archaeologist-Only	Participation with Community	Co-Creation and Collaboration	Community-Led	Community-Only
Needs	Archaeologists' needs considered	Archaeologists' needs prioritized, community considered	Needs of all parties honored and met	Community needs prioritized, archaeologists' considered	Community's needs considered
Power	Archaeologist-held power	Archaeologist-held power, with community influence	Equal power sharing	Community-held power, with archaeologist influence	Community-held power
Goals	Archaeologist develop the goals	Goals develop independently	Goals develop jointly	Goals develop independently	Community develop the goals
Information	Archaeologists hold the information	Information is disclosed to community	Information flows freely two-ways	Information is disclosed to archaeologists	Community holds the information
Involvement	Only archaeologists involved	Limited community involvement	All communnity involved equally	Limited archaeologist involvement	Only community involved
Voice	Archaeologists' voice only	Some community voice	Full voice for all	Some archaeologist voice	Community's voice only

Reflect on your choices here:

Impacts

Impacts are the effects or influence of people, places, heritage, things, or actions on each other. These can be tangible and intangible outcomes as well as intended or unexpected. Impacts can also include things that went well and things you would not repeat. See the introduction for examples.

Reflect on who or what may be impacted through your project and how. First list all parties involved in this project (i.e. the heritage itself, communities, archaeologists). Next, reflect on how your project will impact them.

1. Who or what may be impacted through this project?

2. How do you intend for them to be impacted? Do you need to gather evidence of these impacts? If so, how?

Legacy

Some projects strive to have lasting effects (i.e. better management of heritage), whilst others only plan on impacts during the project. Reflect on the impacts you listed in the previous section.

1. What are your aspirations for the legacy of these impacts and this project?

2. If you desire to create lasting impacts, how will you gather evidence?

In-Progress Evaluation

Date: Completed By:

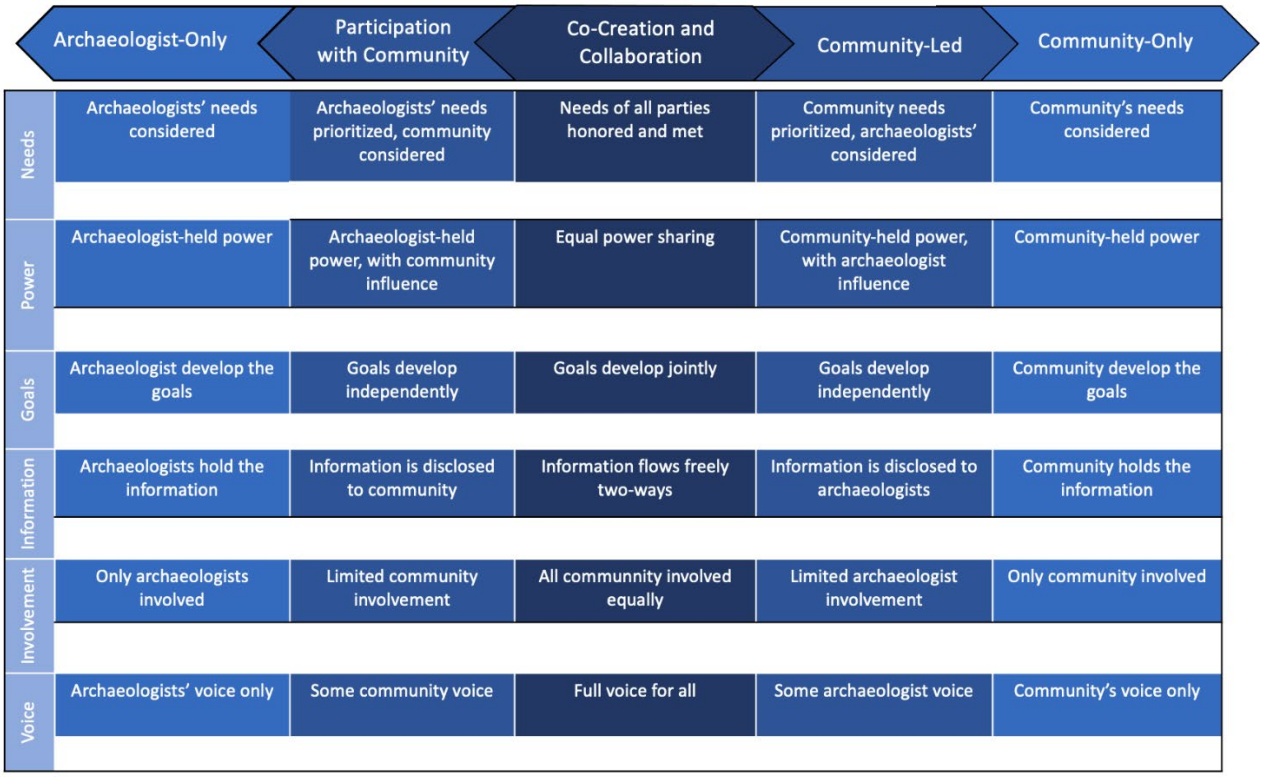
Near the half-way point of your project, work through the following sections to reflect on the current state of your project. It may be helpful to complete the following checklist before beginning:

- Do you have your 'Starting Evaluation'?
- Do you have 30 minutes or longer of uninterrupted time to consider your project?
- Do you have the Introduction and Reference Sheet if you need further explanation?

Relationships

Community engagement occurs across a spectrum. The diagram below helps describe this spectrum. Each row highlights a different element of the project: needs, power, goals, information, involvement, and voice.

Reflect on the relationships in your project. Where does your project lie? On the line below each row, star where your project rests.



	Archaeologist-Only	Participation with Community	Co-Creation and Collaboration	Community-Led	Community-Only
Needs	Archaeologists' needs considered	Archaeologists' needs prioritized, community considered	Needs of all parties honored and met	Community needs prioritized, archaeologists' considered	Community's needs considered
Power	Archaeologist-held power	Archaeologist-held power, with community influence	Equal power sharing	Community-held power, with archaeologist influence	Community-held power
Goals	Archaeologist develop the goals	Goals develop independently	Goals develop jointly	Goals develop independently	Community develop the goals
Information	Archaeologists hold the information	Information is disclosed to community	Information flows freely two-ways	Information is disclosed to archaeologists	Community holds the information
Involvement	Only archaeologists involved	Limited community involvement	All communnity involved equally	Limited archaeologist involvement	Only community involved
Voice	Archaeologists' voice only	Some community voice	Full voice for all	Some archaeologist voice	Community's voice only

Refer to your 'Starting Evaluation'. Have your answers changed? If so, why?

Impacts

Impacts are the effects or influence of people, places, heritage, things, or actions on each other. These can be tangible and intangible outcomes as well as intended or unexpected. Impacts can also include things that went well and things you would not repeat.

Think about who or what your project is impacting.

