Essential Concepts and Resources for Decolonizing Work

Chelsea H. Meloche, Laure Spake, and Katherine L. Nichols

This appendix includes a list of key concepts and essential readings and resources for decolonizing work in bioarchaeological and bioanthropological contexts. While this appendix is by no means comprehensive, it provides a number of places *to start* learning about decolonization and ways to carry it into practice.

We thank Ann Kakaliouras for the suggestion to include this resource and Kisha Supernant for providing us with a substantial reading list on Indigenous archaeology and decolonization. We also thank Ann, Kisha, and George Nicholas for their substantive feedback on this resource.

Colonialism and Archaeology

Colonialism is often defined as a practice of domination, usually involving the subjugation of one group of people to another (see Kohn and Reddy 2017). Archaeology has a long history with colonialism and a large literature exists on the recognition and critique of that history.

Cipolla, Craig N., and Katherine Howlett Hayes, eds. 2015. *Rethinking Colonialism: Comparative Archaeological Approaches.* Gainsville, FL: University Press of Florida.

Deloria, Vine. 1969. *Custer Died For Your Sins: An Indian Manifesto.* New York: Avon Books.

Kohn, Margaret, and Kavita Reddy. 2017. "Colonialism." In *The Stanford Encyclopedia of Philosophy*, edited by Edward N. Zalta. https://plato.stanford.edu/archives/fall2017/entries/colonialism/

McNiven, Ian J., and Lynette Russell. 2005 *Appropriated Pasts: Indigenous Peoples and the Colonial Culture of Archaeology*. Lanham, MD: Altamira.

Mihesuah, Devon A. 2000. "American Indians, Anthropologists, Pothunters, and Repatriation: Ethical, Religious, and Political Differences." In *Repatriation Reader: Who Owns American Indian Remains?,* edited by Devon A. Mihesuah, 229–237. Lincoln, NE: University of Nebraska Press.

Turnbull, Paul. 2017. *Science, Museums, and Collecting the Indigenous Dead in Colonial Australia*. Cham, Switzerland: Palgrave Macmillan, Springer International Publishing AC.

Decolonization and Indigeneity

Decolonization is the process of the explicit acknowledgment and resistance to ongoing structures and ideologies of colonialism, with the aim of effectively dismantling colonial structures.

Laenui, Poka (Hayden F. Burgess). 2000. "Processes of Decolonization." In *Reclaiming Indigenous Voice and Vision*, edited by Marie Battiste, 150–160. Vancouver, BC: UBC Press.

Tuck, Eve, and K. Wayne Yang. 2012. "Decolonization is Not a Metaphor." *Decolonization: Indigeneity, Education & Society* vol. 1, no. 1: 1–40.

Schneider, Tsim D., and Katherine Hayes. 2020. "Epistemic Colonialism: Is It Possible to Decolonize Archaeology?" *American Indian Quarterly* vol. 44, no. 2: 127–148.

Wilson, Waziyatawin Angela, and Michael Yellow Bird, eds. 2005. *For Indigenous Eyes Only: A Decolonization Handbook.* Santa Fe, NM: School of American Research Press.

Decolonizing Archaeology and Biological Anthropology

Decolonizing archaeology, bioarchaeology, and biological anthropology requires substantial Indigenous or community input, if not control, over research agendas, questions, methods, results, and dissemination; the foregrounding of Indigenous perspectives and worldviews in interpretations; and the critical re-evaluation of existing and long-taken-for-granted concepts in these disciplines.

Note: Important topics for related consideration include Repatriation; Indigenous Archaeology; Collaboration and Community-driven Research; Multivocality; and Ownership and Intellectual Property Rights. Each is identified below.

Atalay, Sonya, ed. 2006. "Special Issue: Decolonizing Archaeology." *American Indian Quarterly* vol. 30, no. ¾: 269–665.

Buikstra, Jane E. 2006. "Repatriation and Bioarchaeology: Challenges and Opportunities." In *Bioarchaeology: The Contextual Analysis of Human Remains*, edited by Jane E. Buikstra and Lane A. Beck, 389-415. New York: Academic Press.

Bruchac, Margaret M. 2014. "Decolonization in Archaeological Theory." In *Encyclopedia of Global Archaeology*, edited by Claire Smith, 2069–2077. New York: Springer Science and Business Media.

Kato, Hirofumi. 2009. "Whose Archaeology?: Decolonizing Archaeological Perspective in Hokkaido Island." *Journal of the Graduate School of Letters* 4: 47–55.

Rizvi, Uzma. 2018. "Archaeological Projects in India: Decolonizing Archaeological Research, Assessing Success, and Valuing Failure." In *Engaging Archaeology: 25 Case Studies in Research Practice*, edited by Stephen W. Silliman, 41–49. John Wiley & Sons.

Tuhiwai-Smith, Linda. 2012. *Decolonizing Methodologies: Research and Indigenous Peoples.* 2nd ed. London: Zed Books.

Repatriation

Repatriation describes the return of ancestral remains, cultural belongings, and other intangible heritage, such as traditional songs, stories, and/or skills. Repatriation movements in the twentieth century (and, in some places, resulting policy and legislation) brought a significant shift in practice.

