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## **TOWARDS THE PUBLIC:**

### **The contribution of public archaeology at Serra do Carvalho**

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#### **Abstract**

This article presents the results of the valorisation of two burial mounds that are part of the Serra do Carvalho necropolis in Póvoa do Lanhoso, Portugal. The work involved about a dozen local volunteers, and consisted of removing vegetation mantle on top of the tumuli, felling the trees on the mounds, and graphically recording the structures. Besides a detailed characterisation of the tumuli, this project allowed the creation of a dynamic of heritage education and social awareness to foster a better understanding of the preservation of such monuments, which are often subject to destructive actions. We focus on the relationship between archaeology and society, in terms of how our work is perceived. We also briefly touch on public archaeology, as well as a historiographical review of the concept in Portugal. After explaining our methodological approach, we discuss its potentialities, weaknesses, and the factors that may

differentiate it from other forms of fieldwork. We will also highlight the potentially controversial inclusion of volunteers—especially since the project encompasses education and social awareness on archaeological preservation, and is financed by private or corporate promoters and awarded to archaeology companies. Finally, we will discuss how the project is situated in the discipline that is, or should be, archaeology as a social science.

### **Keywords**

Public archaeology, valorisation, burial mound monuments, archaeology

### **Resumo**

Neste artigo apresentaremos os resultados dos trabalhos de valorização de dois monumentos *sob tumuli* que integram a necrópole da Serra do Carvalho (Póvoa de Lanhoso, Portugal).

Os trabalhos, que envolveram cerca de uma dezena de voluntários, maioritariamente habitantes do concelho da Póvoa de Lanhoso, consistiram na remoção do manto vegetal, abate de árvores suplantadas sobre os montículos e registo gráfico das estruturas arqueológicas. Além de uma caracterização pormenorizada dos *tumuli* esta acção permitiu a criação de uma dinâmica de educação patrimonial e de consciencialização social que potenciou uma melhor compreensão e preservação deste tipo de monumentos, facilmente sujeitos a acções destrutivas. Neste sentido os resultados a apresentar focar-se-ão mais no método e abordagem aplicados na relação entre a Arqueologia e a Sociedade. Para tal apresentamos, ainda que de forma sucinta, os conceitos de *public archaeology* (não é toda a arqueologia pública?), uma resenha historiográfica da mesma no território português, ou seja, do envolvimento ou interacções da (prática) arqueologia com a sociedade (público). Depois de enquadrada a nossa acção, realiza-se uma exposição da abordagem metodológica e discussão dos resultados: a avaliação das potencialidades e fragilidades e os factores que a diferenciam, ou não, das demais intervenções arqueológicas. Destacaremos, pelo seu potencial de controvérsia, a adequação – ou não – de inclusão nos trabalhos arqueológicos de campo de público (voluntariado), em especial quando as acções promovidas têm por base a educação, consciência social e preservação de sítios arqueológicos, e são financiadas por promotores privados ou

empresariais e adjudicadas a empresas de arqueologia. Por fim, ainda que com mais desassossegos que respostas, promovemos uma breve discussão sobre nosso trabalho e o seu posicionamento na disciplina que é, ou deveria ser, a arqueologia como ciência social.

### **Palavras-Chave**

*arqueologia pública, valorização, monumentos sob tumuli, arqueologia.*

### **Introduction**

With the aim of sensitising society to its past so it can be understood and preserved in the future, this article presents the results of the valorisation of two burial mounds that are part of the Serra do Carvalho necropolis in Póvoa de Lanhoso, Portugal. The landscape surrounding the necropolis, in which five monuments have been identified, is heavily affected by anthropisation, specifically by the planting of eucalyptus. In 2017, during forestry work carried out by The Navigator Company, three monuments were identified—two belonging to the necropolis, and another that has not been archived. Given the general of public knowledge on prehistoric burial mounds—and archaeological activities in general—as well as to provide a different field approach that could reach the local community, NEXO-Património Cultural partnered with The Navigator Company and the Municipality of Póvoa do Lanhoso to clean two of these monuments (Pereira, 2017).

