

## I want to hear you!

The things we can learn from the public surveys on the issue of community  
archaeology and community involvement



Pei-Yu WU

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Cover picture: A short guide tour during the Dig Along Day in Oss, the  
Netherlands. Photo taken by Pei-Yu WU.

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## 1 Introduction

Many years ago, I went to visit the first archaeological museum in Taiwan, the Shihshanhang Museum of Archaeology. The starting point of this museum was to preserve all excavated objects from the site of Shihshanhang and to promote general archaeology to the public<sup>1</sup>. As the first archaeological museum in Taiwan, the museum received many positive reviews from its visitors and it became a huge success. Due to this success, the museum is able to carry out many different activities<sup>2</sup> to present the past to the public and enhance the public understanding of archaeology. But looking at all the activities and programmes designed by the Shihshanhang museum, the main target group is school children, and most of the activities were either historical tours or a Do-It-Yourself programme for children to experience the life of the ancestors. There is hardly any programme that aims at a broader audience other than school children and which allows the public to explore the real archaeological work.

Looking back into the history of Taiwan archaeology, it was during the Japanese occupied period, as part of its anthropological study, the Japanese colonial government initiated the first archaeological research in Taiwan. In this period, many sites were excavated and studies were conducted. After the Japanese occupation, the National Taiwan University (NTU), the former Taipei Empire University, inherited all the finds and archaeological sites, which were previously owned by the Japanese colonial government. In the 1940s, a civil war broke out in China. Many archaeologists fled from Mainland China to Taiwan. These archaeologists from China established the first course of archaeology at the National Taiwan University. Ever since the establishment of the course, NTU became the only institution that conducted archaeological research in Taiwan (see Chen 2011). After decades of development, the department of

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<sup>1</sup> At the time when the museum was built, there was no clear line between 'local' and 'general' in general situation, so to promote general archaeology was also to promote local archaeology.

<sup>2</sup> See <http://www.sshm.tpc.gov.tw/html/sshm/main.jsp>.

<sup>3</sup> In 1982, the faculty of archaeology changed the name into faculty of anthropology. ([http://homepage.ntu.edu.tw/~anthro/introduce/introduce\\_intro.html](http://homepage.ntu.edu.tw/~anthro/introduce/introduce_intro.html))

anthropology<sup>3</sup> of NTU becomes the centre of archaeological research in Taiwan. Except the Shihshanhang museum and some few archaeological sites<sup>4</sup>, most of the important archaeological sites in Taiwan are under the supervision of NTU, those that are not under the supervision of NTU, are under supervision of other research institutions. This creates a situation that, except the academics, the general public does not have access to those archaeological sites if they want to. In Taiwan, as far as I understand, there are no open days on excavations, nor does the general public know about the archaeological sites. It seems that archaeology in Taiwan is mainly reserved for the interests of academics. After the shift of political power from the Kuomintang (KMT) to the Democratic Progressive Party (DPP) in 2000, the new elected DPP government launched a series of policies to promote national identity of Taiwan. This led to the rise of nationalism, and the public is more interested in the past than before, but the access to archaeological sites is still limited. Information about archaeological finds is kept among academic archaeologists. It gives an impression that although archaeologists claim that they work to preserve the important past on behalf of the public, in reality archaeologists keep their findings to themselves instead of sharing it to the public. Moreover, Taiwan does not have a World Heritage Site, nor can Taiwan nominate a site to be listed due to political reason. So the demands to participate in cultural heritage are not high among the public nor is it compulsory for archaeologists to include the public. The process of delivering knowledge is done in a limited and hierarchic way. It is archaeology 'from above'.

In observing the situation in Taiwan, I could not help to think that archaeologists should be more open and sharing with the public. Except organizing children-aiming activities, there should be many different activities to include more people into archaeological work. It should be done in a way that meets the expectation of both the

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<sup>3</sup> In 1982, the faculty of archaeology changed the name into faculty of anthropology. ([http://homepage.ntu.edu.tw/~anthro/introduce/introduce\\_intro.html](http://homepage.ntu.edu.tw/~anthro/introduce/introduce_intro.html))

<sup>4</sup> Most of archaeological sites in Taiwan are under supervision of different institutions and are not opened to the public; hence these sites are not seen as national monuments.



public and archaeologists. This was why I started my master programme at the University of Leiden, to explore methods that invite people to join archaeological work, and then the term 'Community Archaeology' was introduced to me.

### **1.1 Community Archaeology**

First of all, I would like to explain what is community archaeology. The idea of involving local communities into the archaeological process emerged in the 1970s and 80s from the post-colonial movement of indigenous people. The engagement of indigenous people into archaeological work took place in America, Australia and New Zealand. At that time those projects were considered as cultural resource management. The engagement of indigenous people received discussions in journals while the engagement of the broader public remained untouched for another two decades (Dhanjal and Moshenska 2011, 1; Funari 2001; Marshall 2002, 212-14; Tully 2007, 158).

So what is community archaeology? There have been many attempts to provide definitions for community archaeology. In 2000, Faulkner addressed the notion of 'archaeology from below', which he defined as an archaeology that is rooted in the community, and open for participation, it is a democratic archaeology (Faulkner 2000,22). In his idea, archaeology should be community-based and invite local communities to join archaeological work. He further explained that archaeology from below 'making heritage an active process of creating belonging to the people whose past it is (idem, 32)'. Another definition could be found in Marshall's article in 2002. Marshall defined community archaeology as 'relinquishing of at least *partial control* of a project to the local community' (Marshall 2002, 211). What marks Marshall's definition slightly different from the definition provided by Faulkner is that Marshall's definition includes the possibility of letting the community to have control of an archaeology project. This, in a sense, consists with the definition from Moser *et al.* at the same year. Moser *et al.* defined community archaeology as 'incorporating a range of strategies designed to *facilitate* the involvement of local people in the investigation and

interpretation of the past' (Moser *et al.* 2002, 220). These two definitions provide an idea that community archaeology can do more than open the door to local communities, it can play an active role in helping communities to understand and discover the past by themselves. This then leads me to Merriman's idea of archaeology on behalf of the public. Merriman's idea of archaeology on behalf of the public is to engage with the public, to recognise and embrace the interest of the public, and to equip the public with knowledge of their past (Litte 2012; Merriman 2004). The definitions of Faulkner and Merriman are more about open the access to archaeology to the public and inform the public about their past; on the other hand, the definitions of Marshall and Moser *et al.* touch the aspect of enabling the public to perform their own archaeological practice. In my opinion, all of the above four definitions of community archaeology propose a archaeology *for* the people, meanwhile the later two definitions also suggest a possibility of archaeology *by* and *with* the people.

Despite the definitions provided by Marshall and other archaeologists, it is the choice of other archaeologists whether they would adopt these definitions or not. Furthermore, it is recognised by most archaeologist that to provide a definition for community archaeology is in its nature not possible (Faulkner 2000, 26; Marshall 2002, 214; Dhanjal and Moshenska 2011, 1; Simpson and Williams 2008, 72-73). As suggested by many archaeologists, community is an organic and dynamic term; there are no two communities that are identical to each other. It requires archaeologists to study the community in order to understand the essence of it. Therefore, each community archaeology project is unique and requires a different definition to describe (Faulkner 2000; Marshall 2002; Simpson and Williams 2008; Isherwood 2011). The diversity of community archaeology provides the space and freedom for archaeologists to explore ways to involve or to work with local communities. There are many types of community archaeology projects, in which different people are involved or projects are conducted by non-archaeologists (for example the cases in Reid 2011, and Simpson 2011). Community archaeology in present day does not just encourage the participation of

people, it also aims to empower people with abilities to study, interpret and preserve their own heritage (Thomas 2010; Simpson and Williams 2008). In the early definition of community archaeology, it was archaeology on behalf of the people, for the people; nowadays it also has to be by the people and with the people.

The public should be involved and be encouraged to involve in archaeology. In the Council of Europe's Convention on the Value of Cultural Heritage for Society in 2005<sup>5</sup>, it states that '*every person has a right to engage with the cultural heritage of their choice*'. It is a human right to be able to involve with their cultural heritage. Community archaeology is just a right tool to facilitate this statement.

Perhaps first I should explain my version of community archaeology. The community archaeology I adopt in this thesis is archaeology *with* the people, which is about the community involvement and participation. Community archaeology should encourage the participation of the public in archaeology and work with the public, the design of a community archaeology project should accommodate the needs and interests of the public and empower the public to be able to perform their own practice of archaeology at a certain level that will help them to connect with their heritage and their past. I also welcome the idea of archaeology *by* the people in a later stage of the development of community archaeology, but mainly I consider my definition of community archaeology as archaeology *with* the people in this thesis.

There are three reasons why I think the public should be involved in archaeology. The first is that the public wants to know about their past. The public wants to know what happened in the past and how do those past events consist the present they now live in (Orange 2011; Tripp 2011, 28). Archaeology is a discipline that studies the past, and archaeologists are keepers of the past materials; it is therefore the duty for archaeologists to help the public to understand their past. One of the reasons why archaeologists should engage the public addressed by archaeologists is to educate the

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<sup>5</sup> <http://conventions.coe.int/Treaty/EN/Treaties/Html/199.htm>. Last access date: 12/12/2013.

public to be aware and to appreciate the value and importance of past (Merriman 2004, 6; Litte 2012). Results from community archaeology also show that people do feel more connected with their past after participating in archaeological work (for example McNeil 2011).

It has been addressed (see Merriman 2004) that by opening the door to the general public, the quality of archaeological work will suffer, and professional archaeologists will lose their positions. I would like to state that the opposite could be the case. Opening the door to the public means open door to more ideas and thoughts about the past, this might point out a new direction for future study or helping to shape the past. As Hodder said in his article, archaeologists need extra information to help them interpret an archaeological finding or site, and sometimes the extra information is hiding among the local communities (Hodder 2003, 58-59). Including multivocality in archaeology could help archaeologists to better understand the sites in which they work and to open a new door for different perspectives on interpreting a site. It is more likely to say that involving more people into the discipline will enrich the content of archaeology and make it better (Marshall 2002, 218; Moser *et al.* 2002, 222). If archaeology would be a discipline that is so easy to be replaced by common people, there would not be so many youngsters sitting in the university classroom every year, eager to learn everything about archaeology.

Funding is also a big issue for present-day archaeology projects. One of the reasons Faulkner gave for the need to have community-based projects was the funding issue (Faulkner 2000, 31). Archaeology needs to draw attention from the public in order to attract funding from government and private sponsors. Archaeologists have to make the public be aware of the importance and the value of archaeology to make the public support their work. The support from the public, and perhaps popularity of archaeology among the public is crucial to attract fund bodies. Especially when the budget of cultural service is constrained by present economic situation, if the public does not approve archaeology, it is more likely that archaeology will lose the battle. In a realistic term,

archaeologists have to provide something in return if they want the public to pay for their research work (Harding 2007, 130; Simpson 2011, 116-117; Simpson and Williams 2011, 87).

Community archaeology is a relatively new field of archaeology. The variety of community archaeology makes it hard to define, but it is exactly this very nature that 'enables a plethora of approaches and activities' (Simpson and Williams 2008, 74). There are many possibilities of engaging the public in archaeology. However, there is a problem. My definition of community archaeology is that it should accommodate the needs and interests of the public. Do archaeologists really know the needs and interests of the public? Or do archaeologists just guess what the public wants and then put out a community archaeology project that archaeologists presume will suit the needs and interests of the public?

For decades, archaeologists have made efforts to reach out the public and to involve the public into archaeological work. While archaeologists felt that they have done enough in communicating with the public and opening their work to the public, there are surveys suggesting that the public wants to know more about the archaeological work (Wasmus 2010; Lampe 2010; INRAP 2010). There seems to be an information gap between archaeologists and the public. Archaeologists do not understand their audience well enough (Holtorf 2007, 151; Thomas 2010), nor do they have enough information about what the public wants from them, despite the fact that there are public surveys which could provide information about the public for archaeologists. If archaeologists do not understand the needs of their audience, it is hard to design a community archaeology project that will attract people to participate. This information gap in understanding the needs and interests of the public has to be filled in order to reach out the public more sufficiently. As Moser *et al.* pointed out in the seven components<sup>6</sup> of conducting community archaeology, the communication between archaeologists and

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<sup>6</sup> The seven components are: 1) communication and collaboration, 2) employment and training, 3) public outreach, 4) interviews and oral history, 5) educational resources, 6) photographic and video archive, and 7) community-controlled merchandising.

the public should be in two ways (Moser *et al.* 2002, 229); archaeologists and the public should be able to hear each other.

## **1.2 Research questions and method**

My main research question is:

*What can we learn about the opinions of the public on archaeology and their relationship with archaeology from existing public surveys?*

My aim for this thesis is to present the public's voice to archaeologists. There are public surveys concerns the issues of how people think about archaeology and what they expect to receive from archaeologists. Those public surveys are the voice of the public, and they contain information that archaeologists should take into account while designing a community archaeology project. Although those public surveys are out there, so far there is no research on putting the results of these public surveys together. Each public survey concerns a situation of a certain area, for example, the public survey conducted by the Council for British Archaeology (CBA) only represents the voice of the UK public, but if puts together, those public surveys can provide a bigger picture of the public; information about what are the differences, and what are the similarities between those public surveys can be provided by comparing those public surveys. In this thesis, I will put those public surveys together, to see what can we learn about the public from those public surveys and to find an answer for my research question. Also, I believe that the results of my research could help archaeologists to understand the public and to develop a method to communicate and work with the public.

To answer my main research question, I developed sub-questions that will help me to find the answer. My sub-questions are:

- a) What do people think about community archaeology projects?
- b) In what ways does the public want to participate in archaeological work?
- c) Did the community archaeology projects in which people participated fit their expectations?

d) What are the improvements that can be made in the engagement with the public for future community archaeology projects?

e) Is there a type of community archaeology project that could fit both the needs of the public and archaeologists?