Fforde, Cressida, Honor Keeler, and C. Timothy McKeown, eds. 2020. *The Routledge Companion to Indigenous Repatriation: Return, Reconcile, Renew*. New York: Routledge.

Fine-Dare, Kathleen. 2002. *Grave Injustice: The American Indian Repatriation Movement and NAGPRA*. Lincoln: University of Nebraska Press.

Gray, Robin R.R. 2018. "Repatriation and Decolonization: Thoughts on Ownership, Access, and Control." In *The Oxford Handbook of Musical Repatriation*, edited by Frank Gunderson, Robert C. Lancefield, and Bret Woods, 23–37. Oxford University Press.

Lippert, Dorothy. 2006. "Building a Bridge to Cross a Thousand Years." *American Indian Quarterly* vol. 30, no. 3/4: 431–440.

Mihesuah, Devon A. 2000. *Repatriation Reader: Who Owns American Indian Remains?* Lincoln: University of Nebraska Press.

Indigenous Archaeology

Often described as archaeology done with, by, and for Indigenous communities (see Nicholas and Andrews 1997). Indigenous archaeology has an explicitly political goal to make archaeology more equitable, responsible, and representative (see Nicholas 2008).

Bruchac, Margaret, Siobhan Hart, and H. Martin Wobst, eds. 2012. *Indigenous Archaeologies: A Reader on Decolonization*. Walnut Creek, CA: Left Coast Press.

Lippert, Dorothy. 2008. "The Rise of Indigenous Archaeology: How Repatriation has Transformed Archaeological Ethics and Practice." In *Opening Archaeology: Repatriation's Impact on Contemporary Research and Practice*, edited by Thomas W. Killion, 151–160. Santa Fe, NM: School of Advanced Research Press.

Nicholas, George. 2008. "Native Peoples and Archaeology." In *Encyclopedia of Archaeology*, edited by Debra Pearsall, 1660–1669. New York: Academic Press.

Nicholas, George P., ed. 2010. *Being and Becoming Indigenous Archaeologists.* Walnut Creek, CA: Left Coast Press.

Nicholas, George P. 2020. "Indigenous Archaeology." In *Oxford Bibliographies*, edited by. Updated March 25, 2020. DOI: 10.1093/OBO/9780199766567-0073.

Nicholas, George, and Tom Andrews. 1997. *At a Crossroads: Archaeology and First Peoples in Canada.* Burnaby, BC: SFU Arch Press.

Watkins, Joe. 2000. *Indigenous Archaeology: American Indian Values and Scientific Practice.* Walnut Creek, CA: Altamira Press.

Collaboration and Community-directed Research

Collaboration in archaeology often exists on a continuum (see Colwell-Chanthaphonh and Ferguson 2008). In decolonizing work, descendant communities have control over the direction, methods, and outcomes of the research. Projects begin with community-directed interests and community representatives determine appropriate methods. Co-authorship of reports and publications ensures that all research outcomes are shared with the community to use and disseminate as they wish.

Atalay, Sonya. 2012. *Community-based Archaeology: Research with, by, and for Indigenous and Local Communities*. Berkeley, CA: University of California Press.

Atalay, Sonya, Lee Rains Clauss, Randall H. McGuire, and John R. Welch, eds. 2014. *Transforming Archaeology: Activist Practices and Prospects*. Left Coast Press.

Bruchac, Margaret M. 2010 "Lost and Found: NAGPRA, Scattered Relics, and Restorative Methodologies." *Museum Anthropology* vol. 33, no. 2: 137–156.

Colwell, Chip. 2016. "Collaborative Archaeologies and Descendant Communities." *Annual Review of Anthropology* vol. 45: 113–127.

Colwell-Chanthaphonh, Chip, and Thomas J. Ferguson, eds. 2008. *Collaboration in Archaeological Practice: Engaging Descendant Communities*. Lanham, MD: Altamira.

Denzin, Norman K., Yvonna S. Lincoln, and Linda Tuwhai Smith, eds. 2008. *Handbook of Critical and Indigenous Methodologies*. Thousand Oaks, CA: Sage Publications.

Gonzalez, Sara L., Darren Modzelewski, Lee M. Panich, and Tsim D. Schneider. 2006. "Archaeology for the Seventh Generation." *American Indian Quarterly* vol. 30, no. 3/4": 388–415.

Hutchings, Rich, and Marina LaSalle. 2012. "Teaching Anti-Colonial Archaeology." *Archaeologies* vol. 10, no. 1: 27–69.

Intellectual Property Issues in Cultural Heritage (IPinCH) Project. 2016. "IPinCH Community Initiatives." http://www.sfu.ca/ipinch/project-components/community-based-initiatives/

Kovach, Margaret. 2009. *Indigenous Methodologies: Characteristics, Conversations, and Contexts*. Toronto, ON: University of Toronto Press.

LaSalle, Marina. 2010. "Community Collaboration and Other Good Intentions." *Archaeologies* vol. 6, no. 3: 401–422.