1. In the space below, list everything and everyone being impacted through your project.

2. How are each of the above being impacted? What evidence, if any, do you have of this? If you would like, include evidence or examples at the end of this evaluation.

3. Refer to your 'Starting Evaluation'. Did your intentions differ from what is currently happening? If so, why?

Legacy

Project outcomes can be intended for the moment or endure for years to come. Consider your answers in the Impacts section.

1. Would you like the impacts listed above to endure beyond the 'end' of the project? If so, how? If not, why not?

2. If you want this project to leave a legacy, are you gathering evidence of whether your impacts endure? If so, how?

Post-Project Evaluation

Date: Completed By:

At the end of your project, complete the following evaluation. Think about what went well, things you would not repeat, and the legacy of your project. It may be helpful to complete the following checklist before you begin:

- Do you have your previous two evaluations?
- Do you have 30 minutes or longer of uninterrupted time to consider your project?
- Do you have the Introduction and Reference Sheet if you need further explanation?

Relationships

Reflect on the relationships and goals of your project. Where does your project sit on the Spectrum of Collaboration? On the line below each row, star where your project rests.

	Archaeologist-Only	Participation with Community	Co-Creation and Collaboration	Community-Led	Community-Only
Needs	Archaeologists' needs considered	Archaeologists' needs prioritized, community considered	Needs of all parties honored and met	Community needs prioritized, archaeologists' considered	Community's needs considered
Power	Archaeologist-held power	Archaeologist-held power, with community influence	Equal power sharing	Community-held power, with archaeologist influence	Community-held power
Goals	Archaeologist develop the goals	Goals develop independently	Goals develop jointly	Goals develop independently	Community develop the goals
Information	Archaeologists hold the information	Information is disclosed to community	Information flows freely two-ways	Information is disclosed to archaeologists	Community holds the information
Involvement	Only archaeologists involved	Limited community involvement	All communnity involved equally	Limited archaeologist involvement	Only community involved
Voice	Archaeologists' voice only	Some community voice	Full voice for all	Some archaeologist voice	Community's voice only

Refer to your previous two evaluations. Have your answers changed? If so, why?

Impacts

Impacts are the effects or influence of people, places, heritage, things, or actions on each other. These can be tangible and intangible, intended or unexpected, and positive or challenging.

Reflect on who or what was impacted through your project and how.

1. List who or what was impacted through this project. Compare this to your starting evaluation. Who or what is missing that you set out to impact but did not? Who or what is on your list now you did not intend to impact?

2. How were they impacted? What evidence, if any, do you have? If you would like, include evidence or examples at the end of this evaluation.

3. Refer to your 'Starting Evaluation'. How do your intended and actual impacts compare? Does anything surprise you?

Legacy

Reflect on the impacts you listed above and how long these impacts may endure.

1. How long might the impacts above last? How does this compare to your intentions?

2. If you think the impacts will endure, have you or will you gather evidence of this?

Reflection

Date: Completed By:

Answer the following questions honestly and in as much detail as possible. See the introduction for examples on what you can use this reflection for. Complete the following checklist before beginning.

- Do you have all three evaluations?
- Do you have 30 minutes of uninterrupted time to reflect on your project?

What have you learned…

…methodologically?

…about yourself?

…about your stakeholders or collaborators?

…about archaeology or heritage?

What would you repeat from this project?

What would you change?

What surprised you?

A.2 Evaluation Tool for Multiple Stakeholders

Introduction and Reference Sheet

What is the Evaluation Tool?

This evaluation tool provides a means for reflection, assessment, and improvement of projects that engage communities in the archaeological or heritage management process. It helps you analyse your work against your goals, identify strengths, and areas for improvement. The evaluation tool consists of three short, two-page evaluations—the Starting Evaluation, the In-Progress Evaluation, and the Post-Project Evaluation—and a one-page Reflection.

The **Starting Evaluation** sets intentions for the project and a baseline to compare the In-Progress and Post-Project Evaluations to. This evaluation is completed prior to beginning the project. The **In-Progress Evaluation** functions as a progress check, describing the current state of the project, areas of success, and things that might not have gone according to plan. This evaluation is completed at the half-way point in the project. The **Post-Project Evaluation** reflects on the project as a whole and in comparison to the Starting Evaluation. Use this evaluation at the end of the project. The **Reflection** asks you to think about and write down what you learned and would do differently.

How do I use the Evaluation Tool?

Before beginning a project, complete the Starting Evaluation. Halfway through your project, work through the In-Progress Evaluation. At the end of the project, complete the Post-Project Evaluation and Reflection.

Who fills out this evaluation?

The user of this tool is up to you. It depends on your project, goals, and level of stakeholder or community involvement. In some projects, project leaders might be the most appropriate users. In others, users might be archaeologists and communities who collaboratively complete it or fill out the evaluation independently and compare answers together, stimulating conversation about the current project and future directions. This is a tool for you. Alter and use it as works best for you.

What will the Evaluations ask?

Each evaluation contains three sections aimed at helping you reflect. These sections are Relationships, Impacts, and Legacy:

Relationships

The Relationships section features a ‘Matrix of Collaboration’ to help you think about the people involved. Projects can involve several stakeholders. The Matrix of Collaboration helps describe the level of engagement for each stakeholder. This matrix depends on two parts. Part 1 on the next page describes the level of engagement along a spectrum. The far left describes where the stakeholder holds all power, authority and decision making and the far right where the stakeholder has none. Each row below describes a different project element that indicates the level of engagement along the spectrum: whose needs are considered, who holds the power, who sets the goals, who holds the information, who is involved, and whose voices are heard. Part 2 of the matrix, located within the evaluation itself, asks you to reflect on the stakeholders involved and give each their own column in the diagram. If you need more, add more columns. Then, reflect on their level of engagement using Part 1 of the Matrix. Use the row heading as a shorthand for Part 2. A space for you to reflect on your answer is beneath each diagram.

Part 1 of the Matrix of Collaboration. The table shows the various levels of stakeholder engagement ranging from only their involvement to none. This works in tandem with Part 2 located within each evaluation.

	Only	Prioritized	Collaboration and Co-Creation	Considered	None
Needs	Only this stakeholder's needs are considered	This stakeholder's needs are prioritized, others considered	Needs of all parties honoured and met	Other needs prioritized, with this stakeholder's considered	This stakeholder's needs are not considered
Power	Only this stakeholder holds the power	This stakeholder holds most of the power, with influence from others	Equal power sharing	Others hold the power, with influence from this stakeholder	This stakeholder does not hold power
Goals	Only this stakeholder develops the goals	This stakeholder develops the goals with input from others	Goals are created together	Others create the goals with influence from this stakeholder	This stakeholder does not influence goals
Information	Only this stakeholder has the information	Information is held by this stakeholder and disclosed to others	Information flows freely two-ways	Others hold the information and disclose it to this stakeholder	This stakeholder does not have information
Involvement	Only this stakeholder involved	This stakeholder mostly involved, limited involvement of others	All involved equally	Limited involvement of this stakeholder	This stakeholder is not involved
Voice	Only this stakeholder's voice included	Mostly this stakeholder's voice, some voice of others	Full voice for all	Limited voice for this stakeholder	No voice from this stakeholder

Impacts

Impacts are the effects or influence of people, places, heritage, things, or actions on each other. These can be tangible and intangible as well as intended or unexpected. Impacts can also be things that went well and things you would not repeat. Examples of impacts include stronger working relationships between communities and archaeologists, increased knowledge about the heritage place, higher traffic to archaeological sites, increased community pride and cohesion, more frequent looting and more.