The work involved about a dozen volunteers, mostly local, and consisted of removing the vegetation mantle on top of the tumuli, felling the trees on the mounds, then graphically recording the archaeological structures. In addition to the detailed characterisation of the tumuli, this allowed the creation of a dynamic of heritage education and social awareness to foster a better understanding of the preservation of such monuments, which are often subject to destructive actions. Finally, to sensitise the local community, we tried to show “that the societies and individuals can take charge of their own futures by understanding how we live in fragile environments, and in dynamic and changing societies” (Henson, 2011), by way of these archaeological monuments.

## **Archaeology at Serra do Carvalho**

The Serra do Carvalho is an elongated elevation of southwest-northeast orientation situated east of the river Este, and integrates the mountainous system of Peneda-Gerês. The project covers roughly half the slope of this geographical accident, facing southeast with a maximum altitude of 462m and a minimum of 395m. In geological terms, the elevation falls under the Hercynian granite group. It is composed of porphyry granites of medium to fine grain ( $\gamma^m$ ) and non-porphyroid granites of fine grain ( $\gamma_f$ ), although there is a small patch containing coarse-grained porphyritic granite, calc-alkaline, and biotite granite with large quartz megacrystals (Teixeira et al., 1973). The region's water network is mostly composed of temporary lines, and the vegetation includes gorse, heather and eucalyptus.

As for archaeological sites (Fig. 1), there is a burial mound necropolis on the flat surface between the Braval Ecoparque sanitary landfill and the Alto da Pena Província on Serra do Carvalho. The necropolis was identified at the end of the 19th century, and comprises six monuments (Macedo, 1896), as Mário Cardozo (1950) has pointed out cartographically. Francisco Martins Sarmento (1999), meanwhile, indicates the presence of seven burial mounds. The hilltop position and oral testimonies indicating the presence of house remains led him to visit Alto da Pena Província on September 28, 1876. Sarmento did not observe any structures, but identified the presence of archaeological remains, some in shelters on top of the rock (Cardozo, 1950).

The necropolis in Serra do Carvalho is also mentioned by Henrique Regalo and Mário Brito in a local archaeological inventory article entitled 'Carta Arqueológica da Póvoa do Lanhoso', even though the number of monuments is not mentioned (Regalo & Brito, 1991). Ana Bettencourt, in 1993, catalogued, mapped and described five monuments, and later documented the destruction of some of the sites (Bettencourt & Silva, 2003; Freitas & Pereira, 2010). In 2006, seven sites were recognised in the 'Vias Augustas: Valorisation of Via XVII' project—three with some apprehension, according to the authors (Cunha & Barbosa, 2006; Barbosa, 2008). Finally, in 2013, during an environmental impact study for a high-

voltage electrical line, a tumular structure with a subcircular plan measuring 22m in diameter, composed of dirt and stones with medium dimensions, was identified—the Monument of Serra do Carvalho 1 (Albergaria, 2013).

With regard to the Iron Age, the toponym Alto da Pena Província should be highlighted. It had already been identified by Sarmiento and catalogued by Armando Coelho Ferreira da Silva in the 'Inventário das Estações Castrejas do Norte de Portugal', under the name 'Província' in the Lanhoso parish (Silva, 1986). The site also appears in the local inventory of archaeological sites, called Atalaia de Pena Província, and was typologically included in the field of 'Castros and fortified settlements' (Regalo & Brito, 1991). Considering the bibliographic bases and analyses of the artefactual component, we believe that this is a possible settlement dated between the Iron Age and the Roman period (Fig. 1).

