

**DEFINING A UNIQUE MODEL OF PUBLIC ENGAGEMENT AND
EVALUATING ITS IMPLEMENTATION AT THE 2011 NPS FORT
VANCOUVER PUBLIC ARCHAEOLOGY FIELD SCHOOL**

JEFFREY MARKS

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ABSTRACT

The 2011 NPS Public Archaeology Field School at the Fort Vancouver National Historic Site has a unique approach to public engagement. In addition to various traditional methods of interacting with and outreach to the public, the entire six weeks of the field school spent excavating are completely open to visitors. Part of the students' final mark depends on their ability to engage with the public on a variety of levels. This dissertation first defines the theories and methods taught to students by the field school leadership and then seeks to evaluate the students' perception of how well they implemented this public engagement model in the field. The analysis of the survey responses, once compared with the defined model for public engagement termed the 'Fort Vancouver Model' yielded interesting results. The students followed the spirit of the methods and theories that compose the taught methodology but their approaches were individually and intuitively developed and expanded upon as the field school progressed. A final question is posed but left unanswered: now that we know the model is effective, how can it be applied elsewhere?

TABLE OF CONTENTS

Section 1: Introduction	Error! Bookmark not defined.
Section 2: History of Fort Vancouver and the Public Archaeology Field School	Error! Bookmark not defined.
2.1 - The Historical Phases of Fort Vancouver	3
2.2 - The NPS Public Archaeology Field School at Fort Vancouver	5
2.3 - Public Archaeology at the 2011 Field School	6
2.3.1 - Local Heritage Involvement and Public Relations	6
2.3.2 - Public Archaeology Lecture Series	8
2.3.3 - Daily Interpretation with the Visiting Public	9
Section 3: Public Engagement Theory and Methodology at Fort Vancouver	Error! Bookmark not defined.
3.1 - Assessing Models of Interpretation	11
3.2 - Which Public? Which Style of Interpretation?	12
3.2.1 - Introduction	12
3.2.2 - Defining 'Public' at the Field School and Presenting the Past	12
3.2.3 - Defining Interpretation Styles at the Field School	13
Section 4: Theory and Methodology For the Evaluation of the Fort Vancouver Model and For the Creation and Evaluation of the Student Survey.....	Error! Bookmark not defined.
4.1 - Introduction	17
4.2 - Determining the 'Official' Methodology of the Field School	17
4.3 - Determining How the Fort Vancouver Model was Implemented in the Field	18
4.3.1 - Survey Questions - Methodology	18
4.3.2 - Survey Questions - Theory	19
4.3.3 - Survey Questions - Summary and Discussion	28
Section 5: Survey Results Analysis.....	Error! Bookmark not defined.
Section 6: Conclusion.....	Error! Bookmark not defined.
6.1 - Conclusion	37
6.2 - Suggestions for Further Research	38
References	39
Appendix 1: Suggested Interview Questions - Theory and Methodology	48
Appendix 2: A Student's Perspective of Interpretive Contacts	57
Appendix 3: Survey Responses.....	59

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Section 1: Introduction

Since the CRM industry in the United States began to develop in the later decades of the 20th century the public has become less and less involved in archaeology, even if was is happening in their own back yards. Public archaeology in the United States today is largely carried out by the National Park Service (NPS) for two reasons. First, it is the only public institution with the financial and academic resources to put forth public presentations of natural, archaeological and historical resources. Second, their stewardship of protected National Historic Sites across the entire nation allows for the presentation of historical and archaeological resources to a widespread and diverse public. The Park Service's position on how these resources should be presented has changed drastically over the past decade from McManamon's (2000) stringent rules for the authority and interpretive style archaeologists should take when interacting with the public to the values-based inclusivity the Interpretive Development Program (IDP) espouses (Jameson Jr. 2008b). These broad interpretive values are much more in line with the multivocal approach to interpretation that has become the standard for the presentation of archaeological resources to the public (Matsuda 2010,448). Every National Park or National Historic Site or Monument managed by the NPS is free to develop their own interpretive program based upon the tenets laid out by the IDP and similar methodologies to suit the needs of the specific resources managed by the NPS at a particular site. It is not always clear, however, how well NPS dogma is followed or how faithful the interpretation is in its implementation.

The NPS Public Archaeology Field School at the Fort Vancouver National Historic Site is unique. Not only does it provide an impressive amount of access to an archaeological site for the enquiring public, it has also trained hundreds of archaeologists in the benefits of public involvement and engagement at archaeological sites during the ten seasons it has been active. The purpose of this dissertation is first to identify the public interpretation theory and methodology taught to the students of the 2011 field school, of which I was a member. Second,

this dissertation will seek to determine how well the taught methodology was implemented in the field, how faithful the students were to the interpretive styles and approaches made available to them by NPS staff, and the ways in which the students devised their own interpretive styles and approaches based on their intuition and experience interacting with the public on a daily basis.

Section two of this dissertation will provide a brief history of the Fort Vancouver National Historic Site, in order to identify the archaeological resources and the historical and political influences that have coalesced to form the site over time. It will also provide detailed information regarding the history of the Public Archaeology Field School itself, how it has been structured and how it is structured today. Section three of the dissertation will seek to identify the academic theories and methodologies used by the Fort Vancouver staff when developing the field school. Section three will address the unique blend of multivocality, social constructivism, and transparency and access that was taught to the students of the field school which I have defined as the 'Fort Vancouver Model.' Section four will then discuss the methodology used to assess and define the 'Fort Vancouver Model' in the previous section and will discuss the construction of a survey I distributed to the students of the 2011 field school. Each question on the survey will be explained for its value, in current academic theory and methodology, for evaluating the effectiveness of the implementation of the 'Fort Vancouver Model.' Section five will evaluate the results of the survey and discuss the meaning of the responses in order to determine how faithfully the students executed the 'Fort Vancouver Model' in the field. Section six will conclude the dissertation with a discussion of the survey results and will answer the question posed here: was the 'Fort Vancouver Model' followed in the field? How?. There will also be a brief discussion of suggestions for further research including how well the 'Fort Vancouver Model' may or may not be suited for widespread use at other National Park Service sites and field schools. Interview questions for the Field School's founder, Dr. Doug Wilson, will be provided in Appendix 1 along with detailed explanations, couched in current academic theory, of what the answers to these questions would tell someone attempting to adapt this model in other locations. Appendix 2 is a brief essay written by one of the other field school students, Cory Portner of Washington State University Vancouver, on the subject of how he went about engaging with the public in one of our 'interpretive contacts.' Appendix 3 will provide a full list of the survey results discussed in sections four, five and six

Section 2: History of Fort Vancouver and the Public Archaeology Field School

2.1 - The Historical Phases of Fort Vancouver

Fort Vancouver sits at a crossroads in space and time. Located near the mouth of the Columbia River on the border between Washington State and the State of Oregon in the United States, it has played a vital role in the cultural and economic development of the Pacific Northwest for almost 200 years from a European standpoint and the area has served as a trading hub for indigenous peoples since time immemorial (Wilson 2011c). Originally a trading post for the Hudson's Bay Company, the Fort was constructed in its current location in 1825 and until 1860 represented the largest economic and political entity between San Francisco and Sitka, Alaska (Wilson 2011c,1-9). Due to its location the Fort was extremely effective at linking inland trading networks, both European and indigenous (most notably the powerful trading conglomeration of tribes known as the Chinook), to the global trade network facilitated by the Hudson's Bay Company and the British Empire during the twilight of the fur trade era (Wilson 2011b,1-4; 2011c,2-8). The Fort was also located at the end of the Oregon Trail where pioneer settlers came seeking a new life in the Willamette valley and on the Jolie Prairie, encouraged to emigrate to this location through the foresight of two of the most important figures in Pacific Northwest history; Dr. John McLoughlin, the Chief Factor of the Fort, and George Simpson, the Hudson's Bay Company Governor for North America (Mack 2001,4-6; Wilson 2011c,3-4). Under the control of the Hudson's Bay Company (HBC), the Fort made a name for itself in history books as the most multicultural area in the Western half of North America (Wilson 2011c,5-8). Not only were there British, Irish, Welsh, Portuguese and Scottish people working for the HBC, there were also French and Canadian *voyageurs*, fur trappers and traders, *metis*, the syncretic culture resultant from the offspring of the *voyageurs* and indigenous peoples of the region, Hawaiian laborers brought to the Fort by HBC ships which had stopped to resupply and trade in the Sandwich Islands, and peoples from over two dozen Native American tribes (Mack 2001,4-7,55-59; Wilson 2011c,5-8).

After the Oregon Treaty was signed in 1846 the Fort fell under United States control and after 1849 it became a US Army barracks, the "first (ca. 1849-2010) permanent U.S. Army post and command center in the Pacific Northwest" (Wilson 2011b,1). The HBC continued to trade in the region until 1860 but removed to Vancouver, British Columbia after that (Wilson 2011c,3). The Vancouver Barracks housed some of the most important political and military figures in American history who were stationed there early in their careers and used their experience at the

Fort as a stepping stone to future fame and fortune. United States President and Civil War Union General Ulysses S. Grant was stationed at the Vancouver Barracks as the Army's quartermaster in the 1850s (Mack 2001,78). General George C. Marshall was stationed here as his first command after attaining the rank of General in 1936 (Mack 2001,116). Under US control the barracks served as a strategic command and resupply post during the Nez Perce War of 1877 and other Indian Wars of the mid-late 19th century (Mack 2001,83-89). During the Great Depression, the Barracks were transformed into a Civilian Conservation Corps (CCC) camp with the goal of the "renewal of thoughtful stewardship of [the United States'] natural resources" (Mack 2001,116) through conservation and beautification (Mack 2001,116-121).

The Fort's history as a National Park began in 1948 as the Fort Vancouver National Monument. In 1961 the United States Congress designated the monument a National Historic Site and in 1966 incorporated the elements outside of the National Park in to the legal protection as the Vancouver National Historic Reserve (Wilson 2011c,1). Historic archaeology at the Fort was first conducted in 1947 by Louis Caywood and was continued into the 1970s by Susan Kardas, John J. Hoffman, Lester Ross and many others as agents of the National Park Service (NCRI 2007). CRM excavations from the 1970s to present have also provided insight into the archaeological history of the Fort in its many phases (Wilson 2011c,12). Information gained through these archaeological investigations combined with historical documentation allowed for the reconstruction of some of the historic buildings at Fort Vancouver in the 1960s, 70s and 80s with smaller reconstruction efforts being built up to the present day all around the reserve (Wilson 2011c,10-12). The reconstructions represent all of the significant phases of Fort Vancouver's history and include a full-scale HBC-era fort complete with stockade, arsenal, and functional blacksmith's shop as well as an accurate reconstruction of the Chief Factor's house within the confines of the stockade, reconstructions of the US Army era "Officer's Row," and reconstructed houses at the site of the village where support staff for the Fort lived and worked (Langford 2008,1,5; Wilson 2011c,10-12). Today the Fort is managed by the National Park Service, the City of Vancouver, WA, the United States Army Reserve, and the Washington State Historical Society as partners in the Fort Vancouver National Trust, a non-profit organization created for this purpose (Wilson 2011c,1). The Fort Vancouver National Historic Site plays an active role in community engagement for recreation, re-enactments (for HBC-Era Fur Brigades, 1860's rules baseball games, or for US Army Era re-enactments), community activities like annual 4th of July celebrations and parades, and has partnered with local schools and other outreach programs to actively seek to educate the public on the Fort and the historic eras and cultures it played a role in. The Fort has also been the subject of past and on-going graduate level academic research and

has produced several MA and PhD's concerning the history and archaeology of the Fort (Dorset 2009; NCRI 2006b; 2006c; Wilson 2007).

2.2 - The NPS Public Archaeology Field School at Fort Vancouver

The archaeology field school at Fort Vancouver was started by Dr. Doug Wilson shortly after he was hired on as a park archaeologist in 2001 and has gained widespread public support, been the subject of numerous newspaper articles (both local and regional), and has won awards for excellence in public engagement (Associated Press 2007; Fuerst 2011; Vogt 2011a; 2011b; Wilson 2011c,13). Dr. Wilson created his field school to incorporate a unique blend of public engagement and the instruction of archaeological theory and method to the student participants. Aside from a few candid conversations with Dr. Wilson and the acknowledgements section in the Archaeology Field Manual distributed to the students (Wilson 2011c), I did not know much about the theories and influences that led Dr. Wilson to create this course the way he did and this is the subject of analysis in my own suggested further research (see Appendix 1). The Field School has investigated both the Hudson's Bay Company-era and the US Army-era iterations of the Fort/Barracks in multiple contexts around the National Historic Site. Beginning as a dual undergraduate/graduate-level course at Portland State University in Portland, Oregon the Field School soon began taking on students from Washington State University Vancouver in Vancouver, Washington and has acted as a joint course sponsored by both of these universities and the National Park Service ever since. It has operated for ten seasons over the course of eleven years and its excavations have included work on: the arsenal/ordnance depot from the US Army era, Dr. John McLoughlin's garden, the powder magazine from the Hudson's Bay Company era, the US Army's officer's row and parade ground and the Hudson's Bay Company village, known colloquially as 'Kanaka Village' after the Hawaiian word for laborer (Wilson 2011c,13; Wynia 2010).