In sub-question a) and b), I want to know the public opinion on community archaeology and what they expect from a community archaeology project. The first two questions can provide information for designing a community archaeology project, such as the feasibility of having a community archaeology project, and what type of archaeological work interests people the most. This information will help archaeologists to design a community archaeology that could fit the expectation of participants without losing the quality of archaeological research. If the opinions of the public could be understood and recognised by archaeologists, the answers of these two sub-questions will be a good reference to the communication with the public for archaeologists. Sub-questions c) and d) focus on the practical aspects of community archaeology, such as improvements and the level of satisfaction of participants. These two sub-questions can also be seen as a feedback for community archaeology projects. Compiling the results of the first four sub-questions, in sub-question e), I hope to find a balance between the needs of the public and the needs of archaeologists and to suggest a type of community archaeology project built on top of this balance.

There are four different public surveys I use in this thesis. The first public survey is *Community Archaeology in the UK: recent findings*, done by the CBA (Thomas 2010). This CBA surveys includes voluntary groups and professional archaeologists. A public survey done by the Institut national de recherches archéologique préventives (INRAP), *Image de l'archéologie auprès du grand public* (INRAP 2010). This survey by INRAP focuses on the public opinion about archaeology. Another public survey focuses on the public opinion on archaeology is from Frank Wasmus in The Hague (Wasmus 2010a; Wasmus 2010b). And the last public survey I use is a master thesis by Sophie Lampe; her public survey includes the public, volunteers and professional archaeologists in the

Netherlands (Lampe 2010). The reports of public surveys by the CBA and INRAP can be found on the website of both institutions. I chose these surveys on the basis that they include the public (like CBA and Lampe) into the surveys or they just target on the public; also, results of these public surveys include different aspects regarding the public opinion on archaeology. My main topic of this thesis is to present the opinions of the public on archaeology. I define the public as non-archaeologists, which means it also includes volunteers and non-profession archaeological groups. This is why I also include the CBA public survey in my research. The public surveys by CBA and Lampe provide very interesting insights about what volunteers and professional archaeologists think about community archaeology. Moreover, the opinions of volunteers and archaeologists are different and more practical than the opinions of the public. Therefore I decide to have independent sections to present the opinions of volunteers and archaeologists. Meanwhile, the results of volunteers of CBA and Lampe will still integrate with the analysis of the results of the public from Wasmus and INRAP.s

In chapter two, the results of these public surveys will be presented in three sections, the public, volunteers, and professional archaeologists. In section one of chapter two which regarding the opinions of the public, questions about the opinions on community archaeology of the public will be asked. The questions I ask in section one are not my research questions. Those questions are used as a tool to illustrate the results of my public surveys analysis; I will explain why I choose those questions in chapter two. Tables and figures will be used to present the results from the public surveys to support my analysis.

In chapter three, I will discuss the interviews and questionnaires that result from a community archaeology project I did for my internship in Oss, the Netherlands. I want to use the data from this community archaeology to examine the results of the public surveys. The four public surveys asked participants their opinions on community archaeology when they were not doing it, which means at the point of asking the questions, the participants were not in a community archaeology project, they were out



of the context. But in the results of the Oss project, the participants were asked while they were actually doing a community archaeology project, they were in the context. In this case, the Oss project is a good illustration and testimony of the analysed results in chapter two. Further discussion on the similarities between the Oss project and the public surveys will be in chapter four. Some interesting points addressed by participants of the Oss project will be presented in chapter three as well.

The results of public surveys and the result of the Oss project will be discussed together in chapter four. And the questions that are asked in chapter two will be answered. Apart from the discussions, I will also address some interesting points I found during my research.

Chapter five will be the conclusion of this thesis. I will provide answers for my research question and sub-questions, critics of my research methods and suggestions for future research.

## **2 Public Surveys**

First, I would like to briefly introduce about the four public surveys I use in my thesis.

### **CBA (S. Thomas): *Community Archaeology in the UK: Recent Findings***

The public survey done by CBA was conducted in 2010. The aim of this public survey was to evaluate the current state of community archaeology in the UK (Thomas 2010, 5).

Through this public survey, researchers wanted to identify 1) to what extent do voluntary groups and organisations involve in community archaeology, 2) what activities are carried out and what are not, 3) what kind of supports should be provided to voluntary groups and organisations and 4) in what way should supports be provided (Thomas 2010, 10-11). This public survey included voluntary groups that were listed in CBA database, and professional archaeologists worked in national archaeological institutions or archaeological organisations. Two methods were used to collect data: questionnaires and interviews. In total, CBA received 466 sufficient responses from representatives of voluntary groups (Thomas 2010, 16). Most of the responses were from England (359 responses, 77 percent of all responses) (Thomas 2010, 18). Interviews were conducted with visits to archaeological organisations or via telephone. At the end, 38 individuals were interviewed in this public surveys (Thomas 2010, 41).

The results of this public survey focus on practical issues of conducting community archaeology projects. These results provide detailed information on training courses for volunteers, data recording and presenting, funding raising issue, activities in community archaeology projects, and communication issue between voluntary groups and professional archaeologists.

### **F. Wasmus: *The public opinion about archaeology in The Hague***

This is a master internship of the faculty of archaeology in the University of Leiden and it took place in 2010. The results of this survey consist of two resources. One resource was the public surveys on archaeology by the archaeological service sector of The Hague since 2002. The data Wasmus used were survey reports of 2002, 2004, 2007 and 2009,

and the city panel of 2005 (Wasmus 2010b, 49). These results of The Hague public surveys include demographical information, archaeological activities undertaken by the public, and the public opinion on presenting archaeology in media. Wasmus also conducted a personal survey in which he used question forms and conversation with participants to gather information about public opinion on archaeology. In total, a hundred people participated in the Wasmus's personal survey (idem, 52). The results of his personal survey can be identified into two parts. The first part is to provide information on who is interested in archaeology, and the second parts focuses on how to present archaeology to the public.

Overall, Wasmus's survey include many different aspects about how the public thinks about archaeology, such as, interest area in archaeology, and what source of information the public prefers to receive archaeological information. A big picture about how the public thinks about archaeology can be seen in this public survey. Also in his survey, there are two interesting sections about opinions of youths and immigrants on archaeology. These two points I will discuss in chapter four.

### ***INRAP: Image de l'archéologie auprès du grand public***

The public survey done by the INRAP in 2010 focuses on the image of archaeology from the public. This public survey, like the public survey by Wasmus, provides a general picture of archaeology in the public's mind. Note that in this survey, the audience of archaeology identified by researcher also includes persons who said that their interests were in history (INRAP 2010, 10).

INRAP used questionnaires to gather the data. A total of 1000 persons who were over 15 years old participated in this public survey. Note that the 1000 participants did not answer all questions. Questions about information and communication were only answered by those participants who were interested in archaeology or history. There are 421 participants out of 1000 answered questions about information and communication. The results of this public survey consist of three parts, 1) who is

interested in archaeology, 2) activities and opinions on archaeology, and 3) information about archaeology and communication between archaeologists and the public (idem, 2). Although I said that this survey provided a general image of archaeology in the public's mind, this survey also contains demographical details about participants who were interested in archaeology, such as the age group, education level, level of archaeological knowledge, et cetera. These demographical details provide a picture about the potential audience of archaeology. Though these details might only refer to the situation in France, it is a good example for future public survey to include demographical details to obtain more information about persons who are interested in archaeology for archaeologists to learn more about their potential audience.

### **S. Lampe: *Digging up the public***

This public survey is a master thesis of the faculty of archaeology, University of Leiden. In this thesis, Lampe asked the Dutch public, volunteers and professional archaeologists about their opinions on the way in which the Dutch public is involved in archaeology (Lampe 2010, 19). The method Lampe used to gather information is by distributing online questionnaires. Three different questionnaires were made for the public, volunteers and professional archaeologists. In total, Lampe received 109 responses from the public, 83 responses from volunteers, and 21 responses from professional archaeologists (idem, 24). Lampe also interviewed three professional archaeologists to have in-depth information on how archaeologists think about involving the public in archaeological work.

There are four themes in Lampe's thesis: 1) the ways the public likes to be involved in archaeology, 2) interest area in archaeology<sup>7</sup>, 3) opinions on community archaeology, and 4) the extent of being involved in archaeology (idem, 36). The results of Lampe's survey include opinions on both non-archaeologists (volunteers and non-volunteers) and professional archaeologists. Also her results contain specific comments on different

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<sup>7</sup> In this theme, Lampe discusses whether the Dutch public is interested in the general Dutch archaeology or archaeology in their surrounding area (local archaeology).

themes from the public, volunteers and professional archaeologists, which makes it easy for me to identify the differences between these three groups on the issues concerning Dutch archaeology.

The above four surveys were carried out by different organisations in different regions and they targeted different groups. I classify these groups into two catalogues: the public, and professional archaeologists. The catalogue ‘public’ can be further sub-divided into non-volunteers and volunteers (table one).

**Table 1: Groups involved in different public surveys**

Public surveys	The public		Archaeologists
	Non-volunteers (The general public)	Volunteers	
CBA	<i>No</i>	<i>Yes</i>	<i>Yes</i>
S. Lampe	<i>Yes</i>	<i>Yes</i>	<i>Yes</i>
F. Wasmus	<i>Yes</i>	<i>No</i>	<i>No</i>
INRAP	<i>Yes</i>	<i>No</i>	<i>No</i>

The first section will be the results of the public. The results of volunteers are also included in this section, since volunteers are also part of the public. I use five questions to illustrate the trends that I have recognised from the results of public surveys. Further explanations of these questions will be in section one.

There are two other sections to present the results of volunteers and professional archaeologists. Although I include the results of volunteers in the first section, still the results of volunteers and professional archaeologists has a fundamental difference from the results of the public on the implementation of community archaeology. The two public surveys include opinions of volunteers and professional archaeologists are the CBA and Lampe. Lampe’s survey took place in the Netherlands, where community archaeology is not well developed (Van den Dries 2014). The CBA survey took place in the UK, where community archaeology is well developed. So the two surveys do not share a same background. The differences between the results of CBA and Lampe’s survey lay on the fact that these two public surveys have different aims. CBA aims to evaluate the current state of community archaeology in the UK, Lampe’s survey aims to

present the opinions of volunteers and professional archaeologists about community archaeology. Results of Lampe's survey focuses on the opinions of volunteers and archaeologists about the idea of community archaeology; CBA's results focuses on problems volunteers and archaeologists encounter during community archaeology projects. Therefore I think it is necessary to have separate sections to present these two groups, to provide another point of view in implementing community archaeology. The presentations of the results of the volunteers and professional archaeologists will be in two parts: the similarities and the differences.

The levels of participation in community archaeology of each group are different, so the comments and results of each group reflect the situation of, and opinions on, each level of participation in community archaeology. Therefore it is important to present them separately, to ensure that the voices of each group are well presented.

Presentations of the results of these public surveys are in three sections of the public, volunteers and professional archaeologists.

## **2.1 The public**

The results of this section are from all the four public surveys: CBA, Lampe, Wasmus and INRAP. Although phrased differently, it is not very hard to find certain trends that appear in these results. I choose five questions that I would like to know about the public opinions on archaeology to illustrate trends I found in these public surveys. Notably is that not all four surveys are used to answer these five questions in this section due to the lack of data in each public survey. The five questions are:

*1) Is the public interested in archaeology?*

I want to find out the public involved in various surveys is interested in archaeology or not, since this is a very fundamental question for community archaeology.

*2) Who is interested in archaeology?*

This question aims to identify the potential audience for archaeology. To understand the potential audience can help archaeologists to develop programmes that will suit the

interest of the potential audience.

*3) What is the main source of information on archaeology?*

I want to know where does the public receive information about archaeology, because these sources of information could serve well as a platform for archaeologists to deliver their knowledge and to communicate with the public. It is also possible that the public use multiple sources to receive information on archaeology.

*4) Is there enough information on archaeology for the public?*

If the result from question three suggests that there is a main source of information on archaeology for the public, then I want to know if the public feels themselves sufficiently informed about archaeological activities and findings or not.

*5) Does the public feel included in archaeology?*

In this question I want to know to what degree the public feels included in archaeology and in what ways does the public likes to participate in archaeological work.

### **2.1.1 Is the public interested in archaeology?**

The results of the public surveys done by Lampe and Wasmus show that more than 50 percent of respondents of their surveys are interested in archaeology, while only 43 percent respondents of INRAP survey are considered as target audiences of archaeology<sup>8</sup> (table 2). The CBA survey does not have data on this question.

**Table 2: Percentage of participants who were interested in archaeology. (\*: The statistic of INRAP includes people who are interested in history.)**

Public surveys	Percentage (%)
CBA	No data available
S. Lampe	<b>74.31</b>
F. Wasmus	<b>52</b>
INRAP	<b>43*</b>

According to the results shown in table 2, and notes that both the public surveys by Lampe and Wasmus took place in the Netherlands, it is clear that the Dutch public is

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<sup>8</sup> In the public of INRAP, the word 'target audience' (public-cible) was used to describe those who said their interests were in archaeology or history.

interested in archaeology. The interest of the Dutch public in archaeology is also shown by the rising percentage of participation in archaeological and historical services, museums and monuments. The archaeological service in The Hague is more renowned in 2009 than in 2002 (from 35 percent in 2002 to 41 percent in 2009) (Wasmus 2010a, 4); number of museum visitors in the Netherlands has grown from 35 percent in 1995 to 41 percent in 2007, as well as monuments visitors (Van den Broek *et al.* 2009, 9). All the above data suggests that the Dutch public is interested in archaeology and cultural heritage. The result of INRAP shows that the French public compares to the Dutch public is less interested in archaeology, but this does not lead to the conclusion that the French public is generally not interested in archaeology. It is that in the INRAP survey the question was formulated differently. In the survey of INRAP, respondents were asked to choose their interested topics among disciplines, and cultural activities in general are among the top choices (INRAP 2010, 10). The French public is in general interested in all types of cultural activities, which include history and archaeology. In the CBA's results, there is no data that is directly linked to this question, but I think the numbers of archaeological voluntary groups in the UK may well suggest that the British public is interested in archaeology. There are many reasons for the thriving community archaeology development in the UK, for example, the development of continuing education and the possibility of funding (Thomas 2010, 21), but if the British public is not interested in archaeology, there would not have been any archaeological groups in the first place. To sum up, all the results from the four public surveys suggest that a large part of the public is indeed interested in archaeology.