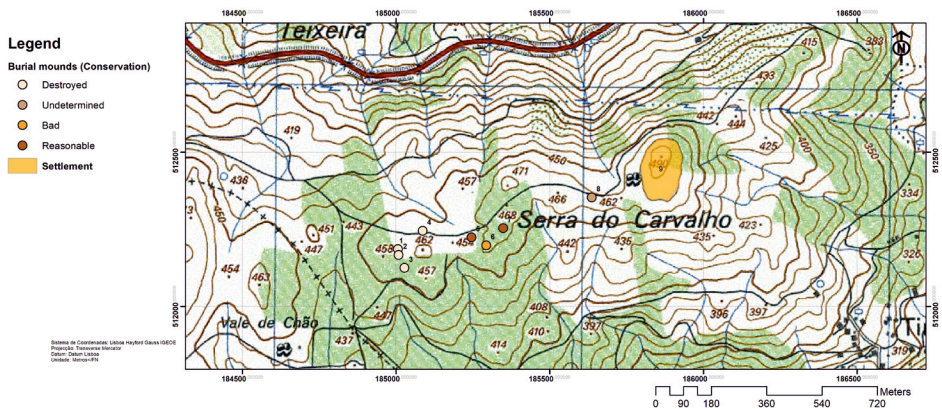


Fig. 1 – Archaeological sites on the Serra do Carvalho: 1. Monument 1 of Planalto da Pena Província; 2. Monument 2 of Planalto da Pena Província; 3. Monument 3 of Planalto da Pena Província; Monument 4 of Planalto da Pena Província; 5. Monument 5 of Planalto da Pena Província; 6. Monument 1 da Serra do Carvalho; 7. Monument 2 da Serra do Carvalho; 8. Monument 6 of Planalto da Pena Província; 9. Alto da Pena Província.

## **Archaeology and the public (participation)**

We do not seek here to expound on the varied definitions of public archaeology, which has been widely debated in recent decades (McGimsey, 1972; Almansa Sanchez, 2010, 2011, 2016, 2017; A`Yan Vila et al., 2011; Grima, 2002, 2004, 2016; Matsuda, 2004, 2016; Matsuda & Okamura, 2011; Moshenska & Dhanjal, 2011; Moshenska, 2017; Richardson & Almansa Sanchez, 2015; Rychlo, 2013; etc.). We need to highlight, however, that our understanding of the term rests upon the definition proffered by Akira Matsuda and Katsuyuki Okamura (2011). Adopting a global perspective, they define public archaeology “as a subject that examines the relationship between archaeology and the public and then seeks to improve it,” working as a “dynamic endeavour” of an ever-evolving two-stage cycle of research and action. With ‘action’ as an essential element of public archaeology, the wider public can be engaged with a more practical way—by offering education and information on archaeological investigations, public discussion and lobbying, as well as scholarly “critique” (Matsuda & Okamura, 2011; Grima, 2016; Moshenska, 2017).

Nick Merriman (2004) and Cornelius Holtorf (2007) refine this further, and sequence two kinds of actions according to emphasis: a practical approach, which is education- and a public relations-oriented, and a theoretical model, also divided in two sorts of assessments, critical and pluralist (Matsuda & Okamura, 2011). According to Matsuda (2016), the educational approach focuses on people learning about the past and the importance of protection and conservation, while the public relations approach aims to increase recognition, popularity, and support for archaeology. The pluralist approach looks at the diversity of interactions and how archaeology is a means of making sense of the past, and the critical approach engages with the politics of the past (Oldham, 2018).

All in all, public archaeology may be understood as an effort to describe how archaeologists as professional heritage managers are working on behalf of and with the support of the public, in a marriage between theory and action (Almansa Sánchez, 2010). As Torgrim Guttormsen and Lotte Hedeager (2015) state:



*Public archaeology could mean archaeology as a public service offered with educated expertise such as McGimsey advocated, but it could also mean public involvement in archaeological practice or public uses of archaeology... Simultaneously, it defines a research field that explores more than the world within archaeology, stretching outwards, bringing into question the role of archaeology in the society. The field of public archaeology acknowledges, in other words, that archaeology is not isolated from the rest of the world.*