Specific research goals of the field school vary from year to year but the overarching goal is always the same: to support the reconstruction and interpretation of the fort, its history and its relationship to the region and the historical eras in which it was active. In 2005 phytoliths, pollen and trace element samples taken, as well as seed pods discovered during excavation, were identified and used as a guide when the garden of Chief Factor John McLoughlin was reconstructed the next year, complete with flowers and staple crops grown and tended to by staff and volunteers (NCRI 2006c: 4). During the 2010 and 2011 seasons the field school returned to the initial excavations of 'Kanaka' Village made in the first two seasons in 2001 and 2002,

investigating a fenced-in area shown in period drawings of the village that served an unknown purpose (Wynia 2010). Funding for the field school comes from a variety of sources and is raised collectively through the tuition of the WSU Vancouver and PSU students, the National Park Service and specific grants from various heritage organizations, for example in 2005 a grant for advanced analysis was given by the North Coast and Cascades Research Learning Network (Wilson 2006; 2011c,i).

2.3 - Public Archaeology at the 2011 Field School

2.3.1 - LOCAL HERITAGE INVOLVEMENT AND PUBLIC RELATIONS

Public engagement at the field school consisted of four parts: working with the local community on heritage projects, presenting a series of lectures on public archaeology and public archaeology in field schools in the United States, participating in local media presentations about the field school and archaeology in general, and most importantly interacting daily with visitors at the dig site who came to the Fort. The topic of this dissertation concerns itself primarily with this last part but it is important to discuss the other ways in which the field school interacted with the public as a part of its methodology.

The first part of the field school's public engagement strategy is not always constant; the field school involves itself with local heritage projects when these projects require its help and it also hosts public outreach programs that vary from year to year. In 2010 the field school was an integral part of 18 summer education camps for children aged 6 to 16. 95% of these children were new to the Fort Vancouver site and as a part of the activity schedule would participate in the historical archaeology with the field school students. In 2011 a similar program was implemented in partnership with the At Home - At School (AHAS) organization which provided support and summer activities for underprivileged children who had been struggling in school and were at risk of expulsion. These students, again aged 6-16, would participate in archaeological techniques led by the field school students as a part of the summer history immersion program which consisted of overnight camping trips and interactive activities designed to engage the AHAS students and educate them on the history of the Fort. Other outreach activities conducted by the field school at the fort included student participation in a series of 'Kids Digs' in which children under the age of 10 would conduct a mock excavation, guided and aided by the students, and would uncover planted archaeological material from the teaching collection at the museum on site that was uncovered at the Fort in previous excavations. Many of these children and their parents or guardians would then come and visit the field school excavations taking place nearby and would

engage in a constructivist dialogue with the field school students about archaeology or the history of the Fort.

In the 2011 field school worked in concert with the Clark County Genealogical Society on a conservation assessment project at the local cemetery. The cemetery, which was originally on the Fort Vancouver grounds but was moved when the US Army took over control of the Fort, contains some of the oldest (European) burials in the Pacific Northwest and is home to the final resting places of some of the most influential figures in Pacific Northwest history, many of whom were important Hudson's Bay Company figures and some of the first pioneers of the Oregon Trail. In March of 2011 the cemetery fell victim to the vandalization of many of its grave markers and the Clark County (the county in which Fort Vancouver now resides) Genealogical Society set about a conservation plan to assess the condition of the headstones so that any future damage can be assessed should the vandals return. As part of the duties in the field school the students were trained in condition assessment of the headstones and, in rotating groups of four or five, catalogued the condition of hundreds of headstones in the cemetery. This program will be continued next year as the students were only able to catalogue a portion of the grave markers.

This project was the subject of a local newspaper article entitled 'Students take on monumental task at Old City Cemetery' (Vogt 2011a). After this article was published, Dr. Wilson and his second-in-command Dr. Robert 'Bob' Cromwell gave the students an informal lecture on how to speak to members of the press. It had been mentioned in our initial training that the press made regular trips to the field school and had for some time and that past incidents (a fake nickname becoming the centerpiece of a story and less information about the site and the field school being conveyed as a result, for example) had inspired them to coach the students on proper conduct when interacting with the press. We were instructed to relate to a reporter in terms a fifth grader (about 12 years old) would understand in order to make the most impact when the article was read by the public because, according to Doctors Wilson and Cromwell, the average American reads at a fifth grade level. We were instructed to relate the most stimulating stories about what we have found and what we were doing in order to pique public interest and increase the amount of visitors to the dig site while at the same time not giving too much away so that the public felt so informed that they no longer felt the urge to come and learn more. We were also instructed multiple times to act professionally as we were representatives of the National Park Service and our home academic institutions. Interactions with reporters at the field school in the past had taught Dr. Wilson and Dr. Cromwell that human interest pieces (like the joke name story) were often pursued with much more intensity than informative pieces about archaeology. "You are not the story, the field school and the archaeology is," said Dr. Cromwell,

and it was important to take the human interest element out of the equation when it did not directly relate to the design of the field school. This was put to the test when, shortly after the cemetery article was published, a team from the newspaper visited the field school (R. Cromwell, *pers. comm.* 28 June 2011).

There has been much written about the misrepresentation of archaeology by the press and how this can be a threat to archaeology, see Okamura (2000,62), McManamon (2000a) and Matsuda (2009) for a discussion of sensationalism in interpretation and in the media and how it can encourage the looting of a site. Because of the informal lecture given to us in advance we knew our mission as students was to engage and inform the public and to act as professional representatives of the National Park Service and our home universities and we performed this task admirably when the journalist team arrived to conduct interviews with the staff and students. The article was accompanied by a video featurette available on the newspaper's website (and mentioned in the printed version) and told the story of one of the students and her task-du jour of excavating a dog burial found in one of the trenches (Vogt 2011b). We were informed later by Dr. Wilson that the article was picked up by the Associated Press and had been featured in newspapers as far away as Indiana, a distance of over 2,000 miles (more than 3,000km). The article was also a venue for the Fort to advertise a new part of its public history interpretive program called Fort Vancouver Mobile which is an interactive mobile phone application that leads the user on a guided tour through 'Kanaka' Village which was the subject of the field school's excavations this year (Vogt 2011b). The policy of the field school leadership on the subject of public relations with the press; manipulating the message to act as advertising for the field school while being provocative though not sensational about the archaeology, was successful and should be considered when determining the viability of this model for application elsewhere.

2.3.2 - PUBLIC ARCHAEOLOGY LECTURE SERIES

As a part of the curriculum of the field school and in concert with the public history outreach program implemented at the Fort, the field school hosted a lecture series on public archaeology programs across the United States or conducted by American public archaeologists abroad. There were four lectures in total and the public was encouraged to attend (student attendance was mandatory) to great success: the lectures were always full to capacity (about 150 in attendance). Before each lecture began, Dr. Wilson would introduce the visiting lecturer and would give a brief summary of the field school and its objectives and would encourage those in attendance to visit the dig site and interact with the students. Below is a list of the speakers and

lecture titles as in the course syllabus distributed to the students. The syllabus also contained a brief introduction to the speaker and a paragraph or two discussing the content of the lecture and will be reprinted in the appendices.

16 June 2011 - Dr. Peter Lape: Getting the Public to Care about Archaeology: Lessons Learned from Seattle and Southeast Asia

28 June 2011 – Dr. Kelly Dixon: Saloon Archaeology in Virginia City, Nevada

14 July 2011 – Dr. Michael Nassaney: The Archaeology of the Fur Trade at Fort St. Joseph

21 July 2011 – Lori Lee: Historical Archaeology of Memory, Race and Landscape at Thomas Jefferson’s Poplar Forest

2.3.3 - DAILY INTERPRETATION WITH THE VISITING PUBLIC

The dig site for the 2011 field school was located in an open area of ‘Kanaka’ Village that according to historical drawings and written accounts was open but whose purpose is unknown. The trenches opened were situated along the borders of this open area (lined by a reconstructed HBC-era fence) so the public could walk right up and look in while the students were working. This is reminiscent of Mortimer Wheeler’s Maiden Castle excavations in the 1930s which have stood as a case study worthy of analysis over 70 years later (Moshenska and Shadla-Hall 2011). The field school ran five days a week, Tuesdays through Saturdays, for eight hours a day from 8AM to 4PM and was open to the public during that time for a period of six weeks (Wilson 2011a). During this time the students at the field school conducted hundreds of ‘interpretive contacts,’ defined as an interaction between a student and an individual member of the public. Interpretation style and number of interpretive contacts were built into the grading process when determining a student’s final mark and the teaching assistants overseeing each trench would keep a daily tally of how many interpretive contacts each student made during the day and would report it to a member of the field school leadership at the end of the day. The teaching assistants and the field school leaders met together at the end of the field school and discussed not only each student’s interpretive contact count but how effective each student was at initiating and conducting these encounters and all agreed on a final mark for the student based on these considerations (K. Wynia, *pers. comm.* 26 July 2011).

Our interpretive training consisted of a series of informative walks around the Fort in which the various histories that are presented at Fort Vancouver were conveyed to us. We also were given lectures on the types of artifacts we were likely to encounter and the history of these artifacts which we could use when engaging in an interpretive contact. The only training

specifically dealing with *how* to interpret to the public was a lecture given to the students during the first week of the field school, before we began digging, titled 'Can You Dig It? Can They?' given by two park rangers, Mike Twist and Aaron Ochoa, which was developed in 2006 and has been used when training the field school students in interpretation every season since. The role of interpretation, according to the lecture, is to facilitate connections between the meanings of the archaeological context and the visitor. "It does not give answers, instead it poses questions. It does not teach, instead it offers opportunity for emotional and intellectual connections. Interpretation is not tell people 'how it is' but instead reveals a personal significance and provokes an increased and sophisticated appreciation and understanding of the resource for the visitor" (Twist and Ochoa 2011). The best way to go about interpretation is to connect the tangible resources at hand (in our case the archaeological material and process) to intangible resources and meanings related to the theme of the Fort. This allows for the greatest degree of relevance to the greatest number of people, making the meaning accessible and the resource relevant to a widely diverse audience. It was also noted that not all people will agree on the meaning or share the same perspective toward a universal concept conveyed through the linkage of tangibles and intangibles but all will relate to this concept in a significant way and it is this relationship we were instructed to foster (Twist and Ochoa 2011). It appears that these maxims have been adopted from the NPS Interpretive Development Program that was implemented in 2005, which is itself derived from the policies of the National Association for Interpretation (NAI 2009) whose philosophies come from the older, yet still relevant and prevalent theories put forth by Tilden (1957) but include the need for visitor participation, education and a sort of proto-multivocality in the practice of interpretation (Jameson Jr. 2008b; NPS 2009). None of this was related to the students and was presented as if this information was unique to the field school and so none of the background or basis for these theories was made available to the students. The information related here that is not directly quoted is my own paraphrasing of my notes taken during the interpretive lecture given to the students. In a later conversation with Dr. Wilson, however, I learned that his primary goal *was* to educate the public through this style of interpretation which seemed contradictory and prompted me to see how well this taught methodology (both implicit and explicit) was implemented in practice by the students when engaging in an interpretive contact.

Section 3: Public Engagement Theory and Methodology at Fort Vancouver

3.1 – Assessing Models of Interpretation

I believe the often attacked article by McManamon (2000a) entitled “Archaeological Messages and Messengers” is much maligned for the sake of academic squabbling. While the implications of this article’s impact on American public archaeology are substantial, as McManamon was the chief archaeologist of the National Park Service when it was written (McManamon 2000a,16), the problem his detractors seem to have with his ‘deficit model’ (Merriman 2004a,5-6) of interpretation is not *what* archaeologists are saying but *how* they are saying it. The ‘multiple perspective’ or multivocal model of interpretation that has since developed along with Merriman’s (2004a) approach are simply expanding it to include the opinions of other members of the public, including those McManamon (2008,458-60) deems dangerous to the practice of archaeology. While I agree that a multivocal approach can encourage looting, as it does not “allow for value judgments” (Matsuda 2009,379) of the archaeology in question and can lead to its devaluation and ultimate destruction through ignorance or apathy of conviction, the approach taken at the field school emphatically disagrees that the opinion of the archaeologist in terms of interpreting what is going on at a given moment on site is any less valid than the enquiring public (Twist and Ochoa 2011). McManamon’s (2008) approach does in fact account for the opinions of the public with which archaeologists should endeavor to engage with as he states that “education and outreach activities for the general public need to be diverse to accommodate the range of interests and levels of knowledge about archaeology” (McManamon 2008,458). The most important thing about public archaeology is that it allows archaeology to be made available to the public as Acheson (2000), Copeland (2004), Fagan and Feder (2006), Faulkner (2000), Jameson Jr. (2000; 2008a; 2008b), McManamon (2002; 2008), Matsuda (2009), Merriman (2004a; 2004b), Moshenska and Thornton (2010), Pyburn (2003), and Schadla-Hall (1999; 2004) all discuss. The past and present debates on how this should be done all agree on this fundamental truth and very few have devised a compromised model that incorporates elements of different arguments to suit the needs of a local, descendant or indigenous community while also addressing the concerns in the academic theories about authority of interpretation (Matsuda 2009).