In the results of Lampe and Wasmus, respondents of both public surveys have different preferences for archaeology; respondents of Wasmus show higher interests in local archaeology (Wasmus 2010b, 51). In Wasmus's survey, respondents said that they want more attention on local archaeology in local newspaper and TV; they want to be informed about local archaeological events like excavations (Wasmus 2010a, 6). This may suggest the possibility for community archaeology projects. If people is interested



in local archaeology and has asked for information on local archaeology, it is more likely that the potential for community archaeology is high. On the other hand, the respondents of Lampe have more interests in the general Dutch archaeology<sup>9</sup> (42.2 percent in general Dutch archaeology, 27.52 percent in both general and local archaeology, and 21.10 percent in local archaeology) (Lampe 2010, 38). Therefore it is not certain that if the Dutch public has a preference in archaeology or not, this aspect might need more studies. It might also be that the public survey of Wasmus took place in The Hague, respondents of his survey were habitants of The Hague, results of the INRAP suggest that city dwellers tend to be more interested in archaeology, so this may be one of the reasons of the higher interests in local archaeology in Wasmus's survey. Lampe conducted her public survey via Internet; respondents of her survey did not focus in a certain area, which may result in a higher interest in general Dutch archaeology.

The public in general thinks that archaeology is important or useful, whether they are interested or not (table 3). The question 'is archaeology important/useful' does not directly show in the public survey of Wasmus. In Wasmus's survey, respondents think that it is important to understand the past, and archaeology provides information about the past, therefore archaeology is important (Wasmus 2010b, 52). Same response also shows in the interviews and questionnaires of the community project in Oss. Interviewees of the Oss project said that archaeology is important because understanding your past is important. The same response of these two Dutch surveys gives an idea that the Dutch public links archaeology with the understanding of their own past. This could serve as a good point for Dutch archaeology in encouraging the public participation in Dutch archaeology.

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<sup>9</sup> The term 'general Dutch archaeology' is used in Lampe's thesis. Lampe did not provide explanation about this term, but in my understanding, the 'general Dutch archaeology' indicates the archaeology of the Netherlands, while the term 'local archaeology' indicates to archaeology in a certain area where the respondents live.

**Table 3: Does the public consider archaeology important/useful?**

Public surveys	Yes (in %)	No (in %)
CBA	No data available	No data available
S. Lampe	No data available	No data available
F. Wasmus	<b>68</b>	Not mentioned in results
INRAP	<b>85</b>	<b>13%</b>

In the public surveys of INRAP, respondents were asked 'is archaeology useful?'

Despite the comparably low interest in archaeology, 86 percent of respondents of INRAP's survey gave positive answer to this question, especially in the issue about rescuing archaeological sites that are threatened by urban development (INRAP 2010, 21). The high percentage of this question leads me to the conclusion that although compare to other cultural activities, archaeology may not be the primary choice of the French public, overall the French public does care about archaeology and understand the usefulness and importance of archaeology.

### **2.1.2 Who is interested in archaeology?**

Results of the public surveys reveal some characters of the people who are interested in archaeology: high-income, male, and older people.

The age group of the people who are interested in archaeology falls between 30 to 50 years old, but the exact age group varies from survey to survey. The age group of people who are interested in archaeology is 45 years old and above in Wasmus's survey and is 35 years old and above in INRAP's survey. These results are similar to the public survey of CBA, the estimated age of members of voluntary groups is 55 years old and above (Thomas 2010, 23) (see table 4). The demographic data of INRAP's survey shows that 66 percent of its respondents were over 35 years old. It might be that the age groups of 35 and above were overrepresented in this survey, thus led to the result that people over 35 year-old are more interested in archaeology than younger age groups. The results of Wasmus and CBA may be contributed by the fact that people in their middle age have reached a certain level in their career, which would allow them to have spare time and

energy to develop their own interests.

**Table 4: What age groups are interested in archaeology?**

Public surveys	What age group?
CBA	<b>55 years old and older</b>
S. Lampe	No data available
F. Wasmus	<b>45 years old and older</b>
INRAP	<b>35 years old and older</b>

One thing that is also notable is the low interest in archaeology among the youths. According to Wasmus's results, two thirds of people age below 24 hardly have interests in archaeology (Wasmus 2010b, 53), and only 35 percent of people age under 35 are interested in archaeology in INRAP's result (INRAP 2010, 10). Although I did not have statistic about the age of the participants of the community project in Oss, participants of the Oss project were mostly above 30 years old. Some children did come and join the project later in the day, but most participants were in their late twenties and older. The age of the primary audience of archaeology raise the concerns of decline in archaeology audience, since the low interests in archaeology among younger generation may lead to decline of the audience of archaeology in the future. Therefore I think it is necessary to trigger the interest in archaeology at a younger age, and to keep this interest by continuing education and community archaeology projects.

**Table 5: What income groups are interested in archaeology?**

Public surveys	Income group	Percentage (%)
CBA	No data available	No data available
S. Lampe	No data available	No data available
F. Wasmus	<b>Higher income</b>	No data available
INRAP	<b>Higher income</b>	<b>50%</b> of high-income persons

In both the results of Wasmus and INRAP, people with higher income tend to be more interested in archaeology as shown in table 5. In INRAP's survey, 50 percent of people with more than 2000 euro of monthly income are interested in archaeology (INRAP 2010, 11). Although Wasmus does not provide statistics for this character, he points out that people with a higher income are more likely to be interested in archaeology, also people

with higher income tend to have higher education level (Wasmus 2010a, 4).

**Table 6: Which genders are interested in archaeology?**

Public surveys	Male (%)	Female (%)
CBA	No data available	No data available
S. Lampe	No data available	No data available
F. Wasmus	<b>38</b>	<b>29</b>
INRAP	<b>50</b>	<b>36</b>

Although females are considered to participate more in cultural activities (Van den Dries 2014; Van den Broek *et al.* 2009, 23), both the results of Wasmus and INRAP suggest that male is particularly more interested in archaeology (table 6).

### 2.1.3 What is the main source of information on archaeology?

Mass media and the press are the ways the public prefers the most as sources of information on archaeology. A majority of people use mass media like Internet and TV programmes as a source of information on archaeology (table 7). As shown in table 7, both the respondents of Lampe and INRAP prefer to use mass media as their primary source of information on archaeology. Especially the use of Internet, in INRAP's results, the use of Internet increases significantly after the public survey in 2006, it rises from 14 percent in 2006 to 41 percent in 2010 (INRAP 2010, 25). Despite the rise of Internet users, TV is still one of the main sources of information on archaeology for the public. On the contrary, in the result of Wasmus's survey, Internet and TV programmes are not the ways the respondents prefer to receive information on archaeology, respondents of Wasmus's survey prefer paper information like news articles and publications to receive information on archaeology (Wasmus 2010b, 51). In Wasmus's survey, he provided an idea to explain the high preference for press. He suggested that the respondents of his survey liked to experience archaeology 'at home'. Archaeology 'at home' as described in Wasmus's report is experiencing archaeology by reading books, articles or any type of publication without physically visiting archaeological museums or sites (*idem*, 50).

**Table 7: Main source of information about archaeology. Please note that the results here are not 100% in total, respondents could choose more than one option. (\*1: Mass Media includes TV programmes, Internet and Radio. Press includes newspaper article and all types of publications. \*2: Both Wasmus and INRAP only asked people who were interested in archaeology to answer this question. Therefore the results of these two surveys might not fully represent the opinion of the general public.)**

Public surveys	Mass Media* <sup>1</sup> (%)	Press* <sup>1</sup> (%)
CBA	No data available	No data available
S. Lampe	<b>Internet: 45.87</b> <b>TV: 39.45</b>	<b>21.1</b>
F. Wasmus* <sup>2</sup>	<b>24</b>	<b>68</b>
INRAP* <sup>2</sup>	<b>87</b> <b>(Internet: 41; TV: 66)</b>	<b>44</b>

Comparing all the results of the three public surveys, I think that ‘archaeology at home’ is just for a certain group of people, who I describe as ‘passive’ audiences. The ‘passive’ audiences have an interest in archaeology but would prefer in-door activities like reading a book or an article about archaeology and watch a TV programme about archaeology, or in Wasmus’s words, to experience archaeology at home. Meanwhile, there is also a group of people who I would describe them as ‘active’ audiences. The active audiences compare to passive audience are more enthusiastic in finding information on archaeology and in participating archaeological events. Active audiences use Internet to search information they want to know about archaeology and prefer to go outdoor to participate in archaeological work. Although the types of archaeological activities prefer by the public does not include in INRAP’s survey, the results of Lampe and Wasmus show that there is a high preference for visiting archaeological sites or exhibitions among the public (Lampe 2010, 50; Wasmus 2010a, 5). These two types of audience require different approaches. In a community archaeology project, there should be different activities and publicity strategy to fit the interests of these two types of audiences: for passive audiences, flyers, posters and booklets about community

archaeology project should be provided and distributed to each households; while for active audiences, Internet and social media are good platforms to inform active audiences about community archaeology projects. Mass media and press should be complementary to each other.

Another thing that is needed for attention is the level of knowledge on archaeology the public possesses. This aspect is included in INRAP's survey. The result of INRAP shows that 39 percent of respondents who were interested in archaeology do not have sufficient knowledge of archaeology; 54 percent of them have a certain level of knowledge of archaeology. However, there is no explanation for the term 'certain level' in INRAP's survey, so I cannot tell whether these 54 percent of people have sufficient knowledge about archaeology or not. Only 9 percent of the respondents are considered experts who possess sufficient knowledge of archaeology (INRAP 2010, 13). This result of INRAP may suggest that information about archaeology should be more opened to the public, at least for those who have interests in archaeology. In the following section, I will present the results of the level of information the public receives.

#### **2.1.4 Is there enough information on archaeology for the public?**

The direct question about whether the public feels they are sufficiently informed about archaeology only appears in the public survey of INRAP (INRAP 2010, 23). Although in the public surveys of Lampe and Wasmus, respondents were not directly asked about the sufficiency of informing the public about archaeology, questions relate to this topic were asked (Lampe 2010, 37; Wasmus 2010b, 53). There is no similar data in CBA's report on this topic. The results and questions asked in each public survey are showed in figure 1.

The result of INRAP is quite astonishing, only 21 percent of the respondents give a positive answer, 77 percent of the respondents say that they are not sufficiently informed about archaeology. For those respondents who were aware of archaeological work near their houses, more than 50 percent of respondents say that they were not

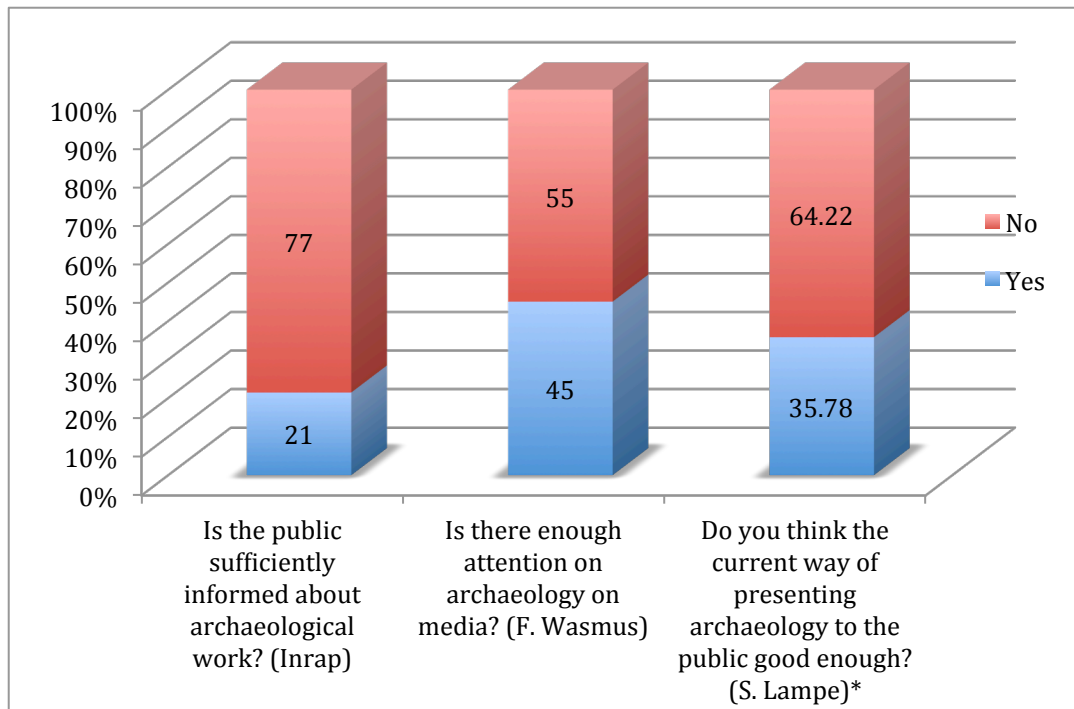
sufficiently informed about archaeological activities in their surrounding area. Although compares to the data in 2006, more respondents feel that they are sufficiently informed<sup>10</sup>, the high rate of the negative answer to this question suggest that archaeologists in France need to provide or open more information to the public than they do now.

In the public survey of Lampe, respondents were asked if there is a better way to present archaeology to the public, almost two thirds of the respondents say there is a better way. What also shows in the result is that only 7.34 percent of the respondents of Lampe's survey know where to look for information about opportunities to participate in archaeological excavation (Lampe 2010, 50). Although the respondents were not asked to explain in what ways they think archaeology could be better presented, considering that only seven percent of the respondents know where to look for information, I think that the way of presenting archaeological information to the public needs to be made easier for the public to access and promotion of current information platform should be made. This leads to the result of Wasmus's survey. In the public survey of Wasmus, 55 percent of the respondents think that the media does not pay enough attention on archaeology.