Legacy

Some projects strive to leave a legacy, whilst others only plan on impacting those involved during the project. Examples of lasting legacies include inspiring a new generation of archaeologists, improved management strategies, and building stewards of heritage. Examples of short-term impacts include providing an informative day out, conducting a site survey, and training volunteers without the infrastructure for them to employ their new skills. For the Starting Evaluation, consider what legacy you intend to leave. For the In-Progress Evaluation, reflect on whether your intentions have changed or if any unintended impacts have changed your plans. For the Post-Project Evaluation, contemplate whether the relationships and impacts of your project will endure beyond your end-date.

Evidence

Funders, universities, or other parties may require evidence of the impacts your project claims to make and the legacy it leaves behind. Examples of evidence include numbers of people engaged, quantity and quality of work conducted, qualitative feedback from participants, and more. As you work through the first evaluation, contemplate whether any of your project impacts or intended legacy requires evidence to support your claims. If required, plan to gather this evidence through your project and reflect on it in the In-Progress and Post-Project evaluations.

Can I alter the questions?

This evaluation tool is a tool for **you**. Each project engaging communities differs in countless ways. Evaluation needs therefore differ. Please alter, add, or remove questions and topics to best suit your project, who the evaluation is for, and the reasons why you would like to evaluate.

What can I do with these evaluations once finished?

Comparing the three evaluations together helps illustrate if you met your goals, how the intended relationships, impacts, and legacy may have changed over the course of the project, and why. Honest reflections of things that may not have gone according to plan will help you think about what not to repeat in the future and how to alter your methodology accordingly. The Reflection helps unpick these ideas and provides the opportunity for you to write them out.

If your stakeholders or communities did not complete their own evaluations or work on the same evaluation with you, consider using this evaluation to start a conversation with your stakeholders and communities to understand how they feel the project went.

Consider sharing these reflections and moments of learning in publications or with colleagues in other formats. Learning from each other provides opportunities for collective improvement and prevents issues from repeating. This evaluation is also something you could share with your funders, universities, or other parties. You may find the collections of evaluations and reflection helpful in writing up your project findings or contributing to other outputs.

Starting Evaluation

Date: Completed By:

Work through this evaluation before you begin your project. It may be helpful to complete the following checklist before you proceed:

- Have you defined 'community' for your project?
- Do you have your project proposal or plan?
- Do you have 30 minutes or longer of uninterrupted time to consider your project?
- Do you have the Introduction and Reference Sheet?

Before beginning, please state who these evaluations are for and why are they being conducted:

Relationships

Who are the groups of people involved in your project? What is their level of engagement? Not everyone will be engaged in the project in the same way. This section helps you think through each group of people's level of engagement.

Replace the labels Stakeholder 1-4 in the diagram below with your stakeholders. Add or remove columns as needed. Using Part 1 of the Matrix of Collaboration in the Information and Reference Sheet, identify where each stakeholder sits for each element of the project: needs, power, goals, information, involvement, and voice. Place the corresponding row label from Part 1 into the appropriate place on Part 2 below.

	Stakeholder 1	Stakeholder 2	Stakeholder 3	Stakeholder 4
Needs				
Power				
Goals				
Information				
Involvement				
Voice				

Reflect on your choices here:

Impacts

Impacts are the effects or influence of people, places, heritage, things, or actions on each other. These can be tangible and intangible outcomes as well as intended or unexpected. Impacts can also include things that went well and things you would not repeat. See the introduction for examples.

Reflect on who or what may be impacted through your project and how. First list all parties involved in this project (i.e. the heritage itself, communities, archaeologists). Next, reflect on how your project will impact them.

1. Who or what may be impacted through this project?

2. How do you intend for them to be impacted? Do you need to gather evidence of these impacts? If so, how?

Legacy

Some projects strive to have lasting effects (i.e. better management of heritage), whilst others only plan on impacts during the project. Reflect on the impacts you listed in the previous section.

1. What are your aspirations for the legacy of these impacts and this project?

2. If you desire to create lasting impacts, how will you gather evidence?

In-Progress Evaluation

Date: Completed By:

Near the half-way point of your project, work through the following sections to reflect on the current state of your project. It may be helpful to complete the following checklist before beginning:

- Do you have your 'Starting Evaluation'?
- Do you have 30 minutes or longer of uninterrupted time to consider your project?
- Do you have the Introduction and Reference Sheet?

Relationships

Reflect on the relationships and stakeholders in your project. What is their level of engagement?

Replace the labels Stakeholder 1-4 in the diagram below with your stakeholders. Add or remove columns as needed. Using Part 1 of the Matrix of Collaboration in the Information and Reference Sheet, identify where each stakeholder sits for each element of the project: needs, power, goals, information, involvement, and voice. Place the corresponding row label from Part 1 into the appropriate place on Part 2 below.

	Stakeholder 1	Stakeholder 2	Stakeholder 3	Stakeholder 4
Needs				
Power				
Goals				
Information				
Involvement				
Voice				

Refer to your 'Starting Evaluation'. Have your answers changed? If so, why?

Impacts

Impacts are the effects or influence of people, places, heritage, things, or actions on each other. These can be tangible and intangible outcomes as well as intended or unexpected. Impacts can also include things that went well and things you would not repeat.

Think about who or what your project is impacting.

1. In the space below, list everything and everyone being impacted through your project.

2. How are each of the above being impacted? What evidence, if any, do you have of this? If you would like, include evidence or examples at the end of this evaluation.

3. Refer to your 'Starting Evaluation'. Did your intentions differ from what is currently happening? If so, why?

Legacy

Project outcomes can be intended for the moment or endure for years to come. Consider your answers in the Impacts section.

1. Would you like the impacts listed above to endure beyond the 'end' of the project? If so, how? If not, why not?

2. If you want this project to leave a legacy, are you gathering evidence of whether your impacts endure? If so, how?

Post-Project Evaluation

Date: Completed By:

At the end of your project, complete the following evaluation. Think about what went well, things you would not repeat, and the legacy of your project. It may be helpful to complete the following checklist before you begin:

- Do you have your previous two evaluations?
- Do you have 30 minutes or longer of uninterrupted time to consider your project?
- Do you have the Introduction and Reference Sheet?

Relationships

Reflect on the relationships and stakeholders in your project. What is their level of engagement?