Acheson’s definition of public archaeology in America is based on what is known as the deficit or outreach model in which the archaeologist is the sole interpreter and promotes his or her opinion the authoritative one, “telling the local people...what you’re doing and letting them

have a look” (Moshenska and Thornton 2010,154) but not seeking to enrich their understanding of the archaeology beyond what the archaeologist feels is important. Acherson goes on to state that this is a broad definition and others in America have varying opinions about the methods of public engagement. I believe that the archaeology at Fort Vancouver falls in to this ‘other’ category. While the students did act as the interpreters, telling the public what we were doing and showing them the archaeology being done, we were encouraged to ask visitors what they wanted to know about what we were doing before we launched into our semi-prepared speeches, answering specific questions and using these as a starting point to establish a dialogue between the various publics and the archaeologists on site and at the fort, in effect “argu[ing] for it” (Hodder 1998,217; Twist and Ochoa 2011; D. Wilson, *pers. comm.*, 28th July 2011). In this way I believe the Fort Vancouver methodology to be much more multivocal or ‘multiple perspective’ (Merriman 2004a,5-6) in theory although mixed in an unusual way with both what Matsuda (2009,35-52,378-80) calls ‘outreach’ and ‘critical’ approaches.

3.2 - Which Public? Which Style of Interpretation?

3.2.1 - INTRODUCTION

Dr. Akira Matsuda’s (2009) categorization of types of interpretation reflect the most current understanding of academic theory on the subject having drawn from many sources, the most important of which are; Ascherson (2000), Hodder (1998), Holtorf (2005a), McDavid (2004), Faulkner (2000), Shackel (2004), McManamon (2000a; 2000b,45-50), Merriman (2004a,5-12), Jameson Jr. (2004,37-54), and Schadla-Hall (1999,147; 2004), and which can be found described in detail in chapter 2 of Matsuda’s PhD dissertation (2009,chapter 2). Because the scope of this dissertation is much smaller than Dr. Matsuda’s and because it only abstractly deals with large-scale differences in interpretation between the public and archaeologists, I will only summarize the categories useful in this dissertation for the purposes of identifying (in academic terms) the theory behind the ‘official’ methodology implemented at the Fort Vancouver Public Archaeology Field School.

3.2.2 - DEFINING ‘PUBLIC’ AT THE FIELD SCHOOL AND PRESENTING THE PAST

Since the fort and other historical monuments and reconstructions at the Fort Vancouver National Historic Site are an institution within the remit of the National Park Service, a United States government body, the definition of what ‘public’ means in terms of this dissertation as stated by the leadership at the field school falls under the notion of ‘public’ defined in Merriman

(2004a,1-2) as a government body that best serves the public interest. Merriman's (2004a) statement that "public archaeology must therefore...ensure that the state, when discharging the public interest, takes into account the views of the public" (Merriman 2004a,2) is apt in describing the point of view of the field school leadership when determining the most effective way to implement this mandate. The 'public' from the standpoint of the field school is any person or group who could potentially visit the National Historic Site but with special emphasis on catering to the needs and interests of those who are most likely to do so (Twist and Ochoa 2011). Although the National Park Service does have specific guidelines and methods for interacting with specific stakeholder groups who may hold legally recognized and protected interpretations of a site (such as descendent or indigenous communities and religious groups), these were not of great concern at the Fort Vancouver National Historic Site due to its lack of archaeological context that may be interpreted by these groups and as a result were not a part of the curriculum taught to the students at the field school (Jameson 2008b). There were discussions of how to interact with visitors who may hold a different (and/or archaeologically incorrect) interpretation of the archaeology being done at the field school or of the Fort or Village history which we were given lectures on and this is investigated further in sections 4 and 5 (R. Cromwell, *pers. comm.* 28th June 2011; Twist and Ochoa 2011).

3.2.3 - DEFINING INTERPRETATION STYLES AT THE FIELD SCHOOL

"...the understanding, cooperation, and support of the people are vital for realizing the preservation and, to that end, the excavation results and site need to be opened to the general public." - Marui 2010,197

In Dr. Matsuda's (2009) PhD dissertation, he deconstructs the approaches to interpretation into three groups. The outreach approach is based off of Merriman's (2004a,5-6) 'deficit' model that McManamon (2000a; 2008) touted which, when employed by the archaeologist, aims to communicate information gained from archaeological studies to the public in the most effective manner ensuring the public is educated but their input on the material being presented is not valued. McManamon (2000a,6-7,14-16) believes the archaeological 'messenger' should follow 10 simple guidelines when interacting with the public but should never view the public as equals, but only as individuals with the right to the knowledge that is being gained by archaeologists at a site and to be careful how that information is delivered for fear that in the hands of the untrained public, this knowledge may pose a threat to this archaeology (McManamon 200a,6-7,14-16). Matsuda's 'outreach' approach does not go this far, as this is an

extreme position no longer in vogue, but it does take several elements from it. He writes, “the outreach approach...seeks to gain public support for archaeological activities. As such, it emphasizes the effective communication of archaeological information, authenticated and edited by the archaeologist, to the lay public” (Matsuda 2009,41).

Other models of interaction have used this strategy when presenting archaeology to the enquiring public. The Japanese tradition of ‘gensetsu,’ is a prominent example which has resonance with the methodology employed at the Fort Vancouver field school. The tradition of gensetsu defines public archaeology as “archaeological education rooted in the community” (Marui 2010,195) which certainly holds true of the Fort Vancouver National Historic Site as outlined in Section 2.3. The gensetsu model attempts to educate the public through direct interaction with archaeologists and believes that this is good for the archaeological context of a site because it will ontologically validate the need for conservation in the eyes of the public stakeholders. I believe that the gensetsu model of interaction is a form of what Matsuda (2009) would define as ‘outreach’ and that this is the closest widely implemented model that can compare to the theory and methodology for public engagement at Fort Vancouver. The difference in approach comes when considering not the amount of physical access to a site the public has, but the amount of temporal access. In gensetsu one or a series of ‘open days’ are scheduled in which the public are encouraged to visit a site but at Fort Vancouver the field school was open to the public five days a week for six weeks.

Now comes the question of multivocality and how it fits in to the field school’s public engagement methodology. A public history program (and field school) has been developed since 2006 that has both influenced and been influenced by the public archaeology field school established six years prior (NCRI 2006a). This public history program deals much more specifically with the issues involved in conveying multiple perspectives to the public in a constructive and sensitive manner and this has been the primary basis for my research in defining the approach to multivocality taken at the public archaeology field school (National Association for Interpretation 2009; Twist and Ochoa 2011). According to the National Association for Interpretation (NAI), which has guided the public interpretation policy undertaken at Fort Vancouver since 2006, interpretive models are to be constructivist in nature and “balance and facilitate a dialogue between multiple points of view” (NAI 2009). Heuristic constructivism in this sense can be taken to mean the “utiliz[ation of] what people already know and what is relevant to them to provide a beginning point” in establishing a dialogue (NAI 2009). This has been expressed in an archaeological context in establishing a constructivist site in Copeland (2004) and several insights made on-site by the field school students fall squarely into this category (Copeland 2004,140-42).

The issue of *what* was being interpreted at the site was equally as important as *how* it was being interpreted to the public. In the opening interpretation lecture given to the field school students the positions of the public historian on staff at the fort, Greg Shine (NCRI 2006a) and of the National Association for Interpretation were echoed when instructing the students to link tangible resources (physical representations of archaeology) to intangible or universal concepts in relation to the stated theme of Fort Vancouver (NAI 2009; Twist and Ochoa 2011) The theme that the fort is “one place across time” with many varied and distinct historic and archaeological contexts which can inform on one another through proper archaeological and historical methods and techniques must be inculcated into the public’s mind while at the same time doing so in a constructivist manner (Copeland 2004; Mack 2001,15; NAI 2009; Twist and Ochoa 2011; Wilson and Langford forthcoming).

So how can all of this be put into current public engagement terminology? The approach follows a deficit model in crafting and delivering a message from one point of view but it also emphasizes the interpreter’s need to consider and incorporate other points of view while establishing a dialogue with the public. All of this while following a gensetsu-like model of large-scale public engagement through the transparency and accessibility of the archaeology and archaeologists to the enquiring public. The closest I have uncovered in my research is somewhere between Dr. Matsuda’s ‘critical approach,’ which I like to think of as ‘multivocality with purpose’ and the ‘multivocal’ approach which is much more amorphous and does not allow for value judgments to be made by archaeologists or the public all within a social constructivist model (Copeland 2004,134; Matsuda 2009,chapter 2, 378-80). In this approach the archaeologist interpreter asserts his or her ‘officialdom’ as only one of a number of equally valid interpretations and argues for his or her point of view by engaging in a meaningful social constructivist dialogue with the public, enriching both of their experiences and bridging the gap between archaeology and the public domain (Copeland 2004,134; Matsuda 2009,41).

When attempting to define the style of public engagement employed by the field school and the theory behind it, it became clear that no one current academic theory or methodological model was used at the Fort – it incorporated aspects of many different models and has been adapted to fit the conditions of the local community through research and repeated revision (NAI 2009). Because of this I have been prompted to give this model a name for future referencing, for lack of a better term I am calling this blend of social constructivist presentation, gensetsu-like attitude towards access, and both a broad and a critical multivocal approach to interpretation the ‘Fort Vancouver Public Engagement Model’ or the ‘Fort Vancouver Model’ for short. Now that the official theory behind the public engagement strategy at Fort Vancouver has been defined, it is

time to evaluate the ways in which the leadership conveyed this strategy to the students and to see how well the students were able to implement this when interacting with the public in the field.

Section 4: Theory and Methodology For the Evaluation of the Fort Vancouver Model and For the Creation and Evaluation of the Student Survey

4.1 – Introduction

In attempting to assess the theories and approaches that best describe the case study a problem arises. It was largely developed independently from the ideas and opinions of one man, Douglas Wilson, PhD, when he joined the National Park Service at the Fort Vancouver National Historic Reserve in 2001. Because I will later use the results of my research to outline the adaptability of the public engagement aspect of the case study to other field schools I will present the current (and past) academically published theories and approaches to public engagement that best fit the model presented in the case study, as well as my own personal opinions of how the case study's model could be improved using aspects of many different current academic theories and approaches. My own research questions and the answers collected from the field school students and leadership were designed to assess where the official and actual approaches to public engagement fall within the established academic theoretical framework of the practice of interpretation, access, and interaction with the public in archaeology. Where there are gaps in the data I will be using my personal direct observation and participation experience in public engagement as a part of my duties as a student of the field school. In determining the 'official' methodology for public engagement at the field school I will also be drawing on the lecture given to the field school students by NPS Park Rangers Mike Twist and Aaron Ochoa (Twist and Ochoa 2011), interpretive guides at Fort Vancouver who delivered a variation on the same lecture developed in 2005 by the field school leadership (NPS 2011). I will be using the content of this lecture as a baseline in determining what the 'official' methodology consists of and attempting to correlate the information given in the lecture to current academic theory.

4.2 - Determining the 'Official' Methodology of the Field School

My methodology for gaining information in this lecture is straight forward: I took notes from the presenters and their presentation materials. As the information was consistently presented to all of the students of the field school at the same time and in the same setting, it would be interesting to compare my notes to those taken by the other students as well as to note which students even bothered to take notes at all. My notes were as complete as possible as I knew I would be using this lecture in my dissertation but it would be interesting to see what

information other students wrote down during the lecture, operating under the assumption that this information would be regarded as most valuable to the student and would impact his or her style of public interpretation from the outset of the school. This information could have had an impact on my analysis of the survey results if I had compiled the most common concepts and approaches from the lecture written down by students and compared them to the survey results for corresponding response percentages. If an adaptive model for public engagement based on this field school is ever produced, this would be useful information to have, especially if the data was collected over multiple seasons with the same lecture to ensure regression to the mean data is taken into account.

4.3 - Determining How the Fort Vancouver Model was Implemented in the Field

4.3.1 - SURVEY QUESTIONS – METHODOLOGY

The survey questions were composed by myself with input from my dissertation supervisor, Tim Schadla-Hall, and are designed to gauge the impression of the students of the field school of their method and style of interpretation when engaging with the public and, to a lesser degree, to determine how well the Fort Vancouver public engagement model can be adapted for other programs. The survey was distributed to the field school students on www.surveymonkey.com and all responses are anonymous. The total number of students this survey was distributed to was nineteen (the number of students participating in the field school was 20 but I did not complete the survey myself), the total number of responses was 14 giving me a 73.7% response rate. One respondent skipped the final seven questions and one respondent skipped the final question which makes the average response rate for all ten questions 69.5%. The survey consisted of ten questions and all of the answers given by students will be printed in Appendix 3 at the end of this volume. Answer options for the questions consisted of multiple choice (respondents only able to select one per answer) and write-in options. The theory behind the word choices in both the questions and the available answers will be discussed in the section below.

4.3.2 - SURVEY QUESTIONS – THEORY

Question 1: How would you usually begin an interpretive contact (after 'Hello' etc)?

- a. Tell the visitor about the history of the Fort and the Village
- b. Tell the visitor about the goals of the Field School at the Village
- c. Ask the visitor what they already knew about the Fort and the Village
- d. Ask the visitor if they had any questions for you or your crew mates
- e. Other (please specify)

The debate concerning the different styles of interpretation the archaeologist should employ when engaging with the public has gone on for years and it is widely agreed that most archaeologists accept the multiple perspectives (or multivocal) model of interpretation (Matsuda 2010,448-49) best described in Hodder (1998), Matsuda (2009; 2010) Merriman (2004a) and Talalay (2004). When archaeologists attempted to implement this multivocal approach in the field, however, a problem arose. Matsuda (2009) states “the multivocal approach does not allow for value judgments, and...emphasizing it too strongly leads to suspension of the decision as to what public archaeologists should do for and/or with the public” (Matsuda 2009,379). Not wishing to return to the dark days of deficit (or what Matsuda calls ‘outreach’) interpretation styles, Matsuda deftly maneuvered around this impediment by creating a dialogue with the community that his archaeological project had implanted itself into, learning their interpretations of the site and integrating this into the ‘official’ archaeologist’s interpretation when it was presented to the public (Matsuda 2009). As innovative as this approach was, something similar had already been successfully implemented at the Fort Vancouver field school for the better part of a decade, albeit in an entirely different setting (and therefore engaging with an entirely different public). Establishing a dialogue with the public was the first thing students at the field school were instructed to do in order to better understand and better serve the public’s needs when answering questions they might have (Twist and Ochoa 2011).