As shown in the last section, mass media like TV and press such as news articles are the two most favourite ways the public wants to receive information on archaeology, but results of the three public surveys suggest that not enough information is provided to the public and there are improvements can be made to make information more accessible to the public (Lampe 2010, 50; Wasmus 2010a, 10; INRAP 2010, 8). Overall, I will conclude that more than 50 percent of respondents do not receive enough information about archaeology and they are not satisfied with the way archaeology is presented to them.

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<sup>10</sup> 86% of respondents said they were not sufficiently informed about archaeology in 2006 (INRAP 2010, 23).



**Figure 1: Information about archaeology (The original question asked in Lampe’s survey is ‘are there better ways to present archaeology to the public?’ I changed the question formulation to fit the design of this figure.)**

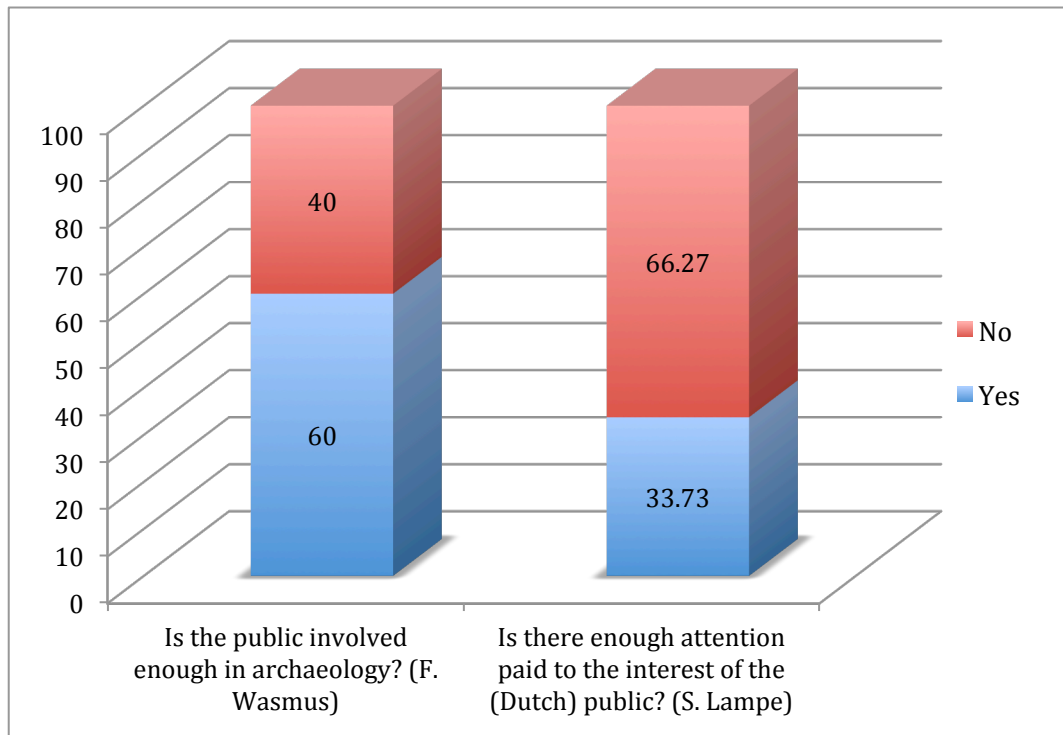
### **2.1.5 Does the public feel included in archaeology?**

The question about the extent of involving in archaeology is asked in the public surveys of Lampe and Wasmus, so it could be that the results only refer to the Dutch situation. In order to prevent possible confusion in terminology, I will specifically refer to the Dutch public in this section. However, I think it is important to show what the public thinks about this topic, so archaeologists could know whether they should put on more efforts to involve the public.

The questions asked in these two public surveys are different. In Lampe’s survey, the question is ‘is there enough attention paid to the interest of the (Dutch) public’, and in Wasmus’s survey the question is ‘is the public involved enough in archaeology’. Strictly speaking, only the result of Wasmus is related to the topic of this section. Although Lampe does not ask her respondents about do they feel included in archaeology, I think that the result of the question ‘is there enough attention paid to the interest of the



(Dutch) public' can also reflect the ways her respondents think about the involvement of the Dutch public in archaeology; if there would have been enough attention paid on the interest of the Dutch public, this could mean that the Dutch public in some way are involved in archaeology so they feel that the interest of the Dutch public is recognised by archaeologists, and vice versa. The results and questions asked in the public surveys of Lampe and Wasmus are shown in figure 2.



**Figure 2: Does the Dutch public feel included in archaeology? (in %)**

As shown in figure 2, results of both public surveys are quite the opposite. Only a third of respondents in Lampe's survey think that there is enough attention paid to the interest of the Dutch public; while about 60 percent of respondents in Wasmus's survey think that the Dutch public is involved enough in archaeology. Results of these two public surveys do not show a common idea about the (Dutch) public involvement in archaeology. The possible reason for this difference may be that in Lampe's survey, this question was in the questionnaire for archaeological volunteers in the Netherlands. Therefore, from the perspective of Dutch volunteers, who have experiences in archaeology and those experiences provide them with an inside look of the Dutch archaeology, the interest of the Dutch public is not recognised enough by Dutch

archaeologists. On the other hand, respondents of Wasmus's question were not volunteers in archaeology, so from their point of view, receiving information on archaeology and going to open days is well enough for Dutch public to involve in archaeology. Lampe's result in a way responds to a point made by British volunteers. In CBA's results, volunteers said that their contributions to archaeology were not recognised by professional archaeologists (Thomas 2010, 59). The responses from both Dutch volunteers and the British volunteers suggest that for people who do not have experiences in archaeology, the involvement of the public in archaeology might seem enough from a distance, but for those who have experiences in archaeology, archaeologists should pay more attention on the interest of the public and contributions to archaeology made by non-archaeologists.

Although the results of Wasmus and Lamps show two opposite opinions, respondents of these two public surveys do share a same idea about the way they want to involve in archaeology: they all want to know more about the practice of archaeological work, and they also want to learn more about archaeology through archaeological objects (Lampe 2010, 39, 43; Wasmus 2010a, 12). In Lampe's survey, one of the most popular archaeological activities chosen by respondents is excavation (Lampe 2010, 39). In Wasmus's survey, respondents said there should be more archaeological practices in the open day of an excavation (Wasmus 2010a, 12). This consists with the results of the Oss project. Participants of the Oss project said that allowing non-archaeologists to join archaeological work is a good idea to involve the public and more similar projects should be organised in the future. This well suggests that the Dutch public wants to learn about archaeological work and to participate in the process. Notably is that although the Dutch public has a high interest in participating in archaeological work, it is not necessary that the Dutch public also wants to be included in the decision-making process (Lampe 2010, 50). The Dutch public tends to leave the decision to professional archaeologists because they think that archaeology is instructive (idem, 43). This idea may be created by the fact that in the Netherlands, approaches to the public is more about informing and

educating the public rather than enabling the public to involve in archaeological work (Van den Dries 2014).

It is a pity that the INRAP does not have similar data on this topic. Therefore at this point, it is hard to conclude whether the public who involved in the four public surveys conducted in three different countries likes the extent in which they are involved in archaeology or not. However, it is certain that the Dutch public likes and wants to know more about archaeology and participate in it, so does the British public.

## 2.2 Volunteers

This section consists of results from the CBA public survey and the public survey done by Lampe. CBA's results consist of details about activities organised by volunteers and problems encountered by volunteers during community archaeology project in the UK. Lampe's results, on the other hand, provide a big picture about the level of involvement of volunteers in archaeological work and what volunteers think about the idea of introducing community archaeology to the Netherlands. Although these two public surveys do not have much in common, I am still able to identify one similarity. In the following two parts, I will talk about the similarity and the differences between Dutch volunteers and British volunteers. In this section, I will specifically refer to Dutch volunteers and British volunteers to distinguish the results from the CBA and Lampe.

### 2.2.1 Similarity: Volunteers want to participate in different phases of archaeological work

**Table 8: Volunteers activities (\*: Lampe provide this option for respondents who wanted to participate in activities that were not listed in her questionnaires.)**

	<i>Participating activities</i>	<i>Activities want to participate in</i>
S. Lampe	Excavation Administrating finds	Other activities* Presenting archaeology
CBA	Education/information events Displaying, recording	Technique-required activities

Although community archaeology has different developments in the Netherlands and in the UK, both Dutch volunteers and British volunteers say that except for current activities in which they are participating, they also want to participate in different components of archaeological work or in additional activities (Lampe 2010, 46; Thomas 2010, 26-28). The results are shown in table 8.

The current activities that Dutch volunteers participate in now are mainly excavation (86.75 percent) and administrating archaeological finds (66.27 percent). As shown in table 8, Dutch volunteers want to participate in other aspects of archaeological work as well. 39.76 percent of volunteer respondents of Lampe's survey say they want to participate in 'other' archaeological work. Although Lampe asked her respondents to specify the 'other' activities they wanted to participate, only three respondents provided their answers (Lampe 2010, 41). In the result of Lampe's survey, the two activities follow the option 'other' are reconstructive work (28.92 percent) and publishing about archaeology (24.10 percent) (idem, 40). In table 8, I use the term 'presenting archaeology' to summarise these two activities because I think reconstructive work and publishing about archaeology are related to present archaeology to the public. This consists with one of the three answers provided by respondents who chose 'other' for this question, the respondent wants to 'creating constructions to make archaeology more visible to the public' (idem, 41). Also in the previous results of the public in Lampe's survey, respondents think that there is a better way to present archaeology to the public. So the results may well suggest that Dutch people want to see archaeology being presented in a more pleasant way (idem, 37), or in Wasmus's results, in a way that is easy for the (Dutch) public to understand it (Wasmus 2010a, 12). A point that I found in the interviews and questionnaires results of the Oss project is that participants of the Oss project said that it was easier for them to understand archaeology by doing it. Writing an article or organising an exhibition are not the only way to present archaeology to the public, a community archaeology project like the Oss project can also be an option to make archaeology easier for the public.

In the UK, volunteers in general are satisfied with the activities they can practice like attending lectures or helping archaeologists recording findings (see table 8); but they would also like to be involved in other types of activities. The most popular activities among British volunteers are education or information events like lectures or talks with archaeologists, displaying of archaeology like historical tours or exhibitions, and photograph recording (Thomas 2010, 24). This top list of activities conducted by British voluntary communities is mostly based on the interests among members of voluntary groups and local conditions. Activities conducted by British volunteers vary from region to region, so in the results of CBA, more than 20 activities are listed, and only nine activities are listed in Lampe's survey. Unlike the Dutch volunteers want to participate more in presenting archaeology to the public, the British volunteers want to participate in activities required a certain specialised skill, like geographical survey and object analysis. This leads to another comment made by the British volunteers. The British volunteers want to receive more training to enable them to perform different types of archaeological work. I will come to this later in the differences part. Here, as I mentioned before, activities conducted by British volunteers are based on the interests of members of voluntary group, but another reason for not having more survey or research activities is the lack of sufficient knowledge (Thomas 2010, 26). This need for training from the British volunteers is different than the Dutch volunteers. In Lampe's results, two thirds of the Dutch volunteers are confident with their ability in performing all profess of excavation and archaeological work (Lampe 2010, 45-46).

It is uncertain what causes the differences between the two wish lists. However, looking at the results of the two public surveys, there are two reasons that I think may cause the differences in the wish lists of Dutch and British volunteers. As seen in the results of the public, the Dutch public in general thinks that understanding the past is important. Therefore, presenting archaeology to the public is, for Dutch volunteers, an interesting and important activity they want to do. This does not mean that British volunteers do not think understanding the past is not important. It is simply judging by

the results of the public surveys, the Dutch volunteers seem to be more aware in this topic than the British volunteers. Besides, British volunteers are already participating in displaying archaeology to the public. This leads to the second reason: the type of activities that are practicing by Dutch volunteers and British volunteers. The activities British volunteers are practicing are more varied than Dutch volunteers. The activities on the wish list of Dutch volunteers are activities that British volunteers are already doing. Therefore, the wish lists are inevitably different. Despite the different needs and wish lists, it is certain that both the Dutch and the British volunteers want to involve more in archaeology.

### **2.2.2 Differences**

There are clear differences as well. The British volunteers want further trainings and recognition from archaeologist; they want to be included more in archaeological work. Though the Dutch volunteers want to have their own community archaeology in the Netherlands, there does not seem to have a need for more inclusion or training.

#### **British volunteers**

As mentioned in the previous section, British volunteers have needs for further training (Thomas 2010, 6). The needs of training for volunteers have three different phases as I can identify in the result, each phases have different needs of training courses. The first phase appears at the beginning stage of a community archaeology project. In the first phase, the training needed by voluntary groups focus on the knowledge building for their members. It is not clear whether the basic courses focus on the general archaeology or specified in local archaeology. However, consider both the variations of cultural, historic and social conditions of different regions, it would be better to include both general archaeology and local archaeology into training courses.

The second phase occurred after members of voluntary groups participating in archaeological work. Members of voluntary groups are able to identify the skill gap they have after practicing archaeological work. In this phase, the trainings focus on the

practical aspects of archaeological work. The groups want to upgrade their ability to conduct archaeological work, such as excavation skill, skills involving technique like geographical survey, or the skill to analyse excavated objects (idem, 49). There is also a need for courses of archaeology, but unlike in the first phase where the courses focus on general knowledge building, the courses in the second phase focus on specialised topics, which members of voluntary groups consider relating to their work or their personal interests (idem, 55).

The last phase is the practical aspect of having a community archaeology project. This phase could happen in all stages of community archaeology project. Training on fund raising, writing a project proposal, and communication skill with members are addressed (idem, 36-38, 55). Fund raising is particularly important for community-led projects. It is not clear for voluntary groups about where and how to raise sufficient fund to support their projects. Funds provided by private funders or government sponsored organisations, like the CBA in the UK, may be an easier approach for community-led projects, but support and guidance on how to approach these funds should be made accessible for voluntary groups. Guidance is needed.