In Portugal, public archaeology has been treated in a very discrete way (Porfírio, 2015), not dissimilar to what occurs in other southern European countries (Almansa Sanchez, 2011; Ayán Vila et al., 2011; Ripanti, 2017; Kajda et al., 2017: 3-4). From the mid-1970s to the 1990s, the interaction between archaeology and the general public received the attention of several Portuguese archaeologists. Carlos Tavares da Silva (1977) reflects on this relationship, proposing some strategies of integration and involvement (see also Porfírio, 2015). Vítor Oliveira Jorge and Jorge de Alarcão touched on the need to share archaeological results—in an academic context—with the public (Jorge, 1990, 2000, 2003; Alarcão & Jorge, 1997), which has received renewed attention of late (Fernandes et al., 2008; Valera, 2008; Serra, 2015; Raposo, 2015; Porfírio, 2015; Eleutério & Gil, 2015; Sousa, 2016; Francisco & Gil, 2017; Bugalhão, 2017).

The volume of studies on the subject has gradually increased, resulting in some academic work (Antas, 2013; Ferreira, 2013; Roque, 2012) and multi-year research projects (Serra, 2015; Serra & Porfírio, 2016; Serra et al., 2017; Porfírio, 2015, Francisco & Gil, 2016; Silva et al., 2016, 2017) in which interaction includes volunteer work, and dissemination encompasses lectures and guided tours. Some of these studies are related to didactic activities in the context of experimental archaeology (Sampaio & Aubry, 2008), or educational archaeology and heritage workshops (Bazaréu, 2008; Sampaio & Jardim, 2008; Serra & Porfírio, 2016). Either way, these studies interact with local communities through communications, exhibitions, guided tours, workshops, etc., which

are strongly based on an expository and pedagogical component that indirectly engages the general public with archaeology (Grima 2016). These actions, in many ways, constitute “the deficit model for dissemination of knowledge about the past,” and could lead to misunderstandings among the wider public (Grima, 2004).

With the rise of preventive archaeology and its relationship with the public—given its focus on urban environments—a more active role for archaeological companies and professionals has been suggested (Valera, 2007). About 90 percent of archaeological activity in Portugal is preventive, and is led by companies and professionals (Bugalhão, 2011, 2017, Branco, 2009, 2017). In this context, the issue of public archaeology has been muted, with archaeological activity trying to remain within its ivory tower (Grima, 2016; González-Ruibal et al., 2018)—seemingly perpetuating the lack of initiative to disseminate the results of archaeological investigations (Ayán Vila et al., 2011). This results in a small number of published works (Serra, 2015; Valera, 2008), and in promotion being confused with advertising, under the pretext of using the same assumptions as investigation projects.

The example presented in this article takes a slightly different approach. This is because it involves direct public participation in a preventive work promoted by a company, and the intervention being of a more complex nature—since the burial mounds are simply a terrain elevation, albeit man-made, consisting of dirt and rocks.

### **A small project with (and contributing to) public intervention**

Due to the potential connection to the necropolis of the Planalto de Pena Província, the Direcção Regional de Cultural do Norte (DRCN) set certain conditions for the reforestation of property 50248 ‘Lubagueiras-Carrasco’, belonging to The Navigator Company. These conditions include archaeological works, like a field survey and watching brief (Pereira, 2017).

In the pre-reforestation phase, a systematic archaeological field survey was carried out. This began with a broader scale analysis of the surrounding territory, which not only led to a

better understanding of where reforestation would occur, but also confirmed the location of the burial mounds related to the necropolis (Regalo & Brito, 1991; Bettencourt & Silva, 2003) and enabled a reassessment of its state of conservation. Monument 5 of Planalto da Pena Província and Monument 1 of Serra do Carvalho were located, along with another that had yet to be inventoried and one potential monument that had been greatly altered by previous plantation works.

The watching brief consisted of observing and recording of all operations that affected the soil, from deforestation to land movement (excavation and earthworks). A simple sequence of seven stratigraphic units was identified—mainly deposits from previous plantation works, which exposed the terrain to a maximum stratigraphic volume of around 1.5m in depth. No other archaeological occurrences were recorded.