Replace the labels Stakeholder 1-4 in the diagram below with your stakeholders. Add or remove columns as needed. Using Part 1 of the Matrix of Collaboration in the Information and Reference Sheet, identify where each stakeholder sits for each element of the project: needs, power, goals, information, involvement, and voice. Place the corresponding row label from Part 1 into the appropriate place on Part 2 below.

	Stakeholder 1	Stakeholder 2	Stakeholder 3	Stakeholder 4
Needs				
Power				
Goals				
Information				
Involvement				
Voice				

Refer to your previous two evaluations. Have your answers changed? If so, why?

Impacts

Impacts are the effects or influence of people, places, heritage, things, or actions on each other. These can be tangible and intangible, intended or unexpected, and positive or challenging.

Reflect on who or what was impacted through your project and how.

1. List who or what was impacted through this project. Compare this to your starting evaluation. Who or what is missing that you set out to impact but did not? Who or what is on your list now you did not intend to impact?

2. How were they impacted? What evidence, if any, do you have? If you would like, include evidence or examples at the end of this evaluation.

3. Refer to your 'Starting Evaluation'. How do your intended and actual impacts compare? Does anything surprise you?

Legacy

Reflect on the impacts you listed above and how long these impacts may endure.

1. How long might the impacts above last? How does this compare to your intentions?

2. If you think the impacts will endure, have you or will you gather evidence of this?

Reflection

Date: Completed By:

Answer the following questions honestly and in as much detail as possible. See the introduction for examples on what you can use this reflection for. Complete the following checklist before beginning.

- Do you have all three evaluations?
- Do you have 30 minutes of uninterrupted time to reflect on your project?

What have you learned…

…methodologically?

…about yourself?

…about your stakeholders or collaborators?

…about archaeology or heritage?

What would you repeat from this project?

What would you change?

What surprised you?

Appendix B Draft Evaluation Tools

This appendix consists of three drafts of the evaluation tool referenced in this thesis: Drafts 1, 2, and 3. Draft 1 of the evaluation tool was crafted between Series 2 and 3 of the focus groups and presented in the final (Series 3) focus groups. Participants offered feedback on the evaluation tool verbally in the focus group and via the Miro Board created for each focus group. Their feedback informed the creation of Draft 2. Draft 2 was given to Case Studies 1-4 to test for usability, successes, and areas for improvement. I created Draft 3 based off this feedback and further reflection. Case Study 5 tested Draft 3. Further discussions and reflection informed Draft 4 (not discussed in this thesis) and the final evaluation tool (technically Draft 5).

B.1 Evaluation Framework Draft 1

The following evaluation framework seeks to help you think through your involvement in a project engaging communities, providing a means for reflection, assessment, and in-turn improvement. The evaluation consists of three parts, Start, In-Progress, and Post-Project to be completed at the corresponding stage of research. Each part is broken into three sections, Relationships, Impacts, and Future, and provides prompting questions for reflection. Please respond to the questions in as much detail as you find helpful.

Start

Before you begin the project, work through the following sections to help set your intentions for the project. It may be helpful to have your project proposal.

Relationships

Projects involving communities occur across a spectrum of engagement. The table below helps describe this spectrum, from archaeologist-only projects on the far left to community-only projects on the far right. Each row below describes a different element of the project that indicates its place along the continuum including who holds the power, who sets the goals, who holds the information, who is involved, whose voices are heard, and whose needs are considered. Think about the people involved in your project, the goals of the work, and levels of communication involved. Where does your project lie on the continuum? On the line below each row, indicate where your project rests on the continuum. It does not need to fall neatly into a single column, but can occur anywhere along the continuum.

Archaeologist-Only	Participation with Community	Co-Creation and Collaboration	Community-Led	Community-Only
Archaeologist-held power	Archaeologist-held power, with influence from community	Equal power sharing	Community-held power, with influence from archaeologists	Community-held power
Archaeologist develop the goals	Goals develop independently	Goals develop jointly	Goals develop independently	Community develop the goals
Archaeologists hold the information	Information is disclosed to community	Information flows freely two-ways	Information is disclosed to archaeologists	Community holds the information
Only archaeologists involved	Limited stakeholder involvement	All stakeholders involved equally	Limited archaeologist involvement	Only community involved
Archaeologists' voice only	Some community voice	Full voice for all	Some archaeologist voice	Community's voice only
Only archaeologists' needs considered	Archaeologists' needs prioritized, community considered	Needs of all parties honored and met	Community needs prioritized, archaeologists' considered	Only community's needs considered

Impacts

Impacts are the effects or influence of people, things, or actions on each other. These are slightly different to outputs. Projects produce outputs (i.e. excavation results, papers, presentations, community workshops). Examples of impacts resulting from an archaeological project include stronger working relationships between communities and archaeologists, increased knowledge about the heritage place, higher traffic to the archaeological site, and more. Impacts can be intended or unexpected and include things that went well and things you would not repeat.

For this section of the evaluation, please answer the following two questions. First list all parties involved in this project (i.e. the heritage itself, communities, archaeologists). Next, reflect on the intended and unexpected impacts to all parties involved, including successes as well as impacts you would not repeat.

Who or what may be impacted through this project?
How do you intend for them to be impacted?

Future

This section offers the opportunity to reflect on the longevity of your project. Some projects strive to have lasting effects on those impacted (i.e. better management of heritage), whilst others instead only plan on effects during the project. Reflect on the impacts you plan on making during your project.

Do you envision the impacts of your project lasting beyond the project's duration?

In-Progress

Near the half-way point in your project, work through the following sections to help reflect on the current state of your project. How does this compare to your 'Start' evaluation?

Relationships

Projects involving communities occur across a spectrum of engagement. The table below helps describe this spectrum, from archaeologist-only projects on the far left to community-only projects on the far right. Each row below describes a different element of the project that indicates its place along the continuum including who holds the power, who sets the goals, who holds the information, who is involved, whose voices are heard, and whose needs are considered. Think about the people involved in your project, the goals of the work, and levels of communication involved to date. Where does your project lie on the continuum? In the blank space between each row, star where your project rest on the continuum. How does this compare to the same chart you filled out in the 'Start' evaluation?

Archaeologist-Only	Participation with Community	Co-Creation and Collaboration	Community-Led	Community-Only
Archaeologist-held power	Archaeologist-held power, with influence from community	Equal power sharing	Community-held power, with influence from archaeologists	Community-held power
Archaeologist develop the goals	Goals develop independently	Goals develop jointly	Goals develop independently	Community develop the goals
Archaeologists hold the information	Information is disclosed to community	Information flows freely two-ways	Information is disclosed to archaeologists	Community holds the information
Only archaeologists involved	Limited stakeholder involvement	All stakeholders involved equally	Limited archaeologist involvement	Only community involved
Archaeologists' voice only	Some community voice	Full voice for all	Some archaeologist voice	Community's voice only
Only archaeologists' needs considered	Archaeologists' needs prioritized, community considered	Needs of all parties honored and met	Community needs prioritized, archaeologists' considered	Only community's needs considered

Impacts

Impacts are the effects or influence of people, things, or actions on each other. These are slightly different to outputs. Projects produce outputs (i.e. excavation results, papers, presentations, community workshops). Examples of impacts resulting from an archaeological project include stronger working relationships between communities and archaeologists, increased knowledge about the heritage place, higher traffic to the archaeological site, and more. Impacts can be intended or unexpected and include things that went well and things you would not repeat.