This question was designed to assess exactly how well the students of the field school followed the model presented to them in the first days of the summer 2011 season. Each answer will tell me which style of interpretation was used most prominently by the students. Answer options ‘a’ and ‘b’ both specifically use the phrase ‘tell the visitor...’ intended to represent the more stringent deficit model outlined in McManamon (2000a) and Merriman (2004a) in which the student sees him or herself as the giver of the authoritative interpretation and does not establish a dialogue with the public. The difference in *what* the student chose to tell the visiting public will give me information about what percentage of respondents believed was most important in their

interpretation—local history (answer option ‘a’) or the importance and methods of archaeology in relation to the local history (answer option ‘b’) which can be compared to my own personal experience and the ‘Can You Dig It?’ lecture’s topics for discussion (Twist and Ochoa 2011). Answer options ‘c’ and ‘d’ begin with the phrase ‘ask the visitor,’ indicating that the student would immediately begin to establish a dialogue, talking *with* the public rather than *to* or *at* them, a more multivocal and reflexive approach in keeping with the established ‘official’ methodology at the fort. The two different options after ‘ask the visitor’ are designed to inform me again if the student interpreter wished to begin a dialogue with the public about the local history presented at the fort or about the archaeological process being conducted by the students in relation to the local history. Answer option ‘e’ is a safety net response designed to allow the respondent to write in his or her impression of how they began an interpretive contact if it was conducted in a manner that did not fit generally within one of the previous answer options.

Question 2: Did you use any of the other approaches listed above when interacting with the public? If yes, which was the second most common?

- a. No
- b. Tell the visitor about the history of the Fort and the Village
- c. Tell the visitor about the goals of the Field School at the Village
- d. Ask the visitor what they already knew about the Fort and the Village
- e. Ask the visitor if they had any questions for you or your crew mates
- f. Other (please specify)

From my own personal experience at the fort and from the lecture given to all of the students at the beginning of the school (Twist and Ochoa 2011) it was common practice to change the way an interpretive contact would begin based on a number of factors. The student could have had a negative reaction from a tactic listed above in a previous interpretive contact, he or she could have been bored with using the same approach time after time as it was not uncommon to have over ten interpretive contacts per day, a new approach a fellow crew mate had employed to positive results may have inspired the student to try this approach as well. These are only a few of the most common reasons I encountered when choosing to change my style of interpretation when engaging with the public. The answers to this question will be weighted along with the answers from question one when determining the most common styles of interpretation employed by students when engaging with the public.

Question 3: Did your approach change over time? If yes, how?

- a. No
- b. Yes (please specify)

It is impractical to believe that an archaeologist enters a community with the intent of public engagement and believes that his or her approach will not change over time as a necessary response to meet the needs of the community. While most of the current literature notes the need for a multivocal approach to be reflexive (Anderson 2002; Britt 2007; Copeland 2004; Hodder 1998; Hollowell and Nicholas 2009; Mapunda and Lane 2004; Schadla-Hall 2004; Watkins *et al.* 2002), this need is largely understood to be a preliminary concern in understanding the public before interacting with them. This approach is probably best from a standardized or professional point of view but as we were students and there was a small and specific window of time in which we were operating (six weeks during which the school was excavating the village site) we were encouraged to develop our approach to public engagement as the school progressed (D. Wilson, *pers. comm.* 28th July 2011). I believe that this approach is one of the many reasons that the field school at Fort Vancouver has been so successful and has continued to operate for over a decade. Shattered expectations are much harder to overcome than expectations that grow with your own experience and confidence. The question of accuracy (from an archaeological standpoint) jumps to mind however the public was informed when they visited the site that the interpreters were students learning how to interpret and the students were informed on the very first day to never let their interpretive reach exceed their grasp of the information they were providing (Twist and Ochoa 2011). If we did not know an answer we would ask a crew supervisor or one of the leaders of the field school and would thus increase our own personal knowledge and the quality of our interpretive abilities when engaging with the public in the future. I do not anticipate many 'no' answers from the respondents and the specific answers will be analyzed and placed into categories that best represent the response in terms of current academic theory.

Question 4: How many interpretive contacts on average do you think you had per week?

- a. 0-25
- b. 26-50
- c. 51-75
- d. 76-100
- e. 100+

It is important to note that I do not believe the number of interpretive contacts to be a telling barometer of the success of the field school, although it does seem that the field school leadership does value this information to some degree. Models for evaluating the 'success' or 'effectiveness' of a public engagement program are almost always either too broad (Moshenska 2008; Simpson and Williams 2008; Tulley 2007) to be useful in any meaningful sense, or too specific (Andrews 2009; Brooks 2007; Chirikure and Pwiti 2008; Heath 1997; Hoffman 1997; Lerner and Hoffman 2000; Marui 2010; Okamura and Condon 1999; Praetzelis 2002; Rossen 2008) to be applied on a wide scale to public archaeology projects and a simple numerical or demographic figure has very little to do with the overall impact public archaeology has on the public or publics we interact with. This will be discussed in Appendix 1 in the discussion of interview question number four and will not be repeated at length. The answers given by respondents here are for comparative purposes only. I wish to determine how accurate students were in their perception of their interpretive impact. Interpretive contact count was a factor in deciding our final grades as it showed our (the students) willingness to interact with the public but there are far too many outside influences involved in determining the value of this figure alone to be considered in this dissertation. Should this answer match with the average numbers calculated from the answer from interview question number four, I will be able to claim that the students were accurately gauging how many public interactions they participated in each week. Should the answer differ to a significant degree it will allow future research to claim that the students under- or over-estimated their perceived number of interpretive contacts and this will provide me with a basis to begin a discussion of why this may or may not be the case.

Question 5: Given your experience you gained over the course of the field school, what do you think is the best way to interact with an inquiring public?

- a. Educate the public first and then ask what they think
- b. Educate the public first and then let them ask questions
- c. Ask for questions first and then educate the public based on their specific questions
- d. Other (please specify)

It may have become apparent to the reader that many of these questions have built on one another and would not be as effective if they had been posed individually, since this is not the case in this dissertation I do not believe it to be a flaw in the design of my research, however, if further research is pursued along these lines it would be beneficial to reassess the nature of this survey in order to construct each question in a manner that would answer an individual question without the need of information given in another answer. After an in-depth conversation with Dr. Wilson on the 28th of July 2011 in which he said that his personal philosophy (and the one on which he based the design of his field school) is that the public needs to be educated before they can ask questions of archaeologists and historians which will be beneficial to their understanding of the fields of anthropology, archaeology and history (both local and on a larger scale). As the education of the public was not an explicit instruction in the lecture given to the students on interpretation (Twist and Ochoa 2011) but rather an implicit 'given' assumption, I thought it would be interesting to ask a question that told the students what they were doing was educating the public and then see how they believed this was achieved.

All of the answer options assume that the student will at least attempt to establish a social constructivist dialogue with the public. Answer option 'a' is intended to represent a broad multivocal approach in which a dialogue is established and the interpretations of the public can be given without adding a value judgment to them (Matsuda 2009,378-79). This approach is the one I consider to be the weakest as it leaves the discussion open to any avenue of discourse rather than steering it towards the archaeology being conducted or the local history which Fort Vancouver presents and represents to the public. Answer option 'b' assumes that the questions asked by the public will be related to the educational presentation they became a part of as soon as the student began their interpretive contact. This is one of the two answers (along with answer option 'c') which I will consider to be in keeping with the 'official' methodology for public engagement at the field school. Answer option 'c' is one developed from my personal interactions with the public at the field school in which I realized that the public who visit are already

inquisitive. They are not forced to come to see the field school although they may have been influenced to do so, they *want* to be there and they want to know what is going on and any educational presentation I or my fellow crew mates may give may fall on deaf ears if we are telling the public something they already know or do not care about. As our goal at the field school and as public archaeologists is first and foremost to engage the public in order to instill a greater understanding and respect for archaeology and its importance in society (for a number of reasons), I believe that answer option 'c' represents the best possible strategy for interacting with the public in this setting because it caters specifically to the needs of the public and opens avenues for expansion if the archaeologist is skilled enough in his or her interpretation (Marui 2010,195-197; Okamura 2000,55-63). The final answer option, like those in questions one and two of the survey, is a safety net designed to catch any answer which the respondent felt better fit their perception of the style of interaction with the public.

Question 6: What reasoning brought you to answer the way you did above?

The answer to this question will help me to assess the validity of my assumptions for the meanings behind each of the three answer options in question five of the survey. I believe that question five is the most important question asked in my research when considering the style of interpretation used by the students in the field versus how it was taught to us in lectures and I wanted to ensure that I fully understood the responses in order to construct the most accurate assessment of this dichotomy. Answers will be analyzed and placed into the categories of the different styles of interpretation outlined in the discussions of interpretive or engagement theory, the most important of which will be the reflexivity or adaptability of message in a multivocal dialogue between archaeologists and the public.

Question 7: Did you change your tone or approach when speaking to different types or groups of visitors? For instance, did you speak to children differently than adults? Did you speak to groups differently than you would individuals?

- a. No
- b. Yes (please specify)

This question is derived from the debate on different styles of public engagement to employ when dealing with different publics. While much of this debate is centered around special interest groups that may have interpretations that affect public perception of archaeology or

affect the archaeological process itself, such as alternative archaeologies and those that may hold these interpretations to be true (Fagan and Feder 2006; Gazin-Schwartz and Holtorf 1999; Holtorf 2005a; 2005b; Schadla-Hall 2004), indigenous or descendant communities who have a much different relationship with the archaeological remains in their region than non-indigenous groups (Britt 2007; Gallivan and Moretti-Langholtz 2007; Hodder 1998; Hollowell 2009; Little 2002,7-10; McCarthy 2008,540-42; Parker Pearson 2004; Robinson and Taylor 2000,113-116; Rossen 2008,105-15; Watkins *et al.* 2002). The list goes on and on for what type of group may be termed a different 'public' that could or should be engaged with differently (or not at all) but the end result is the same: interpretation changes based on who you are speaking with and what you are speaking about. I do not believe this to be a bad thing because the archaeologist is still engaging in a dialogue with the public and "argu[ing] for" his or her opinion without demeaning the other party or parties involved (at least in theory) that may hold a different view (Hodder 1998,217).

There is another added benefit of changing your interpretation to meet the needs of the public at hand and it was addressed in the discussion of survey question five, answer option 'c' in which the archaeologist is able to establish a more meaningful dialogue with the enquiring public than if they attempted to engage as a figure of authority or opted not to engage with them at all. I do not anticipate many respondents to this survey to select the 'no' option as I personally witnessed a large portion of them change their tone when dealing with children or with groups which has been the subject of some discussion in academic literature but this is largely concerned with education of children in a classroom environment rather than on-site (Marui 2010,199). This question is designed to gauge the field school student's adaptability of the interpretation style and message to meet the needs of the public and I believe that this is one of the more important reasons that this model of public engagement should be applied elsewhere if it is deemed feasible. The answers to this question will be analyzed and placed into categories of interpretive style that best match the current academic theory or theories outlined in this dissertation.

Question 8: Did you feel the need to correct misconceptions the public may have had about archaeology or the Fort/Village?

- a. No
- b. Yes

Determining the students' opinions of their authority in the field is important in determining the overall style of interpretation to the public. If the student was concerned about a misinterpretation a member of the public might have about the archaeology or the Fort or Village

where the field school was taking place they may have been behooved to address this misconception and attempt to alter it for the educational benefit of the public or publics involved. This is not a bad thing as it is another means for the interpreting archaeologist to establish or continue a dialogue with an individual or group and it reinforces the belief instilled in us at the behest of Dr. Wilson and the field school leadership that our first goal is to educate the public. If we knew that the public was incorrect from an archaeological standpoint we were instructed to correct it as best we could while still respecting the opinion holder's beliefs. A 'no' answer could mean two things: either the student knew that the person was wrong and did not care enough to correct it or he/she knew that the person was wrong but did not know enough to refute the point. I do not believe that any of the students fell strictly into the 'deficit' category of interpretation, unwilling to accept that the opinions of others were of less value than their own and seeking to correct these perceived misconceptions for their own personal, academic or professional satisfaction but it is a possibility that must be considered if the student answered 'yes.'

These misconceptions can be dangerous to the practice of archaeology as well and a memorable event early in our excavation may have influenced others to change their interpretation style making them answer 'yes' to this question. A visitor came to visit my unit and began a dialogue with one of my crewmates, Kevin. Throughout the course of their interaction the visitor mentioned how excited he was that the dams along the Columbia River on which the Fort bordered would be lowering the water line and he would be able to go metal detecting and treasure hunting along the shore. Kevin knew that this was an illegal activity, as metal detecting on government property is illegal without expressed permission, but Kevin did not want to anger this individual by correcting him as he felt he lacked the authority to do so. After this dialogue had ended, Kevin approached one of the field school leaders, Dr. Bob Cromwell and asked him how he should have handled the situation. Dr. Cromwell replied that Kevin should have attempted, through the course of the dialogue with the visitor, to correct this man's opinion and inform him of the law without appearing judgmental or authoritative (R. Cromwell, *pers. comm.* 28th June 2011). This I believe is a perfect example of how to engage with a misinformed public, especially when matters of legality or cultural sensitivity are involved and these issues inspired me to craft my next question to help qualify this one.