Next, a small archaeological project was planned with The Navigator Company, the Municipality of Póvoa de Lanhoso and DRCN. The aim was to sensitise these entities to the safeguarding and preservation of the archaeological sites, which are easily affected by intentional or unintentional destructive activities, and engage the local community in the process. This consisted of cleaning with minimal soil intrusion—specifically, removing the vegetation mantle on top of the tumuli, felling the trees on the mounds, and devitalising the stumps to avoid resurgence. This would be followed by creating an exhaustive graphical and photographic record of the archaeological structures, along with topographic surveys using a Total Station and aero photogrammetric surveys using drone technology. All of these actions were monitored or carried out by the archaeology team.

Fig. 2 lists the objectives of the intervention in terms of public participation, with the monuments serving as a starting point (Grima, 2016). The focus was on the interaction between archaeological heritage and the different participants—the archaeologists, land owners, municipality and volunteers, who would directly or indirectly contribute to its preservation and valorisation—and between the participants themselves (Ayán Vila et al., 2011).



**Fig. 2** – Diagram of interaction between the entities involved.

Prior to implementation, the municipality’s archaeologist went to schools to explain the intervention, and to familiarise future volunteers with the sites they would encounter—in terms of chronology, configuration, function, etc.—and the tasks they would help to carry out. The work involved a small team of about a dozen volunteers (Fig. 3), mostly local adolescents whose enthusiasm and commitment were reflected in their fascination for the archaeological activity (Porfírio, 2015; Henson, 2011; Almansa Sanchez, 2011).

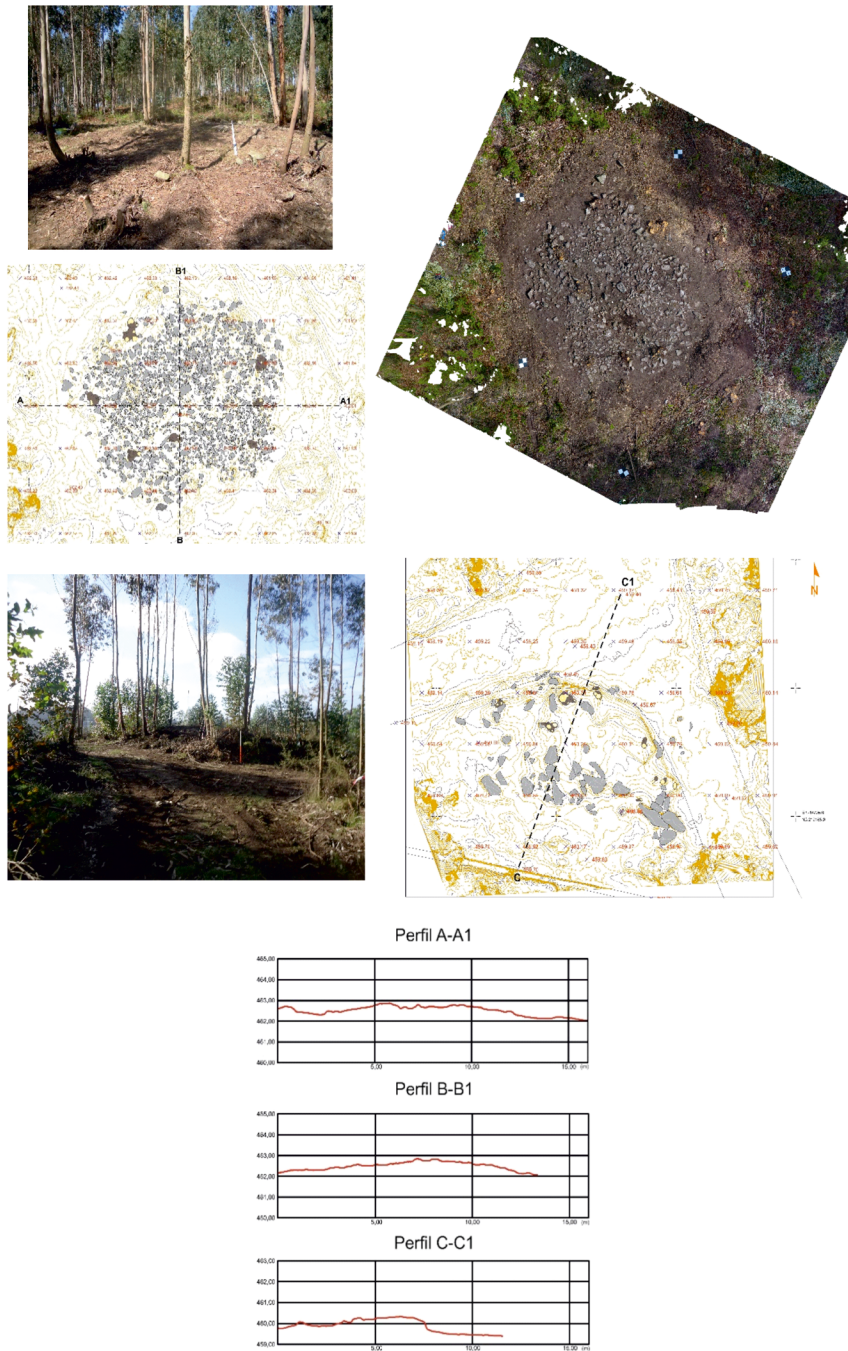
These actions allowed for a better characterisation of the conservation status of Monument 5 at Planalto da Pena Província, which was profoundly affected by the opening of roads and plantations. It also allowed the identification of a burial mound Serra do Carvalho 2—a monument of modest dimensions, with a subcircular contour approximately 11m in diameter, and between

