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

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Colonialism and Archaeology

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


Decolonization and Indigeneity

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


Decolonizing Archaeology and Biological Anthropology

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

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


Repatriation

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


Indigenous Archaeology

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


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


Multivocality and Centering Indigenous Perspectives

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


Ownership and Intellectual Property Rights

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


Other Important Resources

anthro{dendum} Blog. [https://anthrodendum.org/?s=decolonizing](https://anthrodendum.org/?s=decolonizing)

The Arch/Anth Podcast. [https://archandanth.com/category/decolonizing-arch-anth/](https://archandanth.com/category/decolonizing-arch-anth/)