Question 9: How concerned were you with correcting misinterpretations in a constructive or inoffensive way?

- a. Not Concerned
- b. Mildly Concerned
- c. Moderately Concerned
- d. Very Concerned

This was addressed in the lecture on interpretation given at the outset of the field school and the general rule given was to try and correct a misinterpretation with “gold plated” language first, if a visitor is obstinate about an interpretation given the student should yield to the visitor abiding by the adage that it is “better to be nice than right” (Twist and Ochoa 2011). This was an issue addressed at length in Dr. Akira Matsuda’s PhD dissertation (2009) and in an article (2010) about his work in Somma Vesuviana, Italy where two local legends had become an issue when interpreting the site to the public. After collecting interviews and much discussion, Dr. Matsuda came to much the same conclusion that was presented to us in our interpretive lecture only he went one step further by being both nice and right. The four answer options will be graded on likelihood of concern and will be used to justify the student’s belief in the importance of amiability in interpretation as I believe that, especially after the incident related in the discussion of survey question 8, the students were more likely to be at least moderately concerned in their ability to ameliorate a difference of interpretation.

Question 10: If you were to go back and tell your former self one piece of advice about how to interact with the public, what would it be? What would you have changed about the way you interacted with the public?

One of the greatest benefits the Fort Vancouver model for public engagement has over other public archaeology programs in the United States is that it is set in a dynamic learning environment for both archaeologists and the visiting public. Students invariably become more skilled at interpretation than they were at the beginning of the field school and improved their own interpretation style on a daily basis. With this fact in mind I wanted to know, from the students’ point of view, what they felt was the most important aspect of interpretation when engaging in a dialogue with the public. This question was added as an afterthought as I was uploading the survey and the wording could have been better but I believe the message in the question is clear enough to elicit meaningful responses from the students. As with all of the other

write-in responses to questions on this survey I will attempt, through the identification of key words, phrases or concepts, to fit the responses into categories within the current academic theoretical framework concerning interpretation and public engagement styles and methods and then compare these categorical answers to the 'official' model for these approaches.

4.3.3 - SURVEY QUESTIONS – SUMMARY AND DISCUSSION

This survey has been crafted to identify the perceptions of the field school students of their implementation of key aspects of current academic theories of deficit or multivocal styles of interpretation in a public archaeology setting. It identifies how a dialogue was perceived to have taken place while using these styles of interpretation as well as how adaptive this interpretation style was over time and how it was changed to meet the needs of the different publics encountered at Fort Vancouver while the field school was actively encouraging the public to visit and ask questions of the students. Questions eight and nine assess the students' opinions of how they dealt with the issue of different (sometimes incorrect from an archaeological standpoint) interpretations the public may have than the interpretations the students were accustomed to conveying as well as how concerned the students were with arguing for their own interpretation in an inoffensive and constructive manner.

All of the answers to these questions will be assessed as objectively as possible and categorized to fit into the current academic climate just as the answers to the interview questions, the lecture on interpretation, and various personal communications with the field school leadership will be. These two views will then be compared to see how well the 'official' methodology taught to the students was implemented in the field. If the official methodology was followed closely, this fact will be used to argue for the development of a public engagement model that may be applied to other field schools in the United States along with a discussion of which field school settings are best suited for this adaptation and why. If the 'official' methodology was not followed closely by the students once they began to interact with the public it will be important to discuss why this is; what factors in the field or in the students' minds could have influenced this change in implementation, how the field school leadership could have responded to these influences in order to ensure that their methodology was more closely followed (or if this is even a concern), and/or if the students' style of interpretation was still 'good' in terms of effectively engaging with the public despite the deviation from the established methodology.

Section 5: Survey Results Analysis

A full list of the responses is available in Appendix 3, in this section I will use the response percentages for the multiple choice questions as a guide when determining how the methodology was implemented in the field. Analysis of the write-in answers will be more complex as responses are varied, however these responses will provide the most insight into the implementation of the methodology and key phrases and concepts will be identified and used to justify their allocation into one specific school of thought identified in Sections 3 and 4.

Question 1: How would you usually begin an interpretive contact (after 'Hello' etc)?

Answer Options	%
a. Tell the visitor about the history of the Fort and the Village	0.0%
b. Tell the visitor about the goals of the Field School at the Village	21.4%
c. Ask the visitor what they already knew about the Fort and the Village	42.9%
d. Ask the visitor if they had any questions for you or your crew mates	35.7%
e. Other (please specify)	0.0%

Question 2: Did you use any of the other approaches listed above when interacting with the public? If yes, which was the second most common?

Answer Options	%
a. No	0.0%
b. Tell the visitor about the history of the Fort and the Village	28.6%
c. Tell the visitor about the goals of the Field School at the Village	21.4%
d. Ask the visitor what they already knew about the Fort and the Village	0.0%
e. Ask the visitor if they had any questions for you or your crew mates	42.9%
f. Other (please specify)**	7.1%

** The response to this question was "Tell the visitor what we were finding most recently and what was going on in the unit, and how it was relevant to Fort Vancouver history." Which is a synthesis of answer options one and two although it incorporates using the tangible results of archaeology into the engagement style which I believe to be in keeping with the taught methodology. The use of the word

‘tell’ indicates that the start of an interpretive contact uses the direct or deficit model, but this does not mean that the resultant dialogue with the member of the public was one-sided.

It is clear from these responses that a majority of students opted to engage the public with a more multivocal style of interpretation than one from a deficit perspective. In the response to question one 78.6% of respondents indicated that they began an interpretive contact by *asking* the public what they already knew about the Fort and the Village or if they had any questions about archaeology and would fall back on a deficit model approach of *telling* the visitor about archaeology or the history of the Fort and Village as a secondary choice when engaging with the public as indicated in the responses to question two. It should also be noted that the responses in question two still show an almost even distribution of choice between multivocal and deficit model interpretation styles when beginning an interpretive contact. Because the responses favor a multivocal approach overall I believe that the students’ approach to initially engaging with the public falls within the taught methodology and is reflective of the Fort Vancouver Model’s overall effectiveness as a methodology for public engagement in field schools.

Question 3: Did your approach change over time? If yes, how?

Answer Options	%
a. No	21.4%
b. Yes (please specify)	78.6%

The exact same number of respondents who chose to represent a multivocal interpretive style when beginning an interpretive contact also said that their approach changed over time, indicating again the need to be reflexive in their interpretive styles, another trait of multivocality (Hodder 1998). Write in responses (available in Appendix 3) talked about the building of the interpreter’s confidence in the knowledge of the subject matter (both historical and archaeological) as well as confidence in speaking to strangers when interacting with the public. They also mention how their approach became much more relativistic, changing approaches to suit the level of knowledge and individual inquiries each member of the public had which reflects an attitude of social constructivism, also a facet of the Fort Vancouver Model (Copeland 2004).

Question 4: How many interpretive contacts on average do you think you had per week?

Answer Options	%
a. 0-25	15.4%
b. 26-50	38.5%
c. 51-75	38.5%
d. 76-100	7.7%
e. 100+	0.0%

As part of a field school in the United States is the grading process it is important to be able to quantify at some level every markable aspect of the course. This question was intended to be compared with an interview sent out to the leadership of the field school before it was deemed extraneous. The results are reprinted here simply for symmetry with the responses printed in Appendix 3.

Question 5: Given your experience you gained over the course of the field school, what do you think is the best way to interact with an inquiring public?

Answer Options	%
a. Educate the public first and then ask what they think	7.7%
b. Educate the public first and then let them ask questions	15.4%
c. Ask for questions first and then educate the public based on their specific questions	69.2%
d. Other (please specify)***	7.7%

*** The response to this question was, "To emphasize common experiences between past and present to help people see that real people lived in the past; it's not all artifacts and what is found." Which I believe to be representative of multivocality and social constructivism and social relativism, all of which are incorporated in the taught methodology.

As outlined in my methodology Section 4, answer options 'b' and 'c' are considered to be closest in line with the Fort Vancouver Model. As 84.6% of answers (92.3% if including answer option 'd') indicate that 'critical' multivocality in a social

constructivist presentation is the preferred style of interaction students chose to employ when engaging with the public, I believe that the answers to this question indicate that the students implemented the Fort Vancouver Model when in the field and not a method of their own devising. This will be informed and either confirmed or disproven by the write-in information in question six.

Question 6: What reasoning brought you to answer the way you did above?

Responses from this question dealt with three main issues. One of the concerns the students appear to have about the best way to interact with an inquiring public is determining the level of knowledge the visitor may or may not have about archaeology or the Fort. This could be a result of the use of the word 'educate' in each of the answer options in question five but as this is a primary concern of Dr. Wilson when implementing the field school this falls nicely into the Fort Vancouver Model. Even though only 23.1% of respondents indicated that the education of the public should be undertaken at the beginning of a discussion, 30.7% of the responses mentioned the need for the interpreter to educate the visitors from the interpreter's own knowledge base, though this is primarily to build a framework for further discussion in which a visitor's perspective would be taken into account.

Another main issue many of the responses discuss is the need for relativism and the incorporation of outside perspectives into the interpretive narrative that the student engages the public with. The difference seems to be how this was initiated, but all responses mention the need to have questions asked and answered by both parties, following the model of social constructivism laid out in Copeland (2004, 136). The third and final issue hinges on the interpreter's ability to find out how to effect a meaningful dialogue through the recognition of the individual's predisposed interests that brought them to the site in the first place. Gauging the varied levels and areas of interest members of the public may have seems to be an essential ability the interpreter must gain by experience and intuition in order to engage in an effective and meaningful dialogue that broadens the horizons of all parties involved. The students all recognize this specific point. It seems however, that they went about building this skill in different ways. Responses numbers four, six, eight, nine and thirteen were especially useful in the analysis of the last two points in this discussion and they may be read in full in Appendix 3.

Question 7: Did you change your tone or approach when speaking to different types or groups of visitors? For instance, did you speak to children differently than adults? Did you speak to groups differently than you would individuals?

Answer Options	%
a. No	7.7%
b. Yes (please specify)	92.3%

Interacting with different publics is a complex issue that was dealt with in many different ways by the students. The Fort Vancouver Model taught us to link the tangible elements of our excavation to intangible concepts in order to provide a greater degree of relevance to a widely diverse audience. I believed that this was a sort of ‘scatter-shot’ approach that would lead to a loss of depth in the conversations we engaged with the public. If the methodology had been followed it would have showed a more uniform approach to the information given in an interpretation and this, I believe, is the greatest diversion from the taught methodology when implemented in the field. The student responses here all mention taking varied approaches and dynamically changing their interpretation style when engaging with different publics. Children are an important public group that may be impacted by archaeology and most of the literature concerning the interaction with this group sets these interactions in a classroom or at a museum. The practice of gensetsu, replicated on a wider scale in the Fort Vancouver Model, has a more structured method for dealing with children that may be more effective as it caters directly to children by splitting them off from adults and interacting with them separately rather than as individuals in a mixed public (Marui 2010,199).

Because 92.3% of respondents believed that their approach or tone changed when interacting with the two groups mentioned in the question prompt, I will summarize how the students dealt with these two specific issues here. It is important to note that the responses indicate that they employed a dynamic approach for each visitor (and therefore all manner of different publics) and that more research could be done identifying different public groups and inquiring how interpretation was conducted for each of these. The prospect of engaging with children on-site was daunting to many of the students but as their experience grew through their repeated participation in interpretive contacts so did the ease with which they were able to effectively communicate with this group. Popular approaches seem to be talking more about the archaeology currently being performed and

less about the history of the Fort and using the artifacts recovered more as tangible resources to begin a dialogue. In response number twelve the respondent writes “we would also often use a “hook” much more to get kids interested right off the bat, like showing them the artifacts we had taken out that day.” The responses also make note of the fact that the students made an active effort to speak to children as peers, not changing the tone of their voice, only the way in which information was conveyed to make it more relatable and meaningful.

Most of the responses only concerned themselves with the first example given in the question prompt but a few did offer insight into the different approaches taken when interacting with a group rather than an individual. Respondent number three writes, “for groups, it was often ineffective to let the group guide the interpretation as I often did with individuals...I tended toward a more standardized set of facts and information” which goes back to the ‘scatter-shot’ approach taught to us in the interpretive training lecture and embraced by the NPS Interpretive Development Program (Twist and Ochoa 2011). It seems that the larger the group, the more preferable it was to provide broad interpretation than being more selective based on an individual’s interests. This makes perfect sense as the interests of individuals within a group are bound to vary considerably and in this instance a broad approach is the most effective method one can employ. Although it does increase the chances that the overall interpretation will be less meaningful, it implies that the interpreter is respecting the group as a whole rather than singling out individuals and making those not engaged with feel somehow less valued.