0.5m to 1m in height, composed mainly of blocks of granite and sparse quartz fragments and with a possibly cystoid-type chamber in its centre (Fig. 4). Finally, the cleaning works at the third identified area—which corresponded to a hypothetical monument—revealed itself to be an old stone extraction area, with the elevation a direct result of a landfill of rock blocks. After the field records were gathered, a geotextile blanket was then placed on the tumuli and landfill of the excavated areas, with the terrain free of aggregates, to preserve the mounds (Fig. 5).

A year later, we surveyed the volunteers to classify their two-week field experience. Conducted on SurveyMonkey, it allowed the participants to preserve their anonymity and consisted of six multiple choice questions (Fig. 6). The answers that we consider to be the most pertinent to the analysis are for questions Q1, Q2, Q5 and Q6. The graph shows a positive interest in the volunteers towards archaeological initiatives (Fig. 7). Although these should not be seen as statistically significant, as broader conclusions cannot be made from the data, it does give us an indication that the volunteers thought about their roles, the archaeology team, the significance of the sites, and its need for preservation.



**Fig. 3** – Cleaning activities carried out by the volunteer at the Monument 2 of Serra do Carvalho.



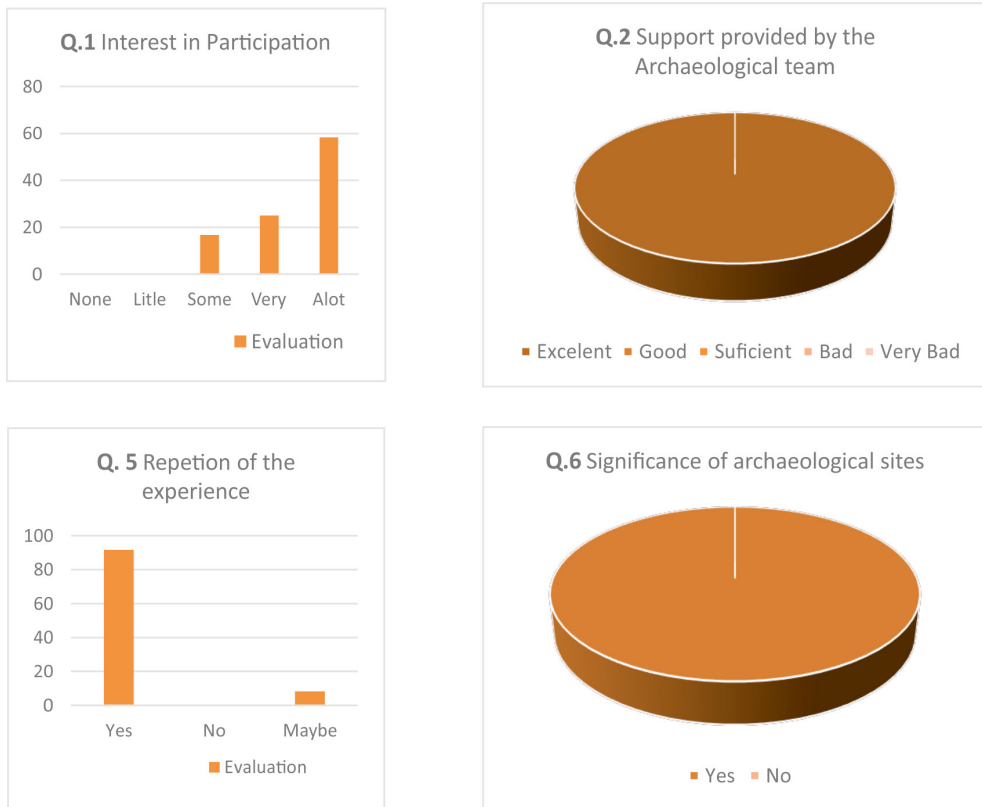
**Fig. 4** – On site records. A) Monument 2 of Serra do Carvalho. B) Monument 5 of Planalto da Pena Província C) Cross-sections of the monuments.