For this section of the evaluation, please answer the following two questions. First list all parties involved in this project (i.e. the heritage itself, communities, archaeologists). Next, reflect on the intended and unexpected impacts to all parties involved, including successes as well as impacts you would not repeat.

1. Who or what is being impacted in this project?
2. How are they being impacted?

Future

This section offers the opportunity to reflect on the longevity of your project. Some projects strive to have lasting effects on those impacted (i.e. better management of heritage), whilst others instead only plan on effects during the project. Reflect on the impacts you have made thus far.

Do you think the impacts will last beyond the project's completion?

Post-Project

At the end of your project, work through the following sections to help reflect on your project. Think about what went well, things you would not repeat, and the future of your project. How does this compare to your 'Start' evaluation?

Relationships

Projects involving communities occur across a spectrum of engagement. The table below helps describe this spectrum, from archaeologist-only projects on the far left to community-only projects on the far right. Each row below describes a different element of the project that indicates its place along the continuum including who holds the power, who sets the goals, who holds the information, who is involved, whose voices are heard, and whose needs are considered. Think about the people involved in your project, the goals of the work, and levels of communication involved to date. Where does your project lie on the continuum? In the blank space between each row, star where your project rest on the continuum. How does this compare to your answers in the 'Start' and 'In-Progress' evaluations?

Archaeologist-Only	Participation with Community	Co-Creation and Collaboration	Community-Led	Community-Only
Archaeologist-held power	Archaeologist-held power, with influence from community	Equal power sharing	Community-held power, with influence from archaeologists	Community-held power
Archaeologist develop the goals	Goals develop independently	Goals develop jointly	Goals develop independently	Community develop the goals
Archaeologists hold the information	Information is disclosed to community	Information flows freely two-ways	Information is disclosed to archaeologists	Community holds the information
Only archaeologists involved	Limited stakeholder involvement	All stakeholders involved equally	Limited archaeologist involvement	Only community involved
Archaeologists' voice only	Some community voice	Full voice for all	Some archaeologist voice	Community's voice only
Only archaeologists' needs considered	Archaeologists' needs prioritized, community considered	Needs of all parties honored and met	Community needs prioritized, archaeologists' considered	Only community's needs considered

Impacts

Impacts are the effects or influence of people, things, or actions on each other. These are slightly different to outputs. Projects produce outputs (i.e. excavation results, papers, presentations, community workshops). Examples of impacts resulting from an archaeological project include stronger working relationships between communities and archaeologists, increased knowledge about the heritage place, higher traffic to the archaeological site, and more. Impacts can be intended or unexpected and include things that went well and things you would not repeat.

For this section of the evaluation, please answer the following two questions. First list all parties involved in this project (i.e. the heritage itself, communities, archaeologists). Next, reflect on the intended and unexpected impacts to all parties involved, including successes as well as impacts you would not repeat.

1. Who or what was impacted in this project?
2. How are they being impacted?

Future

This section offers the opportunity to reflect on the longevity of your project. Some projects strive to have lasting effects on those impacted (i.e. better management of heritage), whilst others instead only plan on effects during the project. Reflect on the impacts you have made throughout your project.

Do you think this project will leave lasting impacts?

B.2 Evaluation Tool Draft 2

Introduction and Reference Sheet

What is the Evaluation Tool?

This evaluation tool provides a means for reflection, assessment, and improvement of projects that engage communities in the archaeological or heritage management process. It helps you analyse your work against your goals, identify strengths, and areas for improvement. The evaluation tool consists of three short, two-page evaluations: the Starting Evaluation, the In-Progress Evaluation, and the Post-Project Evaluation.

The **Starting Evaluation** sets intentions for the project and a baseline to compare the In-Progress and Post-Project Evaluations to. This evaluation is completed prior to beginning the project. The **In-Progress Evaluation** functions as a progress check, highlighting the current state of the project, areas of success, and things that might not have gone according to plan. This evaluation is completed around the half-way point in the project. The **Post-Project Evaluation** reflects on the project as a whole and compares it to the Starting Evaluation. Use this evaluation at the end of the project.

How do I use the Evaluation Tool?

Before beginning a project engaging communities, complete the Starting Evaluation. Halfway through your project, work through the In-Progress Evaluation. At the end of the project, reflect on your work using the Post-Project Evaluation.

Who fills out this evaluation?

The user of this framework depends on your project and level of stakeholder or community involvement. In some projects, it might be most appropriate for the project leaders to complete this evaluation. In other situations, archaeologists and community members may fill out the evaluation independently and compare answers with each other, stimulating dialogue about current and future directions of the project.

What will the Evaluations ask?

Each evaluation contains three sections aimed at helping you reflect on the relationships, impacts and legacy of your work. These sections are Relationships, Impacts, and Legacy:

Relationships

The Relationships section features a ‘Collaborative Continuum’ to help you think about the people involved. Projects involving communities occur across a spectrum of engagement. The Collaborative Continuum helps describe this spectrum, from archaeologist-only projects on the far left to community-only projects on the far right. Each row below describes a different project element that indicates its place along the continuum: whose needs are considered, who holds the power, who sets the goals, who holds the information, who is involved, and whose voices are heard. This section asks you to think about the people involved in your project, the goals of the work, and levels of communication involved. Where does your project lie on the continuum? A space for you to elaborate on your answer is beneath each continuum. The diagram as presented shows two stakeholders. If there are more stakeholders involved, make your own diagram to describe the relationships involved.

Impacts

Impacts are the effects or influence of people, places, heritage, things, or actions on each other. These can be tangible and intangible as well as intended or unexpected. Impacts can also be things that went well and things you would not repeat. Examples of impacts resulting from a community engaged archaeological project include stronger working relationships between communities and archaeologists, increased knowledge about the heritage place, higher traffic to archaeological sites, increased community pride and cohesion, increased looting and more.

Legacy

Some projects engaging communities strive to leave a legacy, whilst others only plan on impacting during the project. Examples of lasting legacies include inspiring a new generation of archaeologists, improved management strategies, and building stewards of heritage places. Examples of short-term impacts include providing an informative day out, conducting a site survey, and training volunteers without the infrastructure for them to employ their new skills. For the 'Start' evaluation, consider what legacy you intend to leave. For the 'In-Progress' evaluation, reflect on whether your intentions have changed or if any unintended impacts have changed your plans. For the final evaluation, contemplate whether the relationships and impacts of your project will endure beyond your end-date.