The need for training addressed by British voluntary groups also raises the question of who should give the courses to voluntary groups? Archaeologists? Or is it possible to train volunteers to give courses to other voluntary groups? In UK, about 50 percent of voluntary groups do not think they are capable of conducting training courses (idem, 35). Therefore it might be better to ask archaeologists to provide training courses, but I would suggest that the possibility of letting voluntary groups provide training courses should not be overlooked. Archaeologists possess specialised knowledge on archaeology, but volunteers also bring their own skills from different disciplines to archaeology (idem, 5). Although the British volunteers do not feel confident in providing training concerning archaeology, it is possible for British volunteers to provide training that will bring benefit for archaeology. In this case, both professional archaeologists and voluntary groups will certainly benefit from it.

Another important issue raised by British volunteers is that they want their contributions and research results to be recognised and appreciated by professional archaeologists and local municipality (idem, 59). British volunteers feel that they could contribute more to archaeological work if the chance is offered to them. British volunteers feel that they have been looked down because they are not professionals (idem, 54). The ways of improving this situation could be the inclusion of the results that are contributed by volunteers into the references of decision-making process (idem, 59). Community archaeology is considered to have the potential to better archaeology (see Marshall 2002 and Moser *et al.*). It would be a pity that the work of volunteers is neglected by professionals. Voluntary groups want to see their contributions for archaeology could be recognised by professional archaeologists and this should be the case. The recognition of their contribution may further extend the level, in which voluntary groups could participate in archaeological work.

Despite the negative comments in the previous paragraph, British volunteers give positive remarks on the relationship and collaboration with archaeologists. British volunteers approve especially the value of archaeologists who work long-term in collaboration with volunteers and local communities (idem, 54).

### **Dutch volunteers**

In Lampe's survey, she mainly focused on the opinion of Dutch volunteers about the idea of community archaeology (Lampe 2010, 45). Two thirds of volunteer respondents say that they would like to introduce community archaeology to the Netherlands. Instead of introducing the UK term of community archaeology, which is considered too English by Dutch volunteers, they prefer to develop a method for Dutch archaeologists to involve the public in archaeology (idem, 45). About 85 percent of Dutch volunteers respondents give positive answer for developing a method for Dutch community archaeology. The high interest or support among the Dutch volunteers may help to encourage Dutch archaeologists to apply community archaeology in the Netherlands.



Unlike the UK volunteers in the CBA survey who have needs for training, the only training mentioned by Dutch volunteers in Lampe's survey is the training for new volunteers to learn how to excavate (idem, 49). 73 percent of Dutch volunteer respondents say a course about how to excavate is the best way to train new volunteers. It is not clear for me whether the Dutch volunteers need more training or are they able to identify their skill gap, because I did not find any further information on this aspect. I can only presume that the main activity the Dutch volunteers participate is excavation (table 8), this may be the reason why volunteer respondents and Lampe only consider training on excavating is necessary for Dutch volunteers. However, situation seems to change. In the article by Van de Rijdt in 2013, the deduction on municipal budget has affected the role of Dutch volunteers. Municipality considers volunteers as a solution for low-budget archaeological projects. In the meantime, Dutch volunteers would like to help local authority to research and enrich local history, but they also find that they are not able to practice some archaeological work due to the lack of knowledge and training, which may affect the quality of the research (Van de Rijdt 2013). What I found in this article is that it seems Dutch volunteers start to recognise that they cannot conduct an archaeological project without further support or training. Also, Dutch volunteers do not want to be seen like a cheap alternative for professional archaeologists, they still want to conduct qualitative work and deliver credible results. Lampe's survey was conducted in 2010, after three years, the situation of Dutch volunteers seems to change according to Van de Rijdt's article. The Dutch volunteers are, in a way, more like British volunteers, who wants further training on archaeological skill and recognition from professional archaeologists. Although in Van de Rijdt's article, she asked what kind of support should be given to Dutch volunteers to equip them with skills of certain archaeological practices, it is still not certain whether Dutch volunteers recognise the situation described in the article of Van de Rijdt or not. It will be interesting to conduct a survey on this aspect. For now, judging by the results of Lampe's survey, the need of training for Dutch volunteers is not widely acknowledged.

Another notable thing about Dutch volunteers is that they do not like to help archaeologists making decisions (idem, 50). More than 90 percent of the Dutch volunteers consider archaeology as a hobby (idem, 38), this may be the reason that they do not want to participate in decision-making process, or it could be the same reason as the Dutch public who think that archaeology is instructive (idem, 43), archaeologists are the ones who decide where to go and what to do. Therefore for Dutch volunteers, it is better to leave the decision to archaeologists.

## **2.3 Professional archaeologists**

The results of professional archaeologists in CBA and Lampe's survey have the same issues as I explained in the section of results of volunteers. In the following two parts, similarity and differences of these two results will be presented.

### **2.3.1 Similarity: Community archaeology is important**

Both Dutch and British archaeologists agree that community archaeology is important, or to say, it is important to involve the public into archaeology. In the results of CBA, after years of work, community archaeology is considered to have positive effect and bring new elements into archaeology (Thomas 2010, 50). In Lampe's survey, 95 percent of archaeologist respondents agree that community archaeology is a good way to involve the public in archaeology in an active way, and 76 percent of archaeologist respondents think community archaeology should be introduced in the Netherlands (Lampe 2010, 44-45). The biggest advantage of introducing community archaeology in the Netherlands mark by Dutch archaeologists is that it will help to create a larger social basis among the Dutch public, hence will encourage more people to involve in archaeology (idem, 46). Although one of the reasons for the growing interest in community archaeology in the UK is development of continuing education in the UK (Thomas 2010, 21), the advantage addressed by Dutch archaeologists is an aspect that is interesting for future study on community archaeology development.

### **2.3.2 Differences**

Although both Dutch and British archaeologists recognise the importance of community archaeology, they have different concerns on how to implement community archaeology in their country.

#### **Dutch archaeologists**

The recognition of the importance of community archaeology does not necessarily result in actual implementation of community archaeology for Dutch archaeologists. During an interview I had with a city archaeologist in the Netherlands, the importance and the value of community archaeology was approved by the city archaeologist, although himself did not have any interest in putting out a community archaeology project due to the past negative experiences with locals. The city archaeologist was convinced that the quality of archaeology would decrease if community archaeology should have been implemented. This consists with the result of Lampe's survey that a third of archaeologist respondents worry that the quality of archaeological research will suffer if community archaeology is introduced in the Netherlands (Lampe 2010, 46),

Although most of the Dutch archaeologists are aware of the importance of community archaeology, and are willing to open all elements of archaeological work to everybody (idem, 42-51), they also do not want to lose their position. Dutch archaeologists would like to open their work to the public, but they want to do it in an authentic way, in which archaeologists could remain in a hierarchy state (idem, 48). Also, when asking about democratised archaeology in the Netherlands, more than half of the archaeologist respondents disagree with this idea because they are convinced that the public does not have enough knowledge to make right decision, nor does the public want to make any decision (idem, 48). There may be no special meaning of this thought, but the reaction of Dutch archaeologists leads me back to the comment made by Dutch volunteers. The Dutch volunteers prefer to develop a method of involving the public in the Netherlands. Considering the different atmosphere and attitude among Dutch

archaeologists, instead of applying the British community archaeology in the Netherlands, I think it would be better to find a method for Dutch community archaeology that can fit the wish of archaeologists to remain their position and the needs of the public to participate in archaeology.

### **British archaeologists**

The concerns of British archaeologists focus on practical issues of community archaeology: resource of funding, and skill gaps among volunteers and archaeologists.

The funding issue is mainly related to the sustainability of community archaeology project. British archaeologists worry that the decline of grants may lead to termination of community archaeology projects. It is uncertain whether community groups and volunteers would continue to carry on the project without further financial support (Thomas 2010, 47, 49). Although some suggest that community archaeology can carry on with low or no budget if members of the project are enthusiastic enough, most archaeologists are convinced that it is better to ensure the financial support to keep the projects going (idem, 44).

The need for training does not only appear among voluntary groups, archaeologists also address that trainings are needed for both archaeologists and volunteers. Many archaeologists note that there is a communication gap between archaeologists and volunteers due the lack of communication skill among archaeologists (idem, 44).

Archaeologists are equipped with specialised skill in conducting archaeological work, but to work with local communities and voluntary groups, archaeologists found that they do not have sufficient knowledge on how to work and communicate with local communities and voluntary groups. City archaeologists report that many local volunteers carry out their project without noticing them, hence it is hard for city archaeologists to make sure city monuments are not disturbed and to keep an up-to-date data (idem, 41). Therefore it is important to enhance the ability of communication for archaeologists. If archaeologists could be equipped with the skill of

communication, their approach to the public and voluntary groups will be easier and more sufficient.

The two main fields of training archaeologists proposed for volunteers are the skill of practicing archaeological work and the ability to present the results of the work of voluntary groups. The reason to enhance the archaeological skill of volunteers is that archaeology itself is considered as a destructive activity, therefore it is necessary for volunteers to know how to perform archaeological work to make sure the damages is minimised (idem, 50). As for training to develop skill in presenting the research results, some archaeologists observed that the results of community-led projects are not accessible or, in some case, the results are not published or presented in any forms. Community-led projects are more likely to be made for the interest of their members only; it is not necessary for voluntary groups to publish their results unless the fund party demands it. However results of their work are valuable because of its strong local and community-based nature, which can contribute a lot to local history and archives. Especially for community archaeologists and county archaeologists, those results could be a good reference for future projects. So British archaeologists would like to enhance British volunteers' ability of presenting research results, to make sure that both archaeologists and local communities can benefit from it (idem, 50).

This need of enabling volunteers to present their results to enrich archaeology may sound a bit controversial to the complaint from volunteers about the neglect of their work. I think these two controversial comments by British volunteers and professional archaeologists just show that it is truly important for archaeologists and volunteers to communicate with each other. The ice between archaeologists and volunteers must be broken.

### 3 Case study: a community archaeology project in Oss

In this chapter, I will discuss the results of the interviews and questionnaires of the Oss project. I want to use this project as a case study to see whether the opinions on archaeology I collected from the participants of the Oss projects correspond with the results from the four public surveys. Further, interviews and questionnaires of the Oss project were distributed during the project; results of the interviews and questionnaires can also testify the advantages or concerns of having a community archaeology project shown in chapter two. Before starting, I will briefly introduce about the Oss project.



**Figure 3: Participants were working in a pit.**

In July 2013, I did a community archaeology project for my master internship with Mette Langbroek. This project was under the supervision of Drs. Richard Jansen and Dr. Monique van den Dries. Mette and I were both interested in community archaeology and would like to explore the feasibility of community archaeology in the Netherlands. After several discussions with our supervisor Dr. Van den Dries and city archaeologists from Leiden and Delft, we were very lucky that Drs. Jansen, from the faculty of Archaeology, was looking for students to organise a community archaeology project for an excavation, which would be conducted in July 2013 in Oss.

The project was called Dig Along Day (DAD)<sup>11</sup> and it was organized a week prior to the

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<sup>11</sup> The project in Dutch is MeeGraafDag. The activities of DAD included digging, photo taking, documentation of finding objects, drawing, and taking measures.

open day of the excavation<sup>12</sup>. Notably is that this project was funded by the municipality of Oss. The publicity sector of the municipality of Oss thought that this project was a good idea to promote a new residential area near the excavation site. In this project, Mette and I organized an excavation day for participants of this project. Participants would experience a day of archaeological excavation and work with archaeology students. Two pits were opened to participants, one was an Iron Age pit and the other one was a medieval period pit (figure3). Before the digging, a short introduction was given. This short introduction included a guide to the excavated site, a brief introduction about the history of the surrounding area, and information about the two pits that were opened for participants. The participants were free to choose in which pits they would like to dig, and each pit had two archaeology students to help them with all the excavation procedures (see Wu and Langbroek 2013; Wu 2014) (see figure 4 and figure 5). Overall the project was successful. At the end of the day, we had a total of seventeen people who joined the dig, ten of the seventeen people participated the whole day, the other seven people joined the dig throughout the day. Except those who joined the dig, there were also people who were attracted by the activities and came to visit us at the site.



**Figure 4: A student was explaining the composition of soil to one participant.**

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<sup>12</sup> Our thought was to make a difference between the open day and the Dig Along Day, since the activities of the two were different. This also simplified the project and made it easier to organize.

The aim of this community archaeology project was to invite the neighbourhood to join the excavation and to know about the history of the surrounding they live in. Although I use the term 'community archaeology project' to describe this project, this project is actually more like a project about public engagement. This project does not really fit my definition of community archaeology or definitions provided by archaeologists (see Faulkner 2000; Marshall 2002; Merriman 2004; Moser *et al.* 2002). It is rather like an open day, which instead of displaying the finds or having guide tour of the excavated site, this project invited people to dig at the site. However, in the Netherlands, community archaeology is not yet well developed (Van den Dries 2014); and as I stated in the beginning of this chapter, Mette and I wanted to testify the feasibility of having a community archaeology project in the Netherlands. Therefore, I would like to see this project as community archaeology in its initial stage.



**Figure 5: A student was showing participants how to document findings.**

During the DAD, Mette and I interviewed participants to ask them about their opinions of the event. Questionnaires were also given to all participants at the end of the project day. In total, we interviewed 10 persons and had 10 questionnaires back at the end of the day. The questionnaire has five open questions (see appendix 1) concerning mainly about the project itself. The interviews consist of two main questions (see appendix 2) about the DAD and the future of community archaeology in the Netherlands. The interviews provide more information on the public opinion about the



community archaeology than the questionnaires.

In the following sections, I divide the interviews and the questionnaire into two sections based on the interview questions: the impression of the Dig Along Day, and suggestions for future projects. The discussions made in this chapter only refer to Dutch archaeology.

### **3.1 Impression of the Dig Along Day**

#### **Strong point**

The strong point of the DAD that nine out of ten interviewees mentioned was the opportunity to *actually participate in an archaeological excavation*. Although using different phrases, in the questionnaires, the possibility of being able to excavate was considered a big attraction for this project. Many addressed that they were thrilled that they could actually excavate the ground and discover the past; one also said that it was nice that he/she<sup>13</sup> could help archaeologists with their work. Looking into the questionnaires, phrases like 'having practical experience'; 'gaining archaeological experience' and 'participant is able to excavate' were used to describe the strong point of this project. In the interviews, interviewees said that it was nice that they could do it themselves, for them it was a really nice experience to see how archaeologists work. Three of our interviewees had been interested in archaeology for a long time, and they really wanted to do an excavation themselves but they hardly had a chance. One of the interviewees was going to join a dig in August, so he joined this project to gain some experience. Another three interviewees were broadly interested in history or history of their residential area and that was why they participated in the project. Although the reasons were different, most of the participants thought that excavating the site themselves was really a nice activity and a big attraction for non-archaeologists. A project is more attractive if people find that they have the chance to experience the work of archaeologists, and to discover the past themselves.