Silliman, Stephen, ed. 2008. *Collaborating at the Trowel's Edge: Teaching and Learning in Indigenous Archaeology*. Amerind Studies in Archaeology. University of Arizona Press.

Supernant, Kisha, and Gary Warrick. 2014. "Challenges to Critical Community-based Archaeological Practice in Canada." *Canadian Journal of Archaeology* vol. 38: 563–591.

Zimmerman, Larry. 2005. "First, Be Humble: Working with Indigenous Peoples and Other Descendant Communities." In *Indigenous Archaeologies: Decolonizing Theory and Practice*, edited by Claire Smith and H. Martin Wobst, 301–314. Taylor and Francis.

Multivocality and Centering Indigenous Perspectives

Centering Indigenous perspectives in research is an essential part of decolonizing theory and practice in archaeology, bioarchaeology, and biological anthropology. Multivocality acknowledges that there are always multiple ways of knowing and seeks to braid these together (see Atalay 2008). Decolonizing work in research does this at all levels—from design and planning, to interpretation and dissemination.

Atalay, Sonya. 2008. "Multivocality and Indigenous Archaeologies." In *Evaluating Multiple Narratives: Beyond Nationalist, Colonialist, Imperialist Archaeologies*, edited by Junko Habu, Clare Fawcett, and John M. Matsunaga, 29–44. New York: Springer-Verlag.

Cipolla, Craig N., James Quinn, and Jay Levy. 2019. "Theory in Collaborative Indigenous Archaeology: Insights from Mohegan." *American Antiquity* vol. 84, no. 1: 127–142.

Haber, Alejandro. 2016. 'Decolonizing Archaeological Thought in South America." *Annual Review of Anthropology* vol. 45: 469–445.

Oland, Maxine, Siobhan M. Hart, and Liam Frink, eds. 2012. *Decolonizing Indigenous Histories: Exploring Prehistoric/Colonial Transitions in Archaeology*. Tucson, AZ: University of Arizona Press.

Overholtzer, Lisa. 2013. "Archaeological Interpretation and the Rewriting of History: Deimperializing and Decolonizing the Past at Xaltocan, Mexico." *American Anthropologist* vol. 115, no. 3:481–492.

Ownership and Intellectual Property Rights

Indigenous ownership, control, access, and possession of their cultural knowledge and other intellectual property (including data and information relating to research) are an essential part of decolonizing work.

Bell, Catherine, and Val Napoleon, eds. 2008. *First Nations Cultural Heritage and Law: Case Studies, Voices, and Perspectives*. Vancouver, BC: UBC Press.

Bell, Catherine, and Robert Paterson, eds. 2008. *Protection of First Nations Cultural Heritage: Laws, Policy, and Reform*. Vancouver, BC: UBC Press.

First Nations Information Governance Centre. 2020. "The First Nations Principles of OCAP." https://fnigc.ca/ocap

Intellectual Property Issues in Cultural Heritage (IPinCH) Project. 2016. "Indigenous Peoples, Cultural Heritage, and the Law." http://www.sfu.ca/ipinch/project-components/working-groups/customary-conventional-and-vernacular-legal-forms-working-group/

Nicholas, George, and Catherine Bell. *Forthcoming*. "Intellectual Property and Archaeology." In *Handbook on Intellectual Property Research*, edited by Irene Calboli and Maria Lilla Montagnani. Oxford University.

Nicholas, George, Catherine Bell, Kelly Bannister, Sven Ouzman, Jane Anderson. 2009. Intellectual Property Issues in Heritage Management—Part 1: Challenges and Opportunities Relating to Appropriation, Information Access, Bioarchaeology and Cultural Tourism. *Heritage Management* vol. 2, no. 2: 261–286. (Available on IPinCH website http://www.sfu.ca/ipinch/outputs/publications/)

Nicholas, George, Catherine Bell, Rosemary Coombe, John Welch, Brian Noble, Jane Anderson, Kelly Bannister, and Joe Watkins. 2010. Intellectual Property Issues in Heritage Management Part 2: Legal Dimensions, Ethical Considerations, and Collaborative Research Practices. *Heritage Management* vol. 3, no. 1: 117–147. (Available on IPinCH website http://www.sfu.ca/ipinch/outputs/publications/)

Other Important Resources

anthro{dendum} Blog. https://anthrodendum.org/?s=decolonizing

The Arch/Anth Podcast. https://archandanth.com/category/decolonizing-arch-anth/

Fitzpatrick, Alex. 2019. "To Be the Curator, and Not the Curated." *SISTER*, September 16. https://sisterstem.org/2019/09/16/to-be-the-curator-and-not-the-curated/

Intellectual Property Issues in Cultural Heritage (IPinCH) Project. 2015. "IPinCH Conversations: Linda Tuhiwai Smith on Decolonizing Research." https://www.sfu.ca/ipinch/resources/podcasts/ipinch-conversations-linda-tuhiwai-smith-decolonizing-research/

United Nations Declaration on the Rights of Indigenous Peoples: https://www.un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2018/11/UNDRIP_E_web.pdf