Evidence

Funders, universities, or other parties may require evidence of the impacts your project claims to make and the legacy it leaves behind. Examples of evidence include numbers of people engaged, quantity and quality of work conducted, qualitative feedback from participants, and more. As you work through the first evaluation, contemplate whether any of your project impacts or intended legacy requires evidence to support your claims. If required, plan to gather this evidence through your project and reflect on it in the 'In-Progress' and 'Post-Project' evaluations.

Can I alter the questions?

This evaluation tool is meant to be a tool for you. Each project engaging communities differs in countless ways. The evaluation needs therefore differ as well. As such, the framework is adaptable. Please alter, add, or remove questions and topics to best suit your project.

What can I do with these evaluations once finished?

Comparing the three evaluations together helps illustrate if you met your goals, how the intended relationships, impacts, and legacy may have changed over the course of the project, and why. Honest reflections of things that may not have gone according to plan will help you think about what not to repeat in the future and how to alter your methodology accordingly.

If your stakeholders or communities did not complete their own evaluations or work on the same evaluation with you, you may consider using this evaluation as a conversation starter with your stakeholders and communities to understand how they feel the project went.

If you feel comfortable, consider sharing these reflections and moments of learning in publications or with colleagues in other formats. Learning from each other provides opportunities for collective improvement and preventing the same issues from repeating. If appropriate, this evaluation is also something you could share with funders, universities, or other parties.

Starting Evaluation

Work through this evaluation before you begin your project. It may be helpful to complete the following checklist before you proceed:

- Have you defined 'community' for your project?
- Do you have your project proposal?
- Do you have 30 minutes or longer of uninterrupted time to consider your project?
- Do you have the introduction/reference sheet if you need further explanation?

Relationships

Projects involving communities occur across a spectrum of engagement. The Collaborative Continuum below helps describe this spectrum. Each row highlights a different element of the project: power, goals, information, involvement, voices, and needs.

Think about the people involved in your project, the goals of the work, and levels of communication involved. Where does your project lie on the continuum? On the line below each row, star where your project rests. If you would like to expound upon your answer or describe why, please use the space beneath the continuum.

	Archaeologist-Only	Participation with Community	Co-Creation and Collaboration	Community-Led	Community-Only
Needs	Archaeologists' needs considered	Archaeologists' needs prioritized, community considered	Needs of all parties honored and met	Community needs prioritized, archaeologists' considered	Community's needs considered
Power	Archaeologist-held power	Archaeologist-held power, with community influence	Equal power sharing	Community-held power, with archaeologist influence	Community-held power
Goals	Archaeologist develop the goals	Goals develop independently	Goals develop jointly	Goals develop independently	Community develop the goals
Information	Archaeologists hold the information	Information is disclosed to community	Information flows freely two-ways	Information is disclosed to archaeologists	Community holds the information
Involvement	Only archaeologists involved	Limited community involvement	All communnity involved equally	Limited archaeologist involvement	Only community involved
Voice	Archaeologists' voice only	Some community voice	Full voice for all	Some archaeologist voice	Community's voice only

Elaborate on your choices here (optional):

Impacts

Impacts are the effects or influence of people, places, heritage, things, or actions on each other. These can be tangible and intangible outcomes as well as intended or unexpected. Impacts can also include things that went well and things you would not repeat. See the introduction for examples.

Reflect on who or what may be impacted through your project and how. First list all parties involved in this project (i.e. the heritage itself, communities, archaeologists). Next, reflect on how your project will engage with them.

Who or what may be impacted through this project?

How do you intend for them to be impacted? Do you need to gather evidence of these impacts? If so, how?

Legacy

Some projects strive to have lasting effects (i.e. better management of heritage), whilst others only plan on impacts during the project. Reflect on the impacts you listed in the previous section.

1. What are your aspirations for the legacy of these impacts and this project?

2. If you desire to create lasting impacts, how will you gather evidence of this? (Optional)

In-Progress Evaluation

Near the half-way point of your project, work through the following sections to reflect on the current state of your project. It may be helpful to complete the following checklist before beginning:

- Do you have your 'Starting Evaluation'?
- Do you have 30 minutes or longer of uninterrupted time to consider your project?
- Do you have the introduction/reference sheet if you need further explanation?

Relationships

Projects involving communities occur across a spectrum of engagement. The Collaborative Continuum below helps describe this spectrum. Each row highlights a different element of the project: power, goals, information, involvement, voices, and needs.

Think about the people involved in your project, the goals of the work, and levels of communication involved. Where does your project lie on the continuum? On the line below each row, star where your project rests.

	Archaeologist-Only	Participation with Community	Co-Creation and Collaboration	Community-Led	Community-Only
Needs	Archaeologists' needs considered	Archaeologists' needs prioritized, community considered	Needs of all parties honored and met	Community needs prioritized, archaeologists' considered	Community's needs considered
Power	Archaeologist-held power	Archaeologist-held power, with community influence	Equal power sharing	Community-held power, with archaeologist influence	Community-held power
Goals	Archaeologist develop the goals	Goals develop independently	Goals develop jointly	Goals develop independently	Community develop the goals
Information	Archaeologists hold the information	Information is disclosed to community	Information flows freely two-ways	Information is disclosed to archaeologists	Community holds the information
Involvement	Only archaeologists involved	Limited community involvement	All communnity involved equally	Limited archaeologist involvement	Only community involved
Voice	Archaeologists' voice only	Some community voice	Full voice for all	Some archaeologist voice	Community's voice only

How does your answer compare to your 'Starting Evaluation'? Has it changed? If so, why?

Impacts

Impacts are the effects or influence of people, places, heritage, things, or actions on each other. These can be tangible and intangible outcomes as well as intended or unexpected. Impacts can also include things that went well and things you would not repeat. See the introduction for examples.

Reflect on who or what is being impacted through your project and how. List all parties involved in this project (i.e. the heritage itself, communities, archaeologists) and how your project engages with them.

1. Who or what is being impacted through this project?

2. How are they being impacted? Are you gathering evidence of this? If so, how?

3. Refer to your 'Starting Evaluation'. How do they compare?

Legacy

Some projects strive to have lasting effects (i.e. better management of heritage), whilst others only plan on impacts during the project. Reflect on the impacts you listed in the previous section.

1. What are your aspirations for the legacy of these impacts and this project?

2. If you desire to create lasting impacts, how are you gathering evidence of this? (Optional)

Post-Project Evaluation

At the end of your project, work through the following sections to help reflect on your project. Think about what went well, things you would not repeat, and the future of your project. How does this compare to your 'Starting Evaluation'? It may be helpful to complete the following checklist before you begin:

- Do you have your previous two evaluations?
- Do you have 30 minutes or longer of uninterrupted time to consider your project?
- Do you have the introduction/reference sheet if you need further explanation?

Relationships

Projects involving communities occur across a spectrum of engagement. The Collaborative Continuum below helps describe this spectrum. Each row highlights a different element of the project: power, goals, information, involvement, voices, and needs.