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<sup>13</sup> The questionnaire was anonymous.

This strong point corresponds with the results in chapter two that the public wants to participate in archaeological work. A large part of the public is interested in archaeology, they do not just want to read articles about archaeology; they also want to participate in it. Many participants of the Oss project said that more similar events should be organised in the future, because they thought it was good to involve the public in archaeology, and the public did want it and like it. The public wants to be part of the archaeological activity than watching archaeological work from afar.



**Figure 6: A short introduction of the site was given prior the dig.**

What I also found from the questionnaires is that six people specifically mentioned about the *information and detail explanations* given during the project day (figure 6). In these six questionnaires, they found it really nice that they could have clear explanations about the objects they found and also detailed information from archaeologists about the sites while they were excavating. One interviewee said that introduction and explanations about the sites helped him understand the history of the pit in which he excavated, and the history of the excavated objects that were found at the project day. He said that he could not have linked all these things together if someone would not have explained it to him. Other interviewees also mentioned that through practice they knew more about archaeology. This showed that the combination of information and the excavation work is a method to make archaeology easier for the non-archaeologists to understand. It seems like receiving information is not enough for people to

understand what is archaeology, the information needs to combine with actual practice. In chapter two, the Dutch public addresses there should be a better and easier way to present archaeology to non-archaeologists. Learning by doing makes it easier for non-archaeologists to understand what is archaeology. A project like the Oss project, which invited non-archaeologists to join archaeological work, seems like a good option to present archaeology to the public as well.

To conclude these two strong points addressed by the participants, an open excavation community project is something that the public wants to have and to participate. A project like DAD is a possible method to present archaeology to the public; it does not just present the excavating process, which is the main impression of archaeology the public has, but also the other aspects of archaeology that the public does not know very well. In addition to present archaeology to the public, a project like DAD can be a nice approach to the public.

### **Weak point**

In the second question of the questionnaire, we asked participants what did they consider the weak point of the DAD. Seven respondents left their comments.

Three out of the seven respondents mentioned the *low attendance* of the project; they expected a higher attendance of this project. Similar answers were also given in the interviews. It is not clear why respondents of the questionnaire would care about the attendance, because we did not ask them to explain why they thought this was the weak point of the DAD. But in the interviews, many interviewees mentioned that they thought archaeology was very important because everybody had to know about the past, the history, this was why they wanted to see more people join the project, to learn about their past. This point given by interviewees matches with the results in chapter two: archaeology is important/useful because it is important to learn about the past (see table 3). In my opinion, this suggests that this point can be used to encourage the public to involve in archaeology or join a community archaeology project. Since it is

important to learn the past, archaeology is just a good way to do it.



**Figure 7: Participants and a student were examining a piece they found.**

Another point, which I found from the questionnaires, was that people had a high *expectation* to actually find something when they were in an excavation (figure 6). This point might be relative to the strong points mentioned above: participants found the DAD was attractive because they could excavate the site. Meanwhile they expected that they could find something important in the ground. In the questionnaires, one said that it was a bit unfair that his/her friend found a big piece of pottery while he/she found nothing; another

respondent suggested that next time we should pick pits that had equal chance to find things in the ground<sup>14</sup>, so it would be fair for everybody. During the DAD, I also had some conversation with participants. From our conversations, participants expected they could all find some important objects that would add value to their day, because this day might be their only chance to be able to excavate. This is understandable, what interested me was that one of the participants said that whenever the archaeologist found something it was always on the news, there was never articles to say that the archaeologists found nothing. This created an image that archaeologist always found important things from the ground, so when they did not find anything, they were very disappointed and was a little bit shock to know that not every excavation could achieve

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<sup>14</sup> The two pits we opened for the DAD, the pit of the medieval period had a bit more findings than the Iron Age pit.

the goal of finding key objects. Another participant said that the movie *Indiana Jones* made archaeology look like an adventure and it was easy to find something that would change the history and make archaeologists look like a hero. When the participant did take part in an excavation, he realised that archaeology was actually a discipline of patience, and it also needed a lot of labour, unlike the movie. These two ideas suggested that although people are interested in archaeology, their source of information is from the mass media (see table 7). The mass media sometimes dramatizes and simplifies the archaeological work, and inevitably creates a slightly incorrect image of archaeology. Although Holtorf said that most people do not have problem in distinguishing the drama and the reality (Holtorf 2007, 152), it is still possible that blockbuster movie like *Indiana Jones* can have some effects on public opinion on archaeology. It is nice that the media can draw the public's attention to archaeology, but it will be a pity if the information on the media is not correct. In my opinion, instead of making critics on movies or fictions, archaeologists could try to participate in the making process of movie or be a consultant for novelists. Although the movie companies may consult an expert without really taking advices from experts (Holtorf 2007, 152), this might be good way to ensure that correct information is given to the public. For future community archaeology plan, it might be good to consider the influence of mass media and include a short guide and explanation into the programme, so participants would have correct information about archaeology, meanwhile they will not be too disappointed if they do not find anything.

### **Overall impression**

When we asked the participants whether the DAD would affect their relationship of the archaeology of Oss on the questionnaire, all participants gave positive responses. The fact that they were actually excavating the site made them start caring about archaeology and history of their surroundings. Many participants also said that they gained some knowledge about how to excavate a site. Three wrote that after the DAD they knew what an excavation was and also understood what happened in their

backyard. One of our interviewees said that because the site was right behind the residential area, it made the past so close to them, so excavating at the site was just like studying your home. Another interviewee also said because they lived in the area, they wanted to know the past of that area. In the strong points of the DAD, participants mentioned that the information given during the excavation helped them understand what was archaeology. Here, the information that was given to them also connected residents with local archaeology. Although it is hard to tell from the results of Lampe and Wasmus whether the Dutch public is more interested in local archaeology or in Dutch archaeology, responses from the Oss interviews show that people tends to have more interests in archaeology or history close to their living area.

Question four of the questionnaire asks the participants what is their overall impression of the DAD. Four out of the ten said that the day was very *informative*, they learned a lot about archaeology after the day. There were also respondents said that it was a hard working day for them, but they were happy of what they did.

It is clear that for people who participated in this project, to have a chance to be an archaeologist was attractive, meanwhile they also wanted to learn something during the process. They did not just focus on how many objects they could find, they also wanted to know what was archaeology and how to do it. For them, this project was not just a day of fun; it was also a day of learning. This is a good point to answer back the concern addressed by some Dutch archaeologists in Lampe's survey. The concern is that the quality of archaeology will suffer if they open the door to the public. The actual situation in the Oss project is that opening the door to the public does not reduce the quality of archaeology; on the contrary, it helps the public to understand what is archaeology and participants of the Oss project were also happy that they could help. A project like DAD not only fits the wish of participating in archaeology of the public; moreover, it also promotes the importance of archaeology among the public and encourage the public to join archaeology, which is the wish of archaeologists as shown in chapter two. If the door does not open to the public, the public will only learn about archaeology from

television, movies or books, as I stated before, this might create an incorrect image of archaeology, hence the quality of an open excavation for the public would then suffer because the lack of correct information about archaeology. What I am trying to explain here is that if archaeologists keep closing the door to the public, the gap between archaeologists and the public would never be filled, and it is not good for the future of archaeology if people stop to care.

The initial idea of this project was to invite the locals to join the excavation, and to trigger their interests in archaeology through experiencing archaeological work. We hoped that the locals would be aware of archaeology in their surroundings after experiencing the archaeological work themselves, and in the future, the experience they had from the DAD would encourage them to support future archaeological projects in local area or in the world. The responses received from the questionnaires suggest that our initial idea for this project was well received, and people did enjoy and want this kind of activities.

The public by no doubt has less knowledge about archaeology than archaeologists, but community archaeology project like the DAD would help the public to accumulate their knowledge of archaeology, and the knowledge the public gains, in long term, will strengthen the public's relation with archaeology, thus the public will be willing to support archaeological work in the future.

### **3.2 Suggestions for future projects**

Suggestions from the questionnaires were diverse. Three out of ten said that there should be more similar projects in the future; two mentioned that there could be activities for children; two suggested organizing activities to stimulate local community to join the excavation; others left comments that they had a great time.



**Figure 8: Four to five children joined the dig throughout the day.**

For children activities, initially the target group of this project was adult for safety reason, and there was an event organized for children on the open day, so Mette and I did not consider any activity for children. But at the project day, there were about four to five kids, who joined the dig in the afternoon and they had great time (figure 8). It is nice to see that young people are interested in archaeology, but it is not easy to have activities for both adults and children at the same time in excavated site. In the case of DAD, there were not enough staffs to

guide both adults and children through the archaeological work at the same time. If future community archaeology project would like to include children, the safety of the children and the distribution of personnel at the excavation site are something really need to be considered.

Having more similar projects were also mentioned in the interviews. Half of the interviewees said they would like to see more similar project so they would have a chance to excavate. One interviewee said that although she was interested in archaeology, she would not be able to do any excavation or organise similar project all by herself, so she would like that archaeologists organise more projects like DAD and she would be more than happy to participate. Her answer might suggest that people in the Netherlands are passive, they prefer to wait for archaeologists to organize activities for them, they just want to experience the work but do not want to organise it. This suggests that in the future, Dutch archaeologists should take the lead to organize



community archaeology projects and promote archaeology. This then led to the suggestion that there should be activities to stimulate local community to join the excavation. One of the reasons for this suggestion was the low attendance of the DAD. In the interviews and also the questionnaires, many suggested using social media to publicise the project, because they thought that the Public Relation (PR) had a big influence, which is quite true. But one of the interviewees suggested something different, he said that the reason why people did not apply for this project might be that they did not know what this was. According to this interviewee, the DAD was the first project in the Netherlands that allowed the public to excavate, so people were not familiar with this kind of project and this made them hesitate. True or not, this point that people hesitate to participate in something they do not know means that publicity of community archaeology should be made in the Netherlands. There should be more similar projects launched in the Netherlands, so people will be familiar with it and will be willing to take part in it.

Open days of excavation are one of the most popular sources for the public to receive information on archaeology (Wasmus 2010b, 51). I think open days are a very nice approach to the public. But Dutch archaeologists should be encouraged to invite the public to join their work. There is a demand to open door of archaeology from the Dutch public. At this stage, the Dutch public is not familiar with archaeological work nor community archaeology. And this is why I think Dutch archaeologists should take the role to encourage engagement of the public in archaeological work. The first step has to be taken.

## **4 Results of the analysis and discussions**

In this chapter, I will bring the analysis of the four public surveys and the survey results of Oss together into discussions. In chapter two, I divided the results of the public surveys into three different groups to present results from different perspectives, in this chapter, I will only refer to two groups: the public, which also includes volunteers, and professional archaeologists.

First I will provide an overview of my analysis, in this section I will talk about the comparability between the four public surveys I used. Then I will discuss the results of my analysis. There are three themes concern the results of my analysis. The first theme is the interests of the public in archaeology and it aims to answer the question 'is the public interested in archaeology', which I addressed in chapter two. Second theme concerns the delivering of information on archaeology to the public. This theme is derived from the results of the questions 'what is the main source of information about archaeology' and 'is there enough information about archaeology for the public' in chapter two. The last theme is about the ways the public would like to participate in archaeology, the results of the last question 'does the public feel included in archaeology' in chapter two is discuss in this theme.

### **4.1 Overview of the analysis**

The four public surveys have different aims and their aims consequently affect the design of the survey questions, thus it is hard to identify similarities and differences between these public surveys by simply looking at the results. For example, the public surveys done by Wasmus and INRAP aim at discovering the public opinion on archaeology, thus these two public surveys have similar question types, which is easier to compare the results. While Lampe's survey, which also focuses on the public opinion but with extra comments on the public involvement in archaeology, hence the formulations of questions in Lampe's survey are different from Wasmus and INRAP. It is a bit hard to compare Lampe's results to the results of Wasmus and INRAP (INRAP 2010;

Lampe 2010; Wasmus 2010). However this does not mean these public surveys are incomparable. Though the formulations of questions are different, the themes behind the questions are similar. Once I identified the similar aspects and themes in these public surveys, I was able to compare their results.

There is one interesting thing I found during my analysis. The Dutch public and the French public are quite similar to each other. The impression I received from results of the public surveys is that although the Dutch public and the French public recognise the importance of archaeology and want to learn more about archaeology in their own country, their suggestions and comments are more general, it feels like their comments and suggestions only touch the surface (INRAP 2010; Lampe 2010; Wasmus 2010). Meanwhile, the British public<sup>15</sup> addresses realistic and practical advice for community archaeology projects (Thomas 2010). The reason for this difference is the fact that in the UK, community archaeology is much more developed than in the Netherlands and in France (Simpson and Williams 2008; Van den Dries 2014), and this consequently affects the way the public think about archaeology and community archaeology. In the UK, there are many chances for the public to participate in archaeology, so the British public is able to provide practical suggestions to improve future projects. The Dutch public and the French public on the other hand, do not have experiences in archaeological work. Therefore the Dutch public and the French public do not know much about archaeological work, they can only provide suggestions from an external view. In other words, The Dutch public and the French public provide suggestions that they think archaeologists *should/could* do, and the British public provide suggestions that they think archaeologists *must/have* to do.

The different atmospheres of these three countries lead to my final summary of this analysis. I would suggest that the results of the public surveys of INRAP, Lampe and Wasmus could be a good reference for countries in which community archaeology is not yet developed, while the results of the CBA's survey could be a good reference for

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<sup>15</sup> The British public I refer here is the British volunteers as shown in CBA's results.

countries in which community archaeology is well developed. Countries without community archaeology or countries just begin to develop community archaeology can acquire information about the public's wishes and opinions on archaeology from the public surveys of INRAP, Lampe and Wasmus. And the CBA' results can provide practical information on resource, funding and communication issues for countries who already put community archaeology into practice. It will be nice if any country wishes to develop community archaeology launch their own surveys, these four surveys could provide an idea about what types of question should be asked.