Another curious aspect of these answers shows the stark division of topics used in interpretation between the two groups mentioned in the question prompt. In all responses talking about interactions with children, a vast majority of the students stated that they focused their interpretation more on the process of archaeology than the history of the site and then engaging individually with a child. In all responses talking about interactions with groups, the students stated that they focused their interpretation more about the history of the site and that a one-on-one dialogue was not attempted, letting the groups tell the students stories but not using these as a foray into anything more than a simple response. Each of these observations could easily be the topic of extensive analysis but in the scope of this dissertation’s question are not directly relevant. It does appear from these responses that a much more dynamic approach was taken when interacting with the public than the taught methodology specifically dealt with although the ‘scatter-shot’

approach the Fort Vancouver Model advocates does seem to be the fall back option, especially when interacting with groups rather than individual members of the public.

Question 8: Did you feel the need to correct misconceptions the public may have had about archaeology or the Fort/Village?

Answer Options	%
a. No	0.0%
b. Yes	100.0%

Question 9: How concerned were you with correcting misinterpretations in a constructive or inoffensive way?

Answer Options	%
a. Not Concerned	0.0%
b. Mildly Concerned	23.1%
c. Moderately Concerned	30.8%
d. Very Concerned	46.2%

A survey of university students conducted in 1995 by Kenneth Feder (1995) shed light on the startlingly high amount of misconceptions that are widely held about the practice of archaeology and anthropology within a supposedly well-educated sample (Feder 1995). The topic of correcting public misinterpretations was made clear in the taught methodology although they were slightly contradictory. In one portion of the ‘Can You Dig It?’ lecture, the IDP position is given that different interpretations held by the public are inevitable and as long as the public is able to relate to the universal concepts related by the interpreter in some meaningful way, the interpretation is successful (Twist and Ochoa 2011). Later in the lecture this same position is expanded upon in relation to the possibility that the public may not be willing to accept an alternate interpretation and that the student should relate to the public their interpretation but not force the authority of this perspective on the public, working under the supposition that it is “better to be nice than right” (Twist and Ochoa 2011).

In practice, however, we were instructed in the field to be as constructive in our interpretation perspective as possible, being willing and eager to present our point of view

on a topic that may arise in an interpretive dialogue but make it clear that this was only one point of view. This falls under Copeland's (2004, 136) 'expert construction' model as a part of the dynamic and reflexive social constructivism method of interpretation on-site that is employed in the Fort Vancouver Model. From the data collected it is clear that not only do students believe that their expert construction is valid and should be argued for but that they also should strive to respect alternate opinions expressed in an interpretive dialogue as valid and informative (Hodder 1998; Matsuda 2009). 77% of respondents were moderately or very concerned with this fact and it is indicative of faithful implementation of the taught methodology.

Question 10: If you were to go back and tell your former self one piece of advice about how to interact with the public, what would it be? What would you have changed about the way you interacted with the public?

Over the course of the field school the student interpreters gained a significant amount of experience engaging with the public. As the data from previous survey question responses shows, this experience allowed for a dynamic and reflexive interpretive style that blends both broad and critical multivocality in a social constructivist framework and changes based on the type or number of visitors engaged with and the interpreter's ability to interact with the public. The responses to this question show what the students believed to be the most important skills or perspectives needed in order to most effectively engage the public in a meaningful dialogue about archaeology and wider intangible or universal concepts. Responses in this section vary but some of the most common elements found in multiple responses talk about the need for confidence in interpretation, extensive personal knowledge required to convey clear and concise information and concepts, and a developed intuitive ability to gauge public interest and awareness of the various topics we as students were qualified to speak on. Although some of the approaches to interpretation devised independently by the students were not taught to us officially, the responses from these ten survey questions demonstrate faithfulness to the academic theories and methodologies represented in the Fort Vancouver Model and are indicative of its successful implementation in the field.

Section 6: Conclusion

6.1 - Conclusion

This dissertation has sought to define, assess and analyze the public engagement aspect of the 2011 Public Archaeology Field School at the Fort Vancouver National Historic Reserve and determine how effectively it was implemented in the field. This was done in Section 2 by first giving a historic background to the Fort Vancouver site and the history of the field school. Section 2.3 outlined the ways in which the students of the field school and the field school itself interacted or engaged with the public as part of the course curriculum, providing a setting for the discussion of the 'Fort Vancouver Model' and the ways the students implemented it in practice. In Section 3 the models of interpretation in current academic literature were discussed and assessed for their value in forming a definition of the 'Fort Vancouver Model.' In Section 3.2 these previously discussed models were evaluated for their similarities to or differences from the theories and methods taught to students at the field school allowing for the definition of a new model describing the philosophy and approaches used at Fort Vancouver called the 'Fort Vancouver Model.' Once the 'Fort Vancouver Model for Public Engagement' was defined an evaluation of the sources leading to this conclusion was made in Section 4.2 followed by a methodological and theoretical discussion in Section 4.3 of the composition of a survey distributed to students that allowed me to gauge the effectiveness of the model in practice. Section 5 analyzed these results according to the methodology laid out in Section 4.3 and made conclusions based on these results, enabling me to determine that the model was faithfully followed but not in quite the way I imagined.

It is clear from the student responses to the survey questions when compared to the methodology outlined in the 'Fort Vancouver Model' that students at the 2011 Public Archaeology Field School mostly followed the model when it was implemented in the field. I say mostly because an interesting result arose when analyzing the responses. Field school students had much greater latitude in implementing the model than previously thought. Just as the Fort Vancouver Model adheres to tenets laid out by the National Park Service overall but is given freedom in the way in which these concepts are implemented in designing public interpretation at a specific NPS site, so was the students' freedom to implement the model we were given in the field. The most important way in which the 'Fort Vancouver Model' chose to express the values of the National Park Service's Interpretive Development Program is the institutionalization of transparency and open access to the archaeological resource and it is within this arena that the students were free to develop their own methods and approaches when engaging with the public.

This is really the most important thing to note, that the interpretation is constantly evolving in a learning environment for both the students and the visitors and that this dynamic interpretive style is not done only after excavation or in a one-sided information session, the visitor and the student become part of the same shared experience, broadening both perspectives and involving both parties in the process of archaeology.

By first identifying the academic theories and methodologies that made up the 'Fort Vancouver Model' and then assessing how well these maxims were implemented by the students through the construction and analysis of a student response survey, this dissertation has effectively demonstrated the intricacies of implementing a public engagement model for archaeology in the field. One of the greatest assets to this model is the fact that it also trains archaeologists in public engagement and links this to the methods and techniques of professional excavation. This model can be adapted to fit the curriculum of other archaeological field schools across the United States, especially those put on by the National Park Service on National Historic Monuments, Sites and Reserves as these locations have a built-in attendance of visitors who will visit the site regardless of the presence of a field school and these National Park properties have access to financial and educational resources that allow for a higher quality of public engagement in training and implementation.

6.2 – Suggestions for Further Research

The efforts made in this dissertation to identify and define the theories and methodologies that comprise the 'Fort Vancouver Model' will serve as a useful starting point for further research in determining the adaptability of this model for application elsewhere. More research is needed, however, and a useful place to start would be to interview Dr. Wilson and other members of the field school leadership who have developed and run the field school for ten seasons. A hypothetical interview composed of twelve questions is available in Appendix 1 along with detailed discussion of what the interview questions would tell a future researcher and how they could be compared with the survey questions and results in Sections 4 and 5 to form a more distinct picture of the ways in which the field school was constructed and how these theories and methods may be adapted to be applied as an additional component to future field schools. A major concern not mentioned in the interview questions (as it did not play a role in the construction of the Fort Vancouver field school) is how to deal with archaeological sites and contexts that are disputed by local, descendent or indigenous communities that have varied perspectives. As the United States is a large nation with varied archaeological sites and contexts it

would be prudent to include a component in an adaptive model dealing with these concerns, if only as an addition to the NPS's Interpretive Development Program module concerning archaeological resources (Jameson Jr. 2008b,432-34).

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APPENDIX 1 – SUGGESTED INTERVIEW QUESTIONS – THEORY AND METHODOLOGY

Interview Questions – Methodology

These questions were prepared by myself and Tim Schalda-Hall and were intended to be a part of my original research. As the writing of the dissertation progressed, however, it became clear that if the interview questions and a later, proposed but unwritten section similar to Section 5 analyzing the responses, would extend the word count of the dissertation beyond the maximum allowed limit. Some of these questions correlate directly to survey questions and I had intended to compare the two results, some of the questions are concerned with the personal theories, methods and philosophy Dr. Wilson employed when designing the field school and the responses were to be discussed in a section dealing with the viability of applying the 'Fort Vancouver Model' as an additional public engagement component to other field schools.

The interview questions were submitted to Dr. Douglas (Doug) Wilson, PhD, who created the field school and who has been the principle investigator of the field school for nine of its ten seasons of operation and Ms. Beth Horton, MSc, who was one of the principle leaders of the field school. The interview/questionnaire consisted of twelve questions sent to Dr. Wilson via email and eight of the twelve questions sent to Beth via email as well. Five of the questions in the questionnaire sent to Dr. Wilson were very straightforward and were for information gathering purposes or were directed specifically to his experience as the designer of the program and would be redundant and confusing if posed to Ms. Horton. Questions directed at Dr. Wilson but not Ms. Horton will be denoted with an * asterisk next to the number in the theory discussion of each question below. These questions were designed partly to help define the methodology in current academic terms as well as determine the strengths and weaknesses of the approach to public engagement when discussing how feasible the possibility is of this approach in the construction of an adaptive model that can be applied to other NPS or academic field schools in the United States and possibly abroad.

Interview Questions – Theory

Question 1: Can you briefly describe your approach to public engagement when designing[†] the field school? (by engagement I mean type or style of interpretation, levels of access, and involvement of the field school students in public arenas)

This question was designed to get a very broad response to understand the theoretical framework that influenced the development of the public archaeology aspect of the field school. My definition of engagement is one I used consistently throughout the research-gathering phase of my dissertation and there are individual definitions of ‘type or style of interpretation’ and ‘involvement of the field school students in public arenas’ which I have developed and which I believe are important in attempting to discover the most effective methods of public engagement. I did not elaborate further on what I meant in the parenthetical addition at the end of the question because his interpretation of what I meant is equally as telling in his response and will allow me to determine what current opinions he has on these subjects with regards to public archaeology and how well they sit with the current literature. My definition of ‘type or style of interpretation’ in my mind refers to the current and past debates over multivocality versus deficit models of interaction as seen in Ascherson (2000), Colwell-Chanthaphonh (2006,23), Copeland (2004); Dowdall and Parish (2003), Hodder (1998), Holtorf (2005a; 2009), Little (2009), Matsuda (2009:35-51,403-05; 2010,448-449,461-63), Merriman (2004a,5-8), Pokotylo and Brass (1997), and Smith (2004,105-109) which is discussed in Sections 3 and 4.

My intent with specifically requesting information on the ‘involvement of the field school students in public arenas’ is drawn from our participation in the Clark County Genealogical Society’s conservation project at the Old Vancouver Cemetery. I knew that this was the first time field school students had been involved in this specific project but I was curious to find out whether or not this was a common element of the field school. If this practice was common or if it had been considered before the answers given by Dr. Wilson and Ms. Horton will show that the model of public engagement at the field school extends to interaction with the community off-site, adding another consideration to be made should an adaptive model be developed. This subquestion was also intended to contrast with the one that came before it, ‘levels of access’ which I define (in the terms of this field school at least) as the degree to which the public and archaeologist interact. This includes the amount of direct and indirect participation in the process of excavation and/or interpretation different publics might experience and which are outlined in Section 3 (Copeland 2004,137-143).

† Because Ms. Horton helped run the field school but did not design it, I changed this word from ‘designing’ to ‘running.’ As a result, the difference in responses can also show the difference in official tones in engagement approaches at different levels of seniority within the leadership structure of the field school.

Question 2*: Why did you decide to design the field school this way when most field schools don't bother to engage the public (at least not at this scale)?

This question was suggested by my dissertation supervisor, Tim Schadla-Hall, as a way of determining the impetus to add a public engagement component to a field school by its architect. The answer to this question will aid in the discussion of whether or not this approach to the education of archaeologists can be folded in to other field schools. Dr. Wilson's answer will also shed light on what conditions at Fort Vancouver made this approach a favorable one, why it was feasible there. Ascertaining these specific conditions will allow me to hypothesize what possible issues could arise in the development of a reflexive model based on this field school to different social and archaeological contexts (Watkins *et al.* 2000,73-75). I added the parenthetical 'at least not at this scale' to address a concern I have that the level and style of access with which the Fort Vancouver field school engaged the public might not be practical in other settings, especially not at field schools taking place outside of a legally protected and easily accessible arena like a National Park or National Historic Site. An answer addressing this concern would be ideal, especially if it is confirmed, because it would effectively add this constraint to the development of a public engagement model at other locations.

Question 3: Why do you think more field schools aren't like the one at Fort Vancouver?

Building on the previous question, especially the parenthetical addition at the end, this query was designed to elicit a response from Dr. Wilson and Ms. Horton that lists the specific social and archaeological (and any others that may be included in their answers) conditions at Fort Vancouver. After these have been enumerated I will be considering these to be favorable conditions conducive to the overall success of the model of public engagement implemented at the field school. I will weigh these conditions against the theoretical framework to see how changes in these factors could affect the approach to public engagement in other settings were this model to be applied elsewhere. It is important not only to define the individual conditions at this site but also to gauge their relative worth in a wider setting and I believe that the answers to this question will allow me to do this.