Think about the people involved in your project, the goals of the work, and levels of communication involved. Where does your project lie on the continuum? On the line below each row, star where your project rests.

	Archaeologist-Only	Participation with Community	Co-Creation and Collaboration	Community-Led	Community-Only
Needs	Archaeologists' needs considered	Archaeologists' needs prioritized, community considered	Needs of all parties honored and met	Community needs prioritized, archaeologists' considered	Community's needs considered
Power	Archaeologist-held power	Archaeologist-held power, with community influence	Equal power sharing	Community-held power, with archaeologist influence	Community-held power
Goals	Archaeologist develop the goals	Goals develop independently	Goals develop jointly	Goals develop independently	Community develop the goals
Information	Archaeologists hold the information	Information is disclosed to community	Information flows freely two-ways	Information is disclosed to archaeologists	Community holds the information
Involvement	Only archaeologists involved	Limited community involvement	All communnity involved equally	Limited archaeologist involvement	Only community involved
Voice	Archaeologists' voice only	Some community voice	Full voice for all	Some archaeologist voice	Community's voice only

How does your answer compare to your previous two evaluations? Has it changed?

Impacts

Impacts are the effects or influence of people, places, heritage, things, or actions on each other. These can be tangible and intangible outcomes as well as intended or unexpected. Impacts can also include things that went well and things you would not repeat. See the introduction for examples.

Reflect on who or what was impacted through your project and how. List all parties involved (i.e. the heritage itself, communities, archaeologists) and how the project engaged with them.

1. Who or what is being impacted through this project?

2. How are they being impacted? Are you gathering evidence of this? If so, how?

3. Refer to your 'Starting Evaluation'. How do they compare?

Legacy

Some projects strive to have lasting effects (i.e. better management of heritage), whilst others only plan on impacts during the project. Reflect on the impacts you listed above:

1. What are the legacies of your impacts listed above?

2. If wanted to create lasting impacts, how have you or will you gather evidence of this? (Optional)

B.3 Evaluation Tool Draft 3

Introduction and Reference Sheet

What is the Evaluation Tool?

This evaluation tool provides a means for reflection, assessment, and improvement of projects that engage communities in the archaeological or heritage management process. It helps you analyse your work against your goals, identify strengths, and areas for improvement. The evaluation tool consists of three short, two-page evaluations: the Starting Evaluation, the In-Progress Evaluation, and the Post-Project Evaluation.

The **Starting Evaluation** sets intentions for the project and a baseline to compare the In-Progress and Post-Project Evaluations to. This evaluation is completed prior to beginning the project. The **In-Progress Evaluation** functions as a progress check, highlighting the current state of the project, areas of success, and things that might not have gone according to plan. This evaluation is completed around the half-way point in the project. The **Post-Project Evaluation** reflects on the project as a whole and compares it to the Starting Evaluation. Use this evaluation at the end of the project.

How do I use the Evaluation Tool?

Before beginning a project engaging communities, complete the Starting Evaluation. Halfway through your project, work through the In-Progress Evaluation. At the end of the project, reflect on your work using the Post-Project Evaluation.

Who fills out this evaluation?

The user of this framework depends on your project and level of stakeholder or community involvement. In some projects, it might be most appropriate for the project leaders to complete this evaluation. In other situations, archaeologists and community members may fill out the evaluation independently and compare answers with each other or complete it together. This will help stimulate a dialogue about current and future directions of the project.

What will the Evaluations ask?

Each evaluation contains three sections aimed at helping you reflect. These sections are Relationships, Impacts, and Legacy:

Relationships

The Relationships section features a ‘Collaborative Continuum’ to help you think about the people involved. Projects involving communities occur across a spectrum of engagement. The Collaborative Continuum helps describe this spectrum, from archaeologist-only projects on the far left to community-only projects on the far right. Each row below describes a different project element that indicates its place along the continuum: whose needs are considered, who holds the power, who sets the goals, who holds the information, who is involved, and whose voices are heard. This section asks you to think about the people involved in your project, the goals of the work, and levels of communication involved. Where does your project lie on the continuum? A space for you to reflect on your answer is beneath each continuum. The diagram as presented shows two stakeholders. If there are more stakeholders involved, make your own diagram to describe the relationships involved.

Impacts

Impacts are the effects or influence of people, places, heritage, things, or actions on each other. These can be tangible and intangible as well as intended or unexpected. Impacts can also be things that went well and things you would not repeat. Examples of impacts include stronger working relationships between communities and archaeologists, increased knowledge about the

heritage place, higher traffic to archaeological sites, increased community pride and cohesion, increased looting and more.

Legacy

Some projects strive to leave a legacy, whilst others only plan on impacting those involved during the project. Examples of lasting legacies include inspiring a new generation of archaeologists, improved management strategies, and building stewards of heritage places. Examples of short-term impacts include providing an informative day out, conducting a site survey, and training volunteers without the infrastructure for them to employ their new skills. For the 'Start' evaluation, consider what legacy you intend to leave. For the 'In-Progress' evaluation, reflect on whether your intentions have changed or if any unintended impacts have changed your plans. For the final evaluation, contemplate whether the relationships and impacts of your project will endure beyond your end-date.

Evidence

Funders, universities, or other parties may require evidence of the impacts your project claims to make and the legacy it leaves behind. Examples of evidence include numbers of people engaged, quantity and quality of work conducted, qualitative feedback from participants, and more. As you work through the first evaluation, contemplate whether any of your project impacts or intended legacy requires evidence to support your claims. If required, plan to gather this evidence through your project and reflect on it in the 'In-Progress' and 'Post-Project' evaluations.

Can I alter the questions?

This evaluation tool is meant to be a tool for you. Each project engaging communities differs in countless ways. The evaluation needs therefore differ as well. As such, the framework is adaptable. Please alter, add, or remove questions and topics to best suit your project.

What can I do with these evaluations once finished?

Comparing the three evaluations together helps illustrate if you met your goals, how the intended relationships, impacts, and legacy may have changed over the course of the project, and why. Honest reflections of things that may not have gone according to plan will help you think about what not to repeat in the future and how to alter your methodology accordingly.

If your stakeholders or communities did not complete their own evaluations or work on the same evaluation with you, you may consider using this evaluation to start a conversation with your stakeholders and communities to understand how they feel the project went.

Consider sharing these reflections and moments of learning in publications or with colleagues in other formats. Learning from each other provides opportunities for collective improvement and prevents similar issues from repeating. If appropriate, this evaluation is also something you could share with your funders, universities, or other parties. You may find the tool helpful in writing about your project as well.

Starting Evaluation

Work through this evaluation before you begin your project. It may be helpful to complete the following checklist before you proceed:

- Have you defined 'community' for your project?
- Do you have your project proposal?
- Do you have 30 minutes or longer of uninterrupted time to consider your project?
- Do you have the introduction and reference sheet if you need further explanation?