**Fig. 5** – Final aspect of Monument 2 of Serra do Carvalho.

Questions	
Q1	Interest of the excavation in which you participated.
Q2	Support provided by the Archaeology team.
Q3	Classification of the work performed.
Q4	Experience gain.
Q5	Possibility to repeat another experience of this kind.
Q6	Significance of the archaeological sites.

**Fig. 6** – Questions presented to the volunteers.



**Fig. 7** – Graphs that summarize some of the questions raised.

### **Towards public archaeology**

On any experimental archaeological field work involving non-archaeologist elements from the local community, such as the one we undertook in Serra do Carvalho, it is always possible to identify difficulties and advantages—some of which mentioned above—when compared to interventions carried out exclusively by professional archaeologists. These, in our view, should be exposed without any restraints in order to be analysed and discussed (Fig. 8).



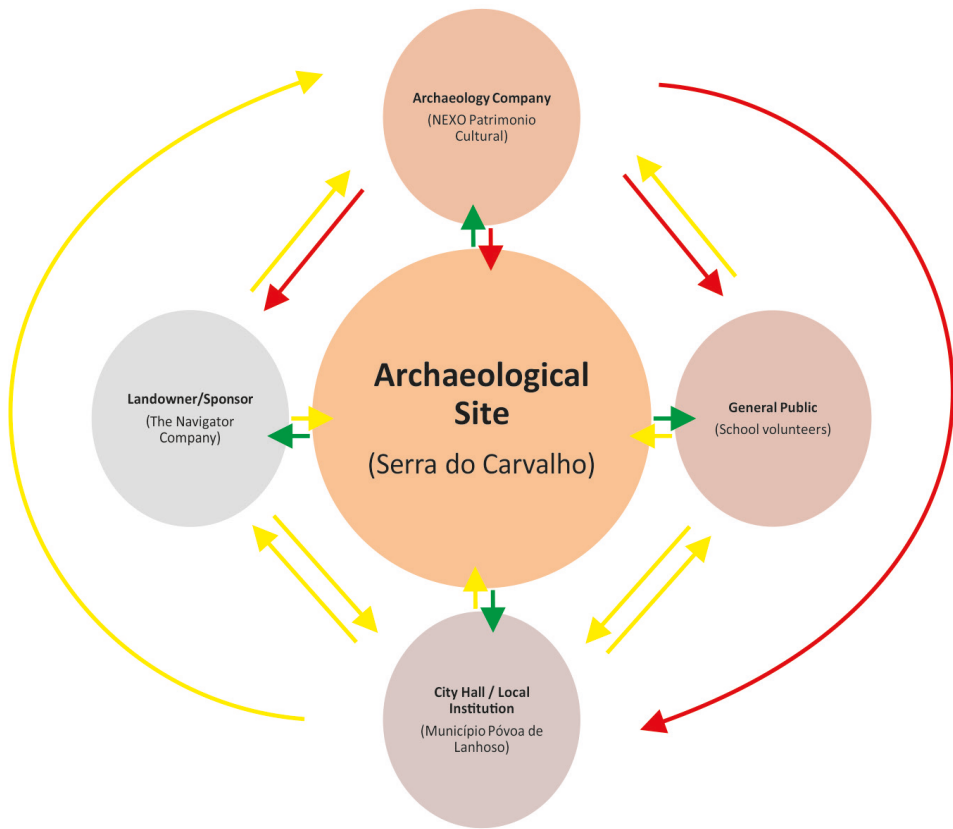
Disadvantages	Advantages
<p>Insufficient time to develop a more solid work field experience with volunteers, e.g.: taking them on field trips to other sites to deal with real archaeological objects, so they can relate even more closely with local heritage.</p>	<p>All participants—archaeologists, volunteers, city hall members, developer—engaged in the project, working together to preserve, safeguard and value archaeological heritage.</p>
<p>Less intrusive intervention.</p>	<p>Non-destructive intervention.</p>
<p>The lack of a 'spectacular' site, which makes it harder for the volunteers to empathise and engage with the site.</p>	<p>The lack of a 'spectacular' site allowed us to engage in dialogue with others (community) about resisting the belief that archaeology (and archaeological work) only involves the excavation of rare and 'important' sites; knowable objectives, tangible interpretations and normalised discourses; and the (common) idea of archaeology as infallible and uncomplicated.</p>
<p>Working with a non-professional team made the work slower and forced us to communicate the 'right message' to allow them to have direct contact with an authentic site or object, as part of "the excitement that draws the public to archaeology," but at the same time, knowing that those kind of "interactions" can often create potential miscommunications—e.g., the belief "that they have acquired enough knowledge to excavate their own sites and set out to generate their own collections," which often occurs on non-well planned outreach programs (Rieth, 2007).</p>	<p>Working with a non-professional team permitted us to take an archaeological approach to the scholarly community.</p>