Question 4: Do you have the total interpretive contact count for this summer? How does it compare to previous years? How does it compare with the overall visitor count to Fort Vancouver during the weeks the Field School was active?

This question (actually three) was designed to help in three ways. Obtaining the total interpretive contact count will allow me to calculate a weekly average number of interpretive contacts for the field school as a whole and then compare this to the answers given by the field school students in the survey question 4. This comparison will first show how effective the field school was in terms of individual personal contact with the public by archaeologists and second show how it was perceived by the archaeologists (in training) studying at the field school. If the answers match up this will show that the field school students were able to effectively quantitatively judge their impact on the public. Because this count was recorded daily by the principle investigator it was constantly reinforced in the minds of the students as the barometer for success. This figure was used by the staff of the field school in determining the overall passing mark for the field school students and so was important to both the leadership and the students in that regard. I believe that this interpretive contact count may also have been useful in other ways as well but these will be discussed below in the explanation of interview question 9.

Asking how the interpretive contact count compares to previous years is important to me if the numbers prove to be increasing or decreasing over time. If the numbers increase it could be suggested that the field school is becoming more effective at engaging the public for a number of different reasons. These could be related to the dynamic nature of the field school itself which is improved upon by the staff after reflecting on the successful and unsuccessful changes in approach added (or removed) each season. A decrease in the numbers is also significant and a sharp drop between years should be followed up on in later research, asking Dr. Wilson or Ms. Horton why they believe the numbers dropped would be a good starting point but will not be included in this dissertation. Should the numbers fluctuate wildly from year to year or stay roughly the same it would be interesting to mention in the discussion of whether or not interpretive contact numbers are a telling statistic in the overall effectiveness of the program.

The motivations for asking how the interpretive contact count compares with the overall visitor count at Fort Vancouver while the field school was being conducted is to judge the effectiveness of the outreach of the field school at the Fort as well as its outreach in other arenas. It will also temper the data when comparing year to year interpretive contact counts discussed above as the number of visitors to the fort overall affects the number of potential visitors to the field school.

It is important to note that I am not commenting on the viability of using an interpretive contact count as a barometer for success in public engagement. It is a barometer for success in terms of the final mark for the students and it may be used as a publicity tool or a measure of success when applying for outside public and private funding (Smith 2004,88). These numbers and comparisons would not be significant if applied elsewhere due to the various locations field schools are conducted in.

Question 5: How has the field school changed or improved over the ten years it's been running?

The answer to this question will show how a reflexive model can be effective. I would like to make clear that I believe the field school to be a success simply because of its longevity; in determining effectiveness and impact of public engagement on a local community I believe that the only true measuring stick is the passage of time. But nothing stays the same forever. It was related to the students and me in lectures and in the field that the field school has undergone substantive changes during its ten active seasons and any ways in which the approach to public engagement was changed will show me to what degree this effective model is able to adapt to new approaches (Lipe 2000,18-19). I will not be able to elaborate further on how I will be able to use the information contained in the answers I receive because I have very little knowledge about how the field school was run during previous seasons. It will also be beneficial to get two different perspectives on the issue as one (Dr. Wilson's) will likely be top-down and the other (Ms. Horton's) will be more bottom-up in terms of the points of view within the leadership hierarchy due to the difference in amounts of authority each respondent possesses or possessed in the construction and implementation of the field school.

Question 6: Have you ever asked the public what they think could be better? (in a survey, for example)

This was another question developed by myself and Tim Schadla-Hall as a means to assess the level of input public opinion has in the field school and whether or not this input plays a role in making changes to the approach to public engagement. If the field school has never surveyed public opinion this could be a different topic for discussion as it would also answer my underlying question. If a survey or something similar has been conducted the questions asked and the answers received would be invaluable as they would first give insight into the opinions on the approach to public engagement by those conducting the field school and it would also reveal how

effective this approach was in the mind of the various publics participating in the survey (Jameson 2008b,432-43; Schadla-Hall 1999,150-53; Smith and Schlotthauer Krass 2000; Sorensen 2009).

Question 7*: Has the Public Archaeology aspect of the Field School ever been the subject of academic publication or presentation?

The reasoning for this question is fairly straight-forward. While my own research has not yielded evidence of any academic publication or presentation on the subject of public archaeology at Fort Vancouver I assume that Dr. Wilson would be privy to such works. If the response from Dr. Wilson is positive I will be sure to incorporate these publications into this dissertation.

Question 8*: Has your Field School model influenced other Field Schools or interpretation approaches at other NPS or National Historic Sites?

If Dr. Wilson's response to this question is affirmative I will be able to use this in the discussion of the adaptability of the Fort Vancouver field school's approach to other programs. I chose to qualify this question by only extending the reach of the field school to other National Park Service or National Historic Sites (many of which overlap) because I believe this to be one of the most integral aspects in the consideration of the construction of an adaptive model to be applied elsewhere. So much of the approach to public engagement at Fort Vancouver depends on the ease of access publics in the United States enjoy at National Park Service Parks and National Historic Sites that I do not believe that a model for public engagement based on the Fort Vancouver model would be easily applied in other less accessible arenas such as CRM excavations or field schools that operate in remote locations. A great deal has been written about the importance of and limits to the access that NPS Parks and their ilk provide in the field of public archaeology and can be found in Grzeskowiak Ragins (2002), Heath (1997), Jameson Jr. (2000; 2004; 2008a; 2008b), Lerner and Hoffman (2000), Little (2007a; 2007b; 2009), McManamon (2008), McManamon and Hatton (2000), Robinson and Taylor (2000), Smardz Frost (2004), Smith (2004,33-80,125-155), and Smith and Schlotthauer Krass (2000).

Question 9: How do you quantify success when it comes to public engagement? Is it simply in the Interpretive Contact count or is there another way you measure it?

The motivation behind this question was alluded to in the above discussion of question 4. I want to know if the respondents believe that they can quantify success. Interpretive contacts are a useful tool in determining if the field school should publicize itself more in order to gain a wider audience and in determining the final grade of the field school students but this number does not mean anything in terms of impact. The impact on the public or publics that archaeologists can have through direct interaction is important when considering the feasibility of developing a model for public engagement in field schools and the number of people who directly interact with archaeologists is a good figure to have but it means nothing if the interpretation given or the dialogue exchanged is feckless. This is why the survey of the field school students' perspectives on the effectiveness of their interpretations features so prominently in my research.

Question 10*: Are the NCRI reports made widely available to the public when they visit the fort?

The NCRI reports are a semi-annual newsletter published by the Fort Vancouver National Historic Reserve describing the outreach methods of the field school at Fort Vancouver which are available online and are a valuable resource in the education and entertainment of the public at the fort. The most recent edition, volume 6 issue 1, was distributed in print form to the students of the field school so I am assuming that this resource is available in print form to some degree. I submitted this question because I wanted to determine the extent of this outreach as I believe these reports are a very informative resource that should be widely available to the public as a form of outreach if they are not already. There are practical constraints to making these reports widely available such as publishing and delivery costs and the costs and work hours required for publicizing them, but the reports do not lack in content and are well designed, easy to read, and stimulate and entice the reader to visit the fort and learn more about the history and archaeology of the Fort.

Question 11*: Was the Field School advertised outside of the Fort?

This is a broader version of the previous question aimed at assessing the scope of public outreach by the field school in their attempts to publicize the program. This answer will be another way of telling how well the Fort Vancouver model is suited for application at other field schools. Current academic literature has dealt with the issue of publicity in public outreach and it is essential in this case to reach out to the community rather than relying solely on the public already planning to visit the National Park and word-of-mouth. See Britt (2007), Jameson Jr.

(2000; 2004; 2008b), Little (2007b,146), Mapunda and Lane (2004,213-15), McDavid (2004), McManamon (2008), Okamura (2000), Pyburn (2003), Shackel (2002,154) and Smith (2004,14-15,162) for more comprehensive discussions on the importance and effectiveness of publicizing archaeology and the dangers of sensationalism in the press and their effects on an archaeological site. Although these two groups within the public are important, they are more likely to be invested in local and/or public history already if they made the choice to visit the fort and the goal of the field school is to reach as many people as possible and educate them about archaeology in general and the historic archaeology taking place in front of them. If it turns out that the field school was advertised in the media it would also be interesting to see where or how this advertising takes place and to which public or publics it is aimed at. It would be almost impossible to judge the impact that advertisement (in various forms of media) may have on visitor numbers to the fort and so it is unlikely that this will ever be proven to be an effective method of public outreach but I believe it to be an integral facet of public engagement that, while likely not quantifiable, is still very important in garnering public support and increasing the amount of direct interaction between members of the public and archaeologists.

Question 12: Does the public archaeology aspect unique to this Field School play a role in securing outside funding for the Field School?

The answer to this question will be important in determining the benefits of integrating a public engagement element model in other field schools in the United States and abroad. This will also inform question 4 of this interview as outside public and private financial investors will want to be provided with some kind of proof that their contributions are being spent wisely and are generating some kind of effect (Jameson Jr. 2008b,437-40; Smith 2004,88-92). If the answer is in the affirmative it will be included as a benefit to applying the Fort Vancouver public engagement model at other public archaeology events. A problem with applying this model, which was claimed to be “unique” (D. Wilson, *pers. comm.*, 28th July 2011), is that if other field schools choose to adopt it there would be less funding for Fort Vancouver as the supply of such programs will be higher, causing the previous availability of funding to decrease as it is spread around to other public archaeology endeavors.

* As was noted above, these questions were submitted to Dr. Wilson only and not to Ms. Horton. Many of these were developed with a specific answer in mind that only Dr. Wilson could answer with authority, some of them were designed to elicit the perspective of the top of the

leadership hierarchy and would not be significant from the perspective of Ms. Horton who was somewhere in the middle.

Interview Questions – Summary and Discussion

Determining the official methodology designed by and implemented at the NPS Fort Vancouver Public Archaeology Field School is important to the questions posed in this dissertation for a great variety of reasons. Much of this definition comes from personal experience as a student and from the introductory lectures given to the students of the field school before we began to engage with the public on a daily basis. Being able to definitively identify the theoretical and methodological model upon which the field school was based is important for two reasons in this dissertation. First, it provides a baseline with which to compare the official methodology for public engagement with the student's perception of the actual practice of our 'interpretive contacts' in the field. Two, it allows the model to be deconstructed for analysis when considering which components of this model are exportable to other similar arenas of archaeological education and outreach. If enough of these components are exportable, and still work together without the elements unique to the local community and social and archaeological climate at the Fort Vancouver National Historic Site, it would be significant to note these as a starting point for further research in the construction of an adaptive model for public engagement in field schools. The interview questions printed and discussed above were submitted to the two respondents in order to fill in gaps in my knowledge, to provide data for comparison with the student surveys, and to gain expert opinions on the considerations required when building a model of public engagement.

APPENDIX 2 – A STUDENT’S PERSPECTIVE OF INTERPRETIVE CONTACTS

Cory Portner
September 3, 2011
Interpretive Contact

A typical interpretation with a visitor to the Fort Vancouver Kanaka Village would generally start with a question to estimate the individual’s knowledge of the site. Considering the layout of the dig was also important, as to draw information from other blocks within the village. I often initiated contact with a polite “Hello!” followed by, “So what do *you* know about the village?” This allowed me to gauge both the interest of the visitor, while allowing me to avoid topics and concepts they were already familiar with. From there, I would segue into some general information about the site.

A speaking point I often relied on was the amount of ethnic diversity within the Kanaka Village. Visitors were often unaware that members from over 31 different American Indian tribes, as well as Europeans, and even Hawaiians had lived in the village. Additionally, I also used several analogies to better present information to visitors. I would often discuss how little is known about the residents of the village, while what information we do have is from the elites living within the Fort. To better illustrate the significance of this in the context of the visitor’s own life, I would state:

“The information we have on the residents of the village is infrequent and impersonal. It would be as if your boss wrote your biography. We know very little about the day to day lives of the individuals who lived here... Which is why we’re here —trying to figure out who these people were. What kinds of food were they eating? Did they have pets? Did the children play with toys? These are the questions we are trying to answer.”

From this point, I would lead into discussing the day’s discoveries, as well as addressing any questions visitors had about the dig. If we had happened to find remnants of a tea pot, or a dog

skeleton that day I would relate those findings back to the question of “What was life in Kanaka Village like?”

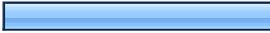
I made a strong effort to create dialogue between the visitors and myself. In my own dealings with interpreters I noticed a tendency to go into long, rambling monologues. When we did find artifacts, I would often ask what the visitors thought, by asking questions such as “Why do you think they buried a whole tea pot?” or “Isn’t it strange that they buried their pet in such an expensive blanket?” This exercise was particularly insightful with children. Several offered anecdotes about breaking prized vases and hiding them to avoid punishment, surmising that a child had broken the teapot and attempted to hid the evidence. Getting a “layman’s” interpretation of our findings allowed me to better understand the context in which we were finding these objects, while reminding me of the humanity at the site. This proved valuable when compiling m own notes and hypotheses while at the site.

After introductions about the site, questions I often fielded included “What is an Archaeologist?”, “How deep are you digging?”, and other topical questions. After answering questions, I would often suggest that they visit other blocks around the village to see what artifacts have been recovered during the day.