Relationships

Community engagement occurs along a spectrum. The Spectrum of Collaboration below helps describe this spectrum. Each row highlights a different element of the project: power, goals, information, involvement, voices, and needs.

Think about the people involved in your project, the goals of the work, and levels of communication involved. Where does your project lie on the spectrum? On the line below each row, star where your project rests. If you would like to expound upon your answer or describe why, please use the space beneath the diagram.

	Archaeologist-Only	Participation with Community	Co-Creation and Collaboration	Community-Led	Community-Only
Needs	Archaeologists' needs considered	Archaeologists' needs prioritized, community considered	Needs of all parties honored and met	Community needs prioritized, archaeologists' considered	Community's needs considered
Power	Archaeologist-held power	Archaeologist-held power, with community influence	Equal power sharing	Community-held power, with archaeologist influence	Community-held power
Goals	Archaeologist develop the goals	Goals develop independently	Goals develop jointly	Goals develop independently	Community develop the goals
Information	Archaeologists hold the information	Information is disclosed to community	Information flows freely two-ways	Information is disclosed to archaeologists	Community holds the information
Involvement	Only archaeologists involved	Limited community involvement	All communnity involved equally	Limited archaeologist involvement	Only community involved
Voice	Archaeologists' voice only	Some community voice	Full voice for all	Some archaeologist voice	Community's voice only

Reflect on your choices here:

Impacts

Impacts are the effects or influence of people, places, heritage, things, or actions on each other. These can be tangible and intangible outcomes as well as intended or unexpected. Impacts can also include things that went well and things you would not repeat. See the introduction for examples.

Reflect on who or what may be impacted through your project and how. First list all parties involved in this project (i.e. the heritage itself, communities, archaeologists). Next, reflect on how your project will impact them.

1. Who or what may be impacted through this project?

2. How do you intend for them to be impacted? Do you need to gather evidence of these impacts? If so, how?

Legacy

Some projects strive to have lasting effects (i.e. better management of heritage), whilst others only plan on impacts during the project. Reflect on the impacts you listed in the previous section.

1. What are your aspirations for the legacy of these impacts and this project?

2. If you desire to create lasting impacts, how will you gather evidence?

In-Progress Evaluation

Near the half-way point of your project, work through the following sections to reflect on the current state of your project. It may be helpful to complete the following checklist before beginning:

- Do you have your 'Starting Evaluation'?
- Do you have 30 minutes or longer of uninterrupted time to consider your project?
- Do you have the introduction and reference sheet if you need further explanation?

Relationships

Community engagement occurs across a spectrum. The Spectrum of Collaboration below helps describe this spectrum. Each row highlights a different element of the project: power, goals, information, involvement, voices, and needs.

Reflect on the relationships in your project. Where does your project lie? On the line below each row, star where your project rests.

	Archaeologist-Only	Participation with Community	Co-Creation and Collaboration	Community-Led	Community-Only
Needs	Archaeologists' needs considered	Archaeologists' needs prioritized, community considered	Needs of all parties honored and met	Community needs prioritized, archaeologists' considered	Community's needs considered
Power	Archaeologist-held power	Archaeologist-held power, with community influence	Equal power sharing	Community-held power, with archaeologist influence	Community-held power
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Involvement	Only archaeologists involved	Limited community involvement	All communnity involved equally	Limited archaeologist involvement	Only community involved
Voice	Archaeologists' voice only	Some community voice	Full voice for all	Some archaeologist voice	Community's voice only

Refer to your 'Starting Evaluation'. Have your answers changed? If so, why?

Impacts

Impacts are the effects or influence of people, places, heritage, things, or actions on each other. These can be tangible and intangible outcomes as well as intended or unexpected. Impacts can also include things that went well and things you would not repeat. See the introduction for examples.

Think about who or what your project is impacting.

1. In the space below, list everything or everyone being impacted through your project.

2. How are each of the above being impacted? What evidence, if any, do you have of this? If you'd like, include evidence or examples at the end of this evaluation.

3. Refer to your 'Starting Evaluation'. Did your intentions differ from what is currently happening? If so, why?

Legacy

Some projects strive to have lasting effects (i.e. better management of heritage), whilst others only plan on impacts during the project. Refer to your answers in the previous section.

1. Would you like the impacts listed above to endure beyond the 'end' of the project? If so, how? If not, why not?

2. If you want this project to leave a legacy, are you gathering evidence of whether your impacts endure? If so, how?

Post-Project Evaluation

At the end of your project, complete the following evaluation to reflect on your project. Think about what went well, things you would not repeat, and the legacy of your project. It may be helpful to complete the following checklist before you begin:

- Do you have your previous two evaluations?
- Do you have 30 minutes or longer of uninterrupted time to consider your project?
- Do you have the introduction and reference sheet if you need further explanation?

Relationships

Projects involving communities occur across a spectrum of engagement. The Collaborative Continuum below helps describe this spectrum. Each row highlights a different element of the project: power, goals, information, involvement, voices, and needs.

Reflect on the relationships and goals of your project. Where does your project sit on the Spectrum of Collaboration? On the line below each row, star where your project rests.

	Archaeologist-Only	Participation with Community	Co-Creation and Collaboration	Community-Led	Community-Only
Needs	Archaeologists' needs considered	Archaeologists' needs prioritized, community considered	Needs of all parties honored and met	Community needs prioritized, archaeologists' considered	Community's needs considered
Power	Archaeologist-held power	Archaeologist-held power, with community influence	Equal power sharing	Community-held power, with archaeologist influence	Community-held power
Goals	Archaeologist develop the goals	Goals develop independently	Goals develop jointly	Goals develop independently	Community develop the goals
Information	Archaeologists hold the information	Information is disclosed to community	Information flows freely two-ways	Information is disclosed to archaeologists	Community holds the information
Involvement	Only archaeologists involved	Limited community involvement	All communnity involved equally	Limited archaeologist involvement	Only community involved
Voice	Archaeologists' voice only	Some community voice	Full voice for all	Some archaeologist voice	Community's voice only

Refer to your previous two evaluations. Have your answers changed? If so, why?

Impacts

Impacts are the effects or influence of people, places, heritage, things, or actions on each other. These can be tangible and intangible outcomes as well as intended or unexpected. Impacts can also include things that went well and things you would not repeat. See the introduction for examples.

Reflect on who or what was impacted through your project and how.

1. List who or what was impacted through this project.

2. How were they being impacted? What evidence, if any, do you have? If you'd like, include evidence or examples at the end of this evaluation.

3. Refer to your 'Starting Evaluation'. How do they your intended and actual impacts compare? Does anything surprise you?

Legacy

Some projects strive to have lasting effects (i.e. better management of heritage), whilst others only plan on impacts during the project. Reflect on the impacts you listed above:

1. What are the legacies the impacts listed above? How do they compare to your intentions?

2. If you think the impacts will endure, have you or will you gather evidence of this?

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