#### **4.2 The public is interested in archaeology**

Overall, the public is interested in archaeology and they are also aware of the importance of archaeology. The results of the public surveys and the Oss project show that archaeology has its own audience. Although not everyone is interested in archaeology, there is no need to make everyone like archaeology. Some people are just not interested at all, and it is fine. In my opinion, it is important for archaeologists to maintain the interests of the current audience of archaeology and to raise their awareness of the importance of archaeology and gain their support. Archaeologists can work with this already existing audience to promote the value and importance of archaeology; in the future, this already existing audience may bring more people into archaeology and expand the audience of archaeology. Results of my analysis show the people do want to know about archaeology, archaeologists should not hesitate to involve the public, the potential audience of archaeology is larger than archaeologists thought it was (Holtorf 2007, 150).

The main audience of archaeology, as shown in the public survey results, is male, people above 35 years old, with higher income and higher education (these two characters consequently appear together), and city dwellers (Wasmus 2010; INRAP 2010). Results suggest that those who have interests in archaeology are more enthusiastic in searching information on archaeology or visiting archaeological sites and

museums. People live in the city tend to be more interested in archaeology than rural habitants (INRAP 2010, 11). Wasumus's public survey took place in the city of The Hague, and respondents of this public survey show a high interest in local archaeology (Wasumus 2010b, 53). The above results suggest that urban inhabitants are more interested in archaeology than rural habitants; they want to know what has happened in their city. Having community archaeology projects in the city would be a good way to start with community archaeology. However this does not suggest that rural and suburban areas are not suitable to launch community archaeology, there are also possibilities to have community archaeology projects in these area, like the Oss project did not take place in big city like the Hague, it was in a lovely and quiet town in the southern part of the Netherlands. Participants of the Oss project said that one of the reasons they joined the event was that they wanted to learn about the history of their living area. This means that community archaeology can work in urban or rural area as long as locals have interests in local archaeology and history.

Providing information on local archaeology may be easier for locals to understand than providing information on general archaeology. People give meaning to archaeology by linking archaeology with their daily life (Merriman 2004, 11), therefore it would be better to start with something that is close to people's life. Also a community archaeology project is a way to lead the public into archaeology and trigger people's interest in archaeology. The number of people who can be involved in a community archaeology project varies in each project. A community archaeology project can range from a one-day project like in Oss, which a small group of people joined the archaeological work; or a long-term project such as the Brislington community archaeology project that encourages people in the area to join the work, and the number of participants grows when the project becomes well-known in the area (see <http://www.brislingtonarchaeology.org.uk>). When Mette and I first started planning for the Oss project, our goal was that if we could make even one participant of this project interested in archaeology, then this project was a big success for us. Of course it would

be better that more people can be involved in archaeology, but each community archaeology project has its own situation and agenda. As long as participants of community archaeology are satisfied with the outcome of the project and continue to care and support future archaeology projects, then the project is a successful one in my opinion. Maybe participants of those projects will inspire people to join archaeology or trigger more people's interests in archaeology.

Except for the audience identified above, there are two groups of people whom I also think archaeologists should pay more attention to: youths and immigrants. In the results of INRAP and Wasmus, youths and immigrants are less interested in archaeology than others (INRAP 2010, 27; Wasmus 2010b, 53). The methods of how to encourage these groups to participate in archaeology should be developed.

Two thirds of the youth respondents of Wasmus's survey say they hardly have any interests in archaeology, and less than 30% of the youth respondents of INRAP are interested in archaeology. Despite the fact that youths are not interested in archaeology, many of them do feel it is necessary to include archaeology into school curriculum and that more attention should be paid on archaeology in school (Wasmus 2010a, 12; Wasmus 2010b, 53). In the survey of Wasmus, respondents suggest that materials should be provided to teachers to include archaeology in their course (Wasmus 2010a, 12). It may be difficult for teachers to include archaeology if teachers are not from an archaeology background, teachers may not be able to deliver the knowledge without support from professional archaeologists. Furthermore, education systems vary from country to country, so it is a challenge to develop a course of archaeology or to include archaeological materials into school curriculum (Harding 2007, 126-27). However, support and courses from archaeologists can be provided to teachers, and with the help of new technology, multimedia presentation and Google Earth's new layer of archaeological sites<sup>16</sup> (idem, 121-22), there are many possibilities to include archaeological materials in school courses and trigger students' interests in archaeology.

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<sup>16</sup> <http://www.googlearchaeology.com>. Last access date: 10/12/2013.

For the immigrants, more than two thirds of respondents with a foreign descent of Wasmus's survey are not interested in archaeology (Wasmus 2010b, 50). An article by Prescott in 2013 also suggested that in Norway, immigrants tend to have low interests in archaeology or any cultural events (Prescott 2013). Two major reasons why they are not interested in archaeology are identified: inadequate language skill and a preference on the culture and history of their country of origin (Wasmus 2010b, 50). Despite their language skills and preferences of the culture of their origin, their interests in archaeology of their resident city could be triggered. Projects that aim to empower and to encourage immigrants to enhance their understanding of the immigrating country are needed. An example mentioned by Wasmus is the Palu-project launched by the Netherlands and Turkey (Wasmus 2010b, 51). The Palu project is a collaboration between the municipalities of The Hague in the Netherlands and of Karakoçan in Turkey. It aims to share resources within the two cities and enhance future cooperation. This project covers subjects from economic, administration to culture, which include archaeology, in its agenda (Wasmus 2010a, 13). Most respondents in Wasmus's survey think that the Palu project is interesting and is good for immigrants to know about the culture and history of The Hague (Wasmus 2010a, 13). Except projects that aim to trigger immigrants' interests in archaeology and in history of the immigrating countries, archaeologists and cultural sectors should also consider include the stories of immigrants into archaeological and historical context (Prescott 2013, 63-64). The stories of immigrants are stories that are still writing and shaping modern world, it would be better to acknowledge it and make their stories be part of the archaeology and history. In this way, immigrants and their descends may be more interested in learning archaeology.

Support from the public is indispensable for community archaeology and archaeology (Schadla-Hall 2006). Results of my analysis show that the public does in one way or another feel attached to archaeology and they understand the importance of it (INRAP 2010, 17; Wasmus 2010b, 52; also chapter three). Archaeologists should feel free to

communicate with the public and invite the public into archaeology.

### **4.3 Information should be provided to the public**

In general, the public does not think there is enough information about archaeology on the media for them. The public wants to know more about results of excavations, ancient objects and any archaeological activities that take place in their surroundings. This points out the fact that most of the archaeological results are for archaeologists. A more accessible approach of information should be developed for the public. Moreover, the language used in these reports is not made for non-archaeologists to read and understand. For those who are interested in archaeology, as shown in INRAP's results, may not have sufficient knowledge in archaeology (INRAP 2010, 14), hence it could be boring and hard to read these academic articles (Harding 2007, 160), not to mention people who do not have a particular interest in archaeology. If archaeologists want to reach out to a broader audience, the knowledge level of potential readers should be put into consideration while writing articles for the public.

The lack of information for the public also appears in the information about opportunities in participating in community archaeology. The respondents in Lampe's survey address that they do not know where to look for information about participating in archaeology (Lampe 2010, 50). Similar comments also appeared in the interviews with the participants of the community project in Oss. One of the participants of the Oss project who joined the dig halfway said that the information about this event for the public was not clear enough; she thought it was the week after and she could have missed it. Many interviewees and respondents of the Oss project questionnaires also addressed that the information and publicity of the project were not enough. Considering the result of the analysis and the comments marked by participants of the Oss project, I would conclude that the lack of information and access to information might lead to low participation in community archaeology projects. Therefore I would suggest that for community-based archaeology projects, publicity and information about



the projects itself must be distributed to local people.

The two main sources of information for the public are mass media and the press. Some archaeologists suggest that mass media like Internet and TV will be dominant in the way of communication (Harding 2007), there are still people who prefer to receive paper information on archaeology. The results in chapter 2 convince me that it is better for archaeologists to use both mass media and the press (paper media) as methods to approach the public. Social media is also an approach suggested by many participants of the Oss project. It is a platform where archaeologists can interact with the public; hence the effect of social media on promoting events like community archaeology should not be overlooked. However, here I would like to address two points concerning the delivery of information: TV programme and wording.

A popular TV programme is considered to be a nice approach and method to attract the public's attention and interest in archaeology (Van den Dries 2014; Holtorf 2007, 156). However, it is hard to guarantee the information contained in TV programmes is correct. TV producers may consider the *real* archaeology is boring for their audience, thus they either delete the programme or they add some fantastic elements into the programme to make it more attractive (Harding 2007, 124). Same things could happen in movies. Most of the time, archaeologists are angry and sad about this kind of situation (Holtorf 2007, 151). However, the popular British TV programme *Time Team* may well illustrate the possibility that archaeology could be presented in a way that is interesting for the public without losing its authority (Harding 2007, 125). Despite the fact that archaeologists worry the public may be misled by inaccurate TV programmes and some people really do, in Holtorf's article, he suggested that the public is capable to distinguish the difference between reality and fantasy, and the public tend to look for more and authorised information on archaeology if their interests is triggered (Holtorf 2007, 152). So I would say that archaeologists should not abandon the possibility of participating in TV and movie production, these two types of media are still a good way to reach the public.

Another point I want to address is the wording in archaeological articles. The public wants to know more about archaeology, but they also find that archaeology reports and article are not easy for non-archaeologists. The public wants archaeologists to write something that is interesting and easy to understand so that they could also enjoy the results of archaeology (Wasmus 2010a, 10). Some archaeologists suggest alternative writing methods to make archaeological articles more readable for non-archaeologists. However, not everyone appreciates this change in writing, some people still prefer academic way of writing because they think that is more authorised (Harding 2007, 125-26). This is fine. Archaeological reports and journal articles are meant for professionals, it is understandable that non-archaeologists find it hard to read. Although it can and probably will cost extra time and work, I suggest that archaeologists can try to work with non-academic writers, such as journalists or novelists, to produce publication about archaeology with easier phrases and wordings for the public. In this way, the publication, whether in printed word or in digital word, can attract attention from the public. No matter which writing methods archaeologists want to apply, the point is that while writing an article that aims to reach the public, archaeologists should try to think about their target readers and use words and terms that is more common and understandable for readers.

There is a need to open up information about archaeology to the public. Archaeologists must feel comfortable to share their results with the public on behalf of the future development of archaeology. Archaeology needs the public for funds and for its own survival (Harding 2007, 130; Simpson 2011, 116-117; Simpson and Williams 2011, 87).

#### **4.4 The public wants to participate in archaeology**

The results of the analysis convince me that the public does want to participate in archaeological work. The most popular and common activity the public wants and archaeologists would like to invite the public to join is excavation. Thanks to movies, the

most recognised image of archaeology by the public is excavation. Community archaeologists notice that excavation is the one activity the public wants and probably the main attraction for the public to join a community archaeology project (Simpson and Williams 2008, 75). The participants of the project in Oss also said that to be able to do excavation was the main attraction for them. However, results from the public survey of Lampe and CBA suggest that once the public is involved in archaeology, they actually would also like to participate in different aspects of archaeological work, for example, landscape survey, making exhibitions, or helping with publication of findings. Therefore, for future community archaeology projects, there are a lot of methods to include the public in archaeology more than helping archaeologists to dig.

One aspect of participating in archaeology addressed by the respondents of Lampe is that they want to learn more about the objects themselves, they want to know the stories behind the objects by holding the objects in their hands (Lampe 2010, 43). This reminds me of the radio programme *A History of the World in 100 Objects* made by the British Museum and BBC Radio 4 in 2010. The initiative of this project was to choose 100 objects from the British Museum's collection and illustrate the history of the world through presenting the stories behind these objects. The objects chosen in this programme covered two millions years of human history around the world (MacGregor 2012, 21). This radio programme received huge success in the UK and worldwide, and average of 4 millions audiences listened to this programmes when it was first aired, more than 5 millions people downloaded this programme online (Lambourn 2011, 531-32). *A History of the World in 100 Objects* was not just a radio programme, it had multi-platform to provide information and interact with its audience<sup>17</sup>(idem, 529). The success of this multi-platform programme may be a nice example to show archaeologists the many possibilities of communicating with the public. Especially the respondents in Lampe's survey said that they wanted to learn more about the stories of

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<sup>17</sup> BBC Radio 4 and the British Museum both have websites for this programme. And they are still running. <http://www.bbc.co.uk/ahistoryoftheworld/>, [http://www.britishmuseum.org/explore/a\\_history\\_of\\_the\\_world/objects.aspx#1](http://www.britishmuseum.org/explore/a_history_of_the_world/objects.aspx#1).

archaeological objects. I am not suggesting that every archaeological museum and archaeologists should do the same thing as BBC Radio 4 and the British Museum did, it is rather that it is important for archaeological museums and archaeologists to find a way to respond the needs of the public and to present archaeology to the public in a way that will satisfy both the public and archaeologists. *A History of the World in 100 Objects* is just one of the many possibilities.

In the CBA survey, there is a need for a referential community archaeology model for archaeologists (Thomas 2010, 45-46). Similar to the situation of defining community archaeology, there is not a single model that is suitable for every community archaeology project. Still, for those who just start to work on a community archaeology project, it is helpful to have references, especially to help them in project design. Hence it is not surprise the need for a referential model is addressed by archaeologists. It is not likely that archaeologists who proposed this were looking for something that could be completely copied to other situation. It is rather that new comers of community archaeology are looking for an inspiration that will help them to develop their own structures. What lies behind this need is that there is no platform to share information on community archaeology experiences for archaeologists or non-archaeologists who want to participate in this filed. Although individual cases are published on journals or in edited books, there is a need to develop a system or a platform for information exchange among archaeologists, as well as, communities and people who want to conduct community-based archaeology projects in their area. This issue is particularly recognised in the UK, but I presume that there are also groups who are looking for a model outside UK. If the information exchange system could be developed at the early stage of community archaeology, it can provide big contributions to the development of community archaeology.