Public Archaeology Interpretive Contact Methodology Survey



1. How would you usually begin an interpretive contact (after 'Hello,' etc)?

		Response Percent	Response Count
Tell the visitor about the history of the Fort and the Village		0.0%	0
Tell the visitor about the goals of the Field School at the Village		21.4%	3
Ask the visitor what they already knew about the Fort and the Village		42.9%	6
Ask the visitor if they had any questions for you or your crew mates		35.7%	5
Other (please specify)		0.0%	0
		answered question	14
		skipped question	0

2. Did you use any of the other approaches listed above when interacting with the public? If yes, which was the second most common?

		Response Percent	Response Count
No		0.0%	0
Tell the visitor about the history of the Fort and the Village		28.6%	4
Tell the visitor about the goals of the Field School at the Village		21.4%	3
Ask the visitor what they already knew about the Fort and the Village		0.0%	0
Ask the visitor if they had any questions for your or your crew mates.		42.9%	6
Other (please specify)		7.1%	1
answered question			14
skipped question			0

3. Did your approach to interpretive contacts change over time? If yes, how?

		Response Percent	Response Count
No		21.4%	3
Yes (please specify)		78.6%	11
answered question			14
skipped question			0

4. How many interpretive contacts on average do you think you had per week?

		Response Percent	Response Count
0-25		15.4%	2
26-50		38.5%	5
51-75		38.5%	5
76-100		7.7%	1
100+		0.0%	0
answered question			13
skipped question			1

5. Given the experience you gained over the course of the field school, what do you think is the best way to interact with an inquiring public?

		Response Percent	Response Count
Educate the public first and then ask them what they think.		7.7%	1
Educate the public first and then let them ask questions.		15.4%	2
Ask for questions first and then educate the public based on their specific questions.		69.2%	9
Other (please specify)		7.7%	1
answered question			13
skipped question			1

6. What reasoning brought you to answer the way you did above?

	Response Count
	13
answered question	13
skipped question	1

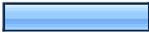
7. Did you change your tone or approach when speaking to different types or groups of visitors? For instance, did you speak to children differently than adults? Did you speak to groups differently than you would individuals?

		Response Percent	Response Count
No		7.7%	1
Yes (please specify)		92.3%	12
	answered question		13
	skipped question		1

8. Did you feel the need to correct misconceptions the public may have had about archaeology or the Fort/Village?

		Response Percent	Response Count
No		0.0%	0
Yes		100.0%	13
	answered question		13
	skipped question		1

9. How concerned were you with correcting misinterpretations in a constructive or inoffensive way?

		Response Percent	Response Count
Not concerned		0.0%	0
Mildly concerned		23.1%	3
Moderately Concerned		30.8%	4
Very concerned		46.2%	6
answered question			13
skipped question			1

10. If you were to go back and tell your former self one piece of advice about how to interact with the public, what would it be? What would you have changed about the way you interacted with the public?

	Response Count
	12
answered question	12
skipped question	2

Page 2, Q2. Did you use any of the other approaches listed above when interacting with the public? If yes, which was the second most common?

1	Tell the visitor what we were finding most recently and what was going on in the unit, and how it was relevant to Fort Vancouver history.	Aug 23, 2011 8:01 AM
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Page 3, Q3. Did your approach to interpretive contacts change over time? If yes, how?

1	I became much more comfortable talking with the public and starting up a conversation with them about archaeology and the village as my knowledge of these things increased	Aug 31, 2011 4:30 AM
2	As I became more comfortable with the information regarding the Fort and the Village and with excavation techniques and methods, I was able to more easily adapt my interpretive rhetoric to fit individual contacts, rather than	Aug 25, 2011 7:54 PM

Page 3, Q3. Did your approach to interpretive contacts change over time? If yes, how?

	relying on memorized facts.	
3	As my confidence as an interpreter grew so did my ability to better relate the site to the visitor's everyday lives.	Aug 24, 2011 6:20 AM
4	I offered much more information about the Fort, the Village and the excavations as well as I learned more about them all myself. I found that beginning contacts with asking how much they ALREADY knew was a good approach most of the time. Describing the history of the site a bit was also useful (when needed) so I could give context to the archaeological findings.	Aug 23, 2011 8:29 PM
5	I modified the interpretation for the people I was interpreting to; some knew the history, some didn't so my approach change with each group that walked by.	Aug 23, 2011 6:22 PM
6	I learned to tailor my contacts to the audience. I also emphasized the things that were more human--to relate modern lives/experiences with the lives/experiences of the people in the village.	Aug 23, 2011 5:54 PM
7	Became more conversational.	Aug 23, 2011 3:43 PM
8	Rather than starting by asking whether the visitors had questions I would explain to them what I was currently working on and how I was doing it. Then asked if they had questions.	Aug 23, 2011 3:15 PM
9	This biggest thing was that I became more comfortable talking to the public. By week 6 I was much more at ease and confident than during week 1.	Aug 23, 2011 2:47 PM
10	As I became more comfortable with the information about the Fort and the Village as well as with my knowledge of archaeological excavation, I was able to adapt my interpretation much more easily to fit individual visitors rather than relying on memorized facts.	Aug 23, 2011 8:46 AM
11	Interpretations and explanations became more extensive and more informative.	Aug 23, 2011 8:02 AM

Page 5, Q5. Given the experience you gained over the course of the field school, what do you think is the best way to interact with an inquiring public?

1	To emphasize common experiences between past and present to help people see that real people lived in the past; it's not all artifacts and what is found.	Aug 23, 2011 6:00 PM
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Page 5, Q6. What reasoning brought you to answer the way you did above?

1	The point was to get the public to know more about the village than they already did, if they knew something I was good at talking about it didn't really matter what I said because they would get bored and move on.	Aug 31, 2011 4:31 AM
2	In giving the public knowledge about what we were doing first enables them to ask questions about each specific unit and the site. Without any knowledge of the history of the site and what our goals for the units were the questions were generalized, and people asked less questions when they had	Aug 26, 2011 7:57 PM

Page 5, Q6. What reasoning brought you to answer the way you did above?

	little or no knowledge of the excavation.	
3	By providing some information and education first, it was often the case that the public would be prompted by that information to ask questions that addressed their specific level of knowledge/education and areas of interest.	Aug 25, 2011 7:55 PM
4	I often let the public come to their own hypotheses or conclusions on what we are excavating and then discuss them. It allows for a more engaging experience, and can also give me an "outside" perspective of the excavation.	Aug 24, 2011 6:23 AM
5	Summed this up in one of the previous questions. Asking questions first tends to be more engaging than telling things without knowing their interests and prior knowledge.	Aug 23, 2011 8:30 PM
6	By asking them if they have any questions first you can gauge their level of interest and what direction to take the discussion.	Aug 23, 2011 7:23 PM
7	Some the people who I would be interpreting to may had already walked by to another block and been educated on the history of the Village and of that block, but may have not have known what was happening in the block I was assigned to work in.	Aug 23, 2011 6:25 PM
8	It's not what you find, it's what you find out. By presenting the lives of people, focus isn't just on the artifacts, it's what clues the artifacts give us.	Aug 23, 2011 6:00 PM
9	Public interest is what motivates people to explore their community, heritage, and archaeological resources in the first place. I believe speaking to that interest while incorporating additional tidbits that are pertinent to both the public and the archaeologist is key to creating a discussion. I learned from listening, rather than just talking "at" visitors.	Aug 23, 2011 3:49 PM
10	Educate them on what your doing without going into a long history lecture and then they can bring your focus to what interests them and what gets them excited about archaeology.	Aug 23, 2011 3:19 PM
11	Some people were already very well informed and giving them the basics was a waste of both of our time. Others had no idea at all what we were doing or what the site was, so giving them details from the outset would only have confused them.	Aug 23, 2011 2:49 PM
12	I could have easily also answered "Educate the public first and then let them ask questions." It depends on how much they know about the fort when they first approach you.	Aug 23, 2011 10:29 AM
13	People always had at least one question, even if it was just "What are you doing?" From answering that single question, an entire dialogue of question and answer opened up 9 times out of 10.	Aug 23, 2011 8:03 AM

Page 6, Q7. Did you change your tone or approach when speaking to different types or groups of visitors? For instance, did you speak to children differently than adults? Did you speak to groups differently than you would individuals?

1	I spoke to children differently but I didn't change my tone of voice, just what we talked about. Kids liked to ask about what kind of treasure we were finding and I used this as a way to talk about how what we find may not be gold or silver but it is still incredibly valuable to what we are doing and trying	Aug 31, 2011 4:32 AM
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Page 6, Q7. Did you change your tone or approach when speaking to different types or groups of visitors? For instance, did you speak to children differently than adults? Did you speak to groups differently than you would individuals?

	to find out.	
2	When speaking to individuals I would sum up what we were currently doing and why, then ask if they had questions. With groups of people I mentioned the history of the site and tied in how the unit we were working on showed that history. With the kids I always mentioned how we were "going back in time" and explained in more detail what archaeology was.	Aug 26, 2011 8:04 PM
3	For children, it was easier to address a more simple, less directly historical approach in order to keep their attention. For groups, it was often ineffective to let the group guide the interpretation as I often did with individuals. With groups, I tended toward a more standardized set of facts and information.	Aug 25, 2011 7:56 PM
4	I changed my approach depending on the visitors themselves, each time. This could be related to age, expressed interests, their own questions, etc.	Aug 23, 2011 8:31 PM
5	I was usually more casual with individuals. I had more of a dialogue with individuals rather than with large groups of people. I didn't dumb down any language when talking with kids. However, I did talk about slightly different topics when interacting with kids. I tended to try to educate them more about the field of archaeology and the science that is involved rather than the details of the village site.	Aug 23, 2011 7:25 PM
6	You have to really engage children and gain there interest...that way they are more interested in learning the process and importance. With adults you have to do the same thing but in a different manner.	Aug 23, 2011 6:28 PM
7	With children, I kept the information simple without being condescending (I hope). Groups were necessarily more impersonal, but I ended up hearing a lot of stories from individuals. It's not all about talking, but about listening too.	Aug 23, 2011 6:02 PM
8	I tried to speak to children differently and break down what we were doing or discussing into components that were digestible; my ability to do this had varying degrees of success. The more we interpreted for kids the easier it got to break it down.	Aug 23, 2011 3:51 PM
9	With children I would try and relate the information to what they would understand and enjoy. For example, while digging down into pleistocene level I would ask them if they've seen the movie Ice Age and relate what they saw in the movie to what they were seeing in person.	Aug 23, 2011 3:24 PM
10	I generally avoid talking to children in a way that treats them as anything other than peers, but when discussing the pipe fragments we often encountered, i would mention that almost every male back then smoked (and some women) and that people didn't know how bad it was for them.	Aug 23, 2011 2:51 PM
11	I tried to use smaller words for kids, or I didn't give them as many historical details as adults.	Aug 23, 2011 10:30 AM
12	Information was presented in pieces much more for children than for adults, if only because children have less contextual background knowledge of archaeology and Fort Vancouver; we would also often use a "hook" much more to get kids interested right off the bat, like showing them artifacts we had taken out that day or showing them where the dog burials had been.	Aug 23, 2011 8:06 AM

Page 8, Q10. If you were to go back and tell your former self one piece of advice about how to interact with the public, what would it be? What would you have changed about the way you interacted with the public?

1	Don't be afraid to start a conversation, the public wants to be there.	Aug 31, 2011 4:33 AM
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Page 8, Q10. If you were to go back and tell your former self one piece of advice about how to interact with the public, what would it be? What would you have changed about the way you interacted with the public?

2	People are interested in what they can see, so have lots of artifacts handy. . . I would make my opening speech short and to the point. Sometimes I talked to much.	Aug 26, 2011 8:11 PM
3	I would have been more confident in what I knew, and less doubting of my information and knowledge.	Aug 25, 2011 7:57 PM
4	I would have been far more topical. I found that many visitors lost interest after just a few minutes. As a result, I would have benefited from have concise "easily digestible" facts and information about the site and dig.	Aug 24, 2011 6:25 AM
5	Probably what I've described here previously--to start with those methods I found most effective. Also, perhaps to focus on artifacts and findings more, where applicable. (I didn't always have these available to show/tell, or if I did, sometimes I didn't think to show them.)	Aug 23, 2011 8:33 PM
6	Once I became comfortable with my knowledge of the village it was relatively easy to interact with the public. I would have worked on being more knowledgeable about the site sooner. Also, I would have asked them more questions about their own interests and what they already know about archaeology in general so as to better dispel any misconceptions.	Aug 23, 2011 7:29 PM
7	I'd tell myself to relax, the people who show up to ask questions are genuinely interested. Let their interest guide the conversation.	Aug 23, 2011 6:04 PM
8	I would have tried to bring additional archaeologists (in my immediate proximity) into the conversation more often. Also, i would have broken down some of the details into shorter "conversation nuggets" that would be easier to pursue in a flowing conversation.	Aug 23, 2011 3:55 PM
9	"Don't be timid when interacting and approaching the public". If I wasn't so timid and afraid of how the public would perceive me then I would have been able to get more people excited about archaeology and the local history. The key is to capture their attention early on or they just move on.	Aug 23, 2011 3:34 PM
10	I would tell myself to pretend to be happy to see all of the visitors, even if that wasn't always the case.	Aug 23, 2011 2:52 PM
11	I would have made more of an effort to make it clear how what we were doing was different from artifact-hunting.	Aug 23, 2011 10:33 AM
12	Get ALOT more background knowledge about the Fort; read up on it more during the first weeks. There weren't frequent questions that I couldn't answer, but my interactions with visitors could have been much more thorough and helpful.	Aug 23, 2011 8:08 AM