Disadvantages	Advantages
An unprecedented and unexpected approach to professional/ preventive archaeological work on such a site in Portugal: how will the work be planned? How do we act and what do we do during the work?	An unprecedented and unexpected approach to professional/ preventive archaeological work on such a site in Portugal: an opportunity to draw a work plan from scratch.

Fig. 8 – Project evaluation by the archaeology team.

Initially, it was thought that the participation and engagement between the different actors would provide an organic, non-hierarchical, and synergistic model, with an egalitarian exchange of knowledge, experience and value, and where the spirit of archaeological community would be essentially grafted onto a theoretical framework (Matsuda & Okamura, 2011, Oldham, 2018). However, we quickly realised that our programme and modus operandi would have to adapt to a practical interaction between an educational perspective, public outreach (Rieth, 2007) and cultural heritage management (Birch 2006)—as has occurred in other documented cases (Cole, 2011). Below, we reproduce the dynamics established with this initiative. The relational vectors demonstrate the various interactions, surpluses and other forces observed during and after the work was complete (Fig. 9).

Green signifies the importance of heritage to each of the actors and for society as a whole. Red stands for the educational aspect of heritage valorisation—giving heritage a scientific value—through specialised work, dissemination of information, and technical reports under the responsibility of archaeologists, which underscores their role as organisers and aggregators. Yellow represents the interactions between the other participants: work, dissemination and preservation of the monuments, synergies between the municipality and developer, improvement of institutional relations, and partnership creations. These allow for the local community to come into direct contact with the archaeological work, the company and the developer to strengthen their relationship, and the municipality to raise awareness of the archaeological heritage along with the community.



**Fig. 9** – Diagram of interaction and its dynamics.

However, we realised that it was not possible to identify any obvious relationship gains between volunteers and the developer, which might represent a deficit in the idealised model. Even if not