In the UK, community archaeology thrills and this makes people more enthusiastic in participating in archaeology than the Dutch public and the French public. As I mention in the first section of this chapter, the results of these four public surveys could be

references for different stages of the development of community archaeology. Here I would like to bring up another point, which is the initiative of the public. Country where community archaeology is not well developed, the public tend to be more passive in participating in archaeology, like the Dutch public and the French public. Results of the interviews of the Oss project show that although the public is interested in archaeology, they prefer to let archaeologists to take the lead. In term, the public wants archaeologists to initiate projects that they can join in, instead of organising it themselves. On the other hand, the public in the UK can collaborate with archaeologists or the public can initiate a community archaeology project. I would suggest that at the stage of introducing community archaeology to one country, it would be better and more effective for archaeologists to take the lead and initiate community archaeology projects to empower the public. Later when the public is more familiar with community archaeology, more collaboration or cooperation could be made. And at this stage, the public survey by the CBA could provide information on working with non-archaeologists.

## **5 Conclusions and evaluations**

### **5.1 What can we learn about the opinions of the public on archaeology and their relationship with archaeology from existing public surveys?**

In this section, I will answer my sub-questions and then conclude this section with the answer to my research question.

#### **5.1.1 What do people think about the community archaeology projects?**

All participants of the community archaeology project in Oss gave positive credits to the project. Results of the CBA survey also confirm that community archaeology does contribute something into local society, especially on the communication with archaeologists. In the Netherlands, even though the term community archaeology is not familiar to most of the people, they still think that introducing community archaeology in the country is a good idea. Interested or not, most respondents of the public surveys think that archaeology is important because it is a discipline that studies the past, and it is important to understand the past. Judging by the results of the analysis of the public surveys, people do want to participate in archaeology. Therefore, my answer to this question is that people think community archaeology, whether they are familiar with it or not, is something that will be nice to have and it will help them to understand archaeology and their own past.

#### **5.1.2 In what ways does the public want to participate in archaeological work?**

Overall, it is clear from the results of my analysis that the public prefers *hands-on activities*, which allow them to really practice archaeological work. Although I use the term 'hands-on', this does not mean I only refer to excavation. I use the term 'hands-on' to express that the public wants to perform archaeological work by themselves. These hands-on activities vary from excavation, landscape survey, activities that required special skills, desk-based research, documenting finds, to help with an exhibition. In terms, the public wants to perform all elements of archaeological work as many as they can. Hands-on activities make people feel special because they allow people to enter the

door of a profession. In Taiwan, there is a phrase that describes the differences between profession, and the translation is 'Difference in profession makes one feel worlds apart'. If each profession is a world, having a chance to experience a profession is just like entering a new world. It makes people feel fresh and exciting.

Most people also consider hands-on activities as a good way of learning; participants of the community archaeology project in Oss said that they learned a lot about archaeology through digging and documenting objects. It is simply 'learning by doing'. In the UK, excavation is considered to be a good education tool for students because it allows students to learn by doing it, thinking it and analysing it (Simpson and Williams 2008, 75). I would suggest that all elements of archaeological work could be a good learning tool, not just for school students, but also for everyone who is doing it. In this aspect, I believe there is a future for developing community archaeology projects into a programme for continuing education. And for community archaeology, there are many forms to involve the public, but I would suggest having a little survey of the needs of the public before putting community archaeology into practice. In this way, archaeologists or project conductors could make sure that the content of the project meets the needs for both the public and archaeologists.

### **5.1.3 Did the community archaeology projects in which people participated fit their expectations?**

In order to know if a community archaeology project fit the expectation of the public, the question 'what is your expectation for this project?' must be asked. Unfortunately, there is no similar question in the public surveys I used, nor is this question included in the questionnaire I had for my case study. However, judging from the comments and feedbacks I could find in the questionnaires and interviews in Oss, most participants were satisfied with the activities they participated in.

My suggestion for future surveys is to include this question in their questionnaires. Most of the questionnaires or interviews are made after the events, but I think for

assessing the expectation of participants, there should be two questionnaires, one *before* the event, and one *after* the event, so the differences could be observed. This is derived from my own experiences of doing community health promotion projects back in college. The questionnaires before the event could ask participants what are their expectations for the event, then after the event, another questionnaires could be distributed to assess the expectation of participants by asking the participants' degree of satisfaction of the event. By comparing the results of the two questionnaires, the differences between before the event and after the event would be easier to observe. There are many ways to design the questionnaire. It could be questions with options or it could be open questions. This method can also be used to assess the efficiency of the delivering of knowledge, the impact of the event on social matters like local identity or social harmony or does the event change the participants' opinions on archaeology. But I would suggest for the later topics, it would be better to have same questions on both before and after questionnaires, so the differences will be more obvious.

#### **5.1.4 What are the improvements that can be made in the engagement with the public for future community archaeology projects?**

There are many improvements could be made for future archaeology. For example, the publicity of community archaeology projects, training for volunteers or participants in long-term projects, and more activities could be opened to the public. But for the engagement with the public I want to address one topic I consider as the most important and fundamental for community archaeology: the *communication* between archaeologists and the public. This also includes the accessibility of information for the public.

It is crucial and important for both archaeologists and the public to communicate with each other. Archaeologists say that they do not know what the public needs; the public, especially volunteers, thinks that archaeologists do not appreciate their efforts in community archaeology. Concerns about community archaeology projects may



jeopardise archaeological sites and decrease the quality of archaeology research are brought up by archaeologists in CBA's results (Thomas 2010, 50). The lack of sufficient communication may cause these concerns and misunderstandings. This is the circumstance where the importance of communication must be recognised. Of course there are situations in which communication does not help or work at all, people just do not think the same way, but this does not mean that communication is useless. It is always worth to try. Especially archaeology is a discipline dealing with human legacy; it needs support from the public to survive. If archaeologists is going to sell their service and product to the public or to work with the public, it would be necessary to understand who they are dealing with or working together.

Information should be more opened to the public. Providing information to the public is also a method of communication. It is nice to learn that in the UK, forums and workshops are organised for archaeologists and volunteers to share their experience and thoughts. But these workshops and forums are not opened to the general public. The broader audience of archaeology should also be included into the communication agenda.

It is important for archaeologists and the public to recognise their differences in background and skills. Of course there are many other improvements that should and could be made for future community archaeology. In my opinion, a sufficient communication between archaeologists and the public would be a good start.

#### **5.1.5 Is there a type of community archaeology project that could fit both the needs of the public and archaeologists?**

I believe the answer for this question is yes. As long as archaeologists and the public understand the needs of both sides, there is a possibility for a project, which will satisfy both archaeologists and the public. But to achieve this, time must be spent for communication and for launching community archaeology projects. If there would be only the communication, nothing may have been put into practice; on the other hand,

having community archaeology projects without evaluating it would not help to improve it, nor would it help to fit the needs for archaeologists and the public. The common ground for both archaeologists and the public is the desire to study the past, to preserve and present the past legacy on behalf of the whole society and of the future generation. Then differences appear in methods and approaches to archaeology. As mentioned in the previous section, it is necessary for both sides to take time to know each other.

Although I am positive about the answer to this question, I do not consider this type of project to be replicable worldwide; it is rather a structural reference, an illustration of how to design a project to fit the needs of archaeologists and the public. The religious, cultural, historic, and social conditions must be included into the project design. There is no two places in the world have identical background and history, hence it is impossible that one can replicate a community archaeology project to another region (Faulkner 2000, 26; Marshall 2002, 215). Hence each region or each country has to develop their own method to meet the needs of archaeologists and the public. The balance must be found.

#### **5.1.6 Conclusion**

My main research question is ‘what can we learn about the opinions of the public on archaeology and their relationship with archaeology from existing public surveys?’ I think we can learn a lot from these public surveys. As my analysis results show, the public wants to know more about archaeology, they want to participate in archaeology, and they want to have more information about archaeology. Despite the voice of the public and volunteers, archaeologists’ voice can also be found in this thesis. I have set up this thesis to present the voice of the public to archaeologists; I feel that I have fulfilled my goal. I have presented the public’s voice to archaeologists. Archaeologists feel that they do not understand well enough their audience (Holtorf 2007, 151), I hope that this thesis does help archaeologists to know more about their audiences and to recognised these comments and wishes made by the public and put them into their agenda.

Archaeologists can use these results as a foundation to develop more sufficient models or methods for future community archaeology projects.

Although archaeologists begin to recognise the importance of community archaeology, there is still a long way to go. The Council of Europe's Convention on the Value of Cultural Heritage for Society states that access to cultural heritage is a human right, everyone should be encouraged to participate in activities and contribute toward the enrichment of cultural heritage. In the convention, the importance of engaging the public into cultural heritage is well recognised and it should be encouraged and respected by professional archaeologists. However, the three countries of the four public surveys, the Netherlands, United Kingdom and France do not sign this convention. It is not certain whether the fact that these three countries do not sign the convention has affected the ways archaeologists engage the public in archaeology. The Convention on the Value of Cultural Heritage for Society can provide a lot of space for archaeologists to engage the public. In the future, whether sign the convention or not, archaeologists should try to take the spirit of this convention into their work.

Communication with the public is by no doubt essential for the future. It is never easy to communicate with others, but one must take the step and then moves forward. I think these public surveys are one step toward communication. For future research, I would suggest taking a deep look into the trends that I recognised in my thesis; many things are still in the shadow. Why do people feel archaeology is important? Except that learning the past is important, is finding their identities through studying the past one of the reasons? Why are some people not interested in archaeology? How to make them want to know about archaeology? How to present archaeology in a way that is attractive for television and for the public? I would expect that answers for these questions vary from region to region, and it is important to recognise these differences. No community archaeology project is identical to another. Therefore, instead of having a multi-region research, a research that focuses at one or two particular areas may be more useful for future community archaeologists.

For the future, although it might sound too idealistic, it would be nice to see that archaeologists and the public work hand in hand to study the past and to preserve the heritage for the future generation.

## **5.2 Evaluations**

In my thesis, I used four different public surveys and the Oss project as my data.

Although at the end I was able to identify some common characters, many results of these public surveys were put aside because I could not link them together. It was a pity.

The questions in these public surveys were different, and the ways the results were presented were different, too. For example, INRAP mainly presented the results by using charts and graphics with a summary at the beginning of its report; while the report of CBA mainly used words to describe the results with some charts to present the survey results. This increased the level of the difficulty to find the common ground of these public surveys.

Also, the quantity of information of each public survey is different. INRAP and Wasmus provided quantitative information, while the results of Lampe and CBA contained more qualitative information. Therefore, at one point, one particular public survey would be the centre of my analysis and the others were pushed aside. Especially the INRAP's survey does not have much information on the public's willingness of participating in archaeology. Therefore in my analysis results of the public, it is represented to the Dutch and British situation rather than equally presented the French situation. It could be that the situations in the Netherlands or in the UK can also be found in other countries, but it would be better if the three countries could have had the same proportion in my analysis.

As evaluations for my method of collecting data in Oss, the questionnaires could have been more cohesive with the interviews questions, so that the two results could have been compared or confirmed one another. However, the questionnaires and interviews in Oss were initially planned as feedback for Mette and myself. Overall, the results were

quite satisfied.

My suggestions for future research are:

*1) Conducting a community archaeology project yourself.*

It would be better to conduct your own community archaeology project if it is feasible, and having interviews or distributing questionnaires to collect your own public survey data. The result of the community project can integrate with the results of other public surveys or examine the results of public surveys. The result could cohere with the public surveys, and vice versa. I used the data from the Oss project to testify the results of the public surveys, although this was not planned initially. Therefore, I would suggest that future researchers should have at least one community archaeology project to collect data to either approve or disapprove of the results from public surveys.

*2) Combine questionnaires with in-depth interviews.*

Most of the public surveys used questionnaires as their method. Questionnaires can provide a big picture and some tendencies could be recognised like the four public surveys in this thesis. But as I mentioned before, there are questions still needed to be studied and answered, more details have to be provided. The answers of these questions may not be found via quantitative methods. It would be better to have two types of data to provide both width and length for your research topic.

## **Abstract**

Archaeologists nowadays are beginning to recognise the importance of community engagement in archaeological work. For the past decades, archaeologists have put their efforts in involving the public into archaeological work. Despite the efforts made by archaeologists to involve the public, archaeologists do not seem to fully understand the needs and wishes of the public. This thesis analysed four different public surveys and one case study in Oss to acquire information on the public opinion on archaeology. Three different perspectives from three different groups are presented: the public, volunteers and professional archaeologists. The results of surveys analysis suggest that the public wants to participate in archaeology; they want to know more about archaeology. The public also understands the importance of archaeology, but there are not enough opportunities to participate in archaeology and information on archaeology for the public. Some archaeologists fear that the quality of archaeology will decrease if the public is involved, but the results of public surveys and case study show that involving the public can bring positive effects on archaeology and enrich the content of archaeology. There is a need to provide information and opportunities for the public to enter the world of archaeology; archaeologists should not hesitate in taking any action to involve the public in archaeology. More efforts should be made in communicating with the public, including sharing information and offering opportunities to the public to involve in archaeological work. Nowadays, the public's interests on archaeology is very important and crucial, not only because of ethical reason, but also if archaeology can gain more attentions from the public, and make the public be aware of their heritage, the public will be a very good helper for protecting and preserving the heritage. In the future, it is will be nice to see archaeologists to work with the public in actions of discovering and protecting the past.

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## **Appendix 1: Questionnaires of the Dig Along Day**

1. In your opinion, what is the strong point of this Dig Along Day?
2. In your opinion, what is the weak point of this Dig Along Day?
3. Does this Dig Along Day strengthen your relationship with the archaeology of Oss? Please explain it.
4. What is your overall impression for this Dig Along Day?
5. Suggestions or comments for future Dig Along Day.

## **Appendix 2: Interview questions of the Dig Along Day**

1. What do you think about the activities today?
2. Do you have any suggestion for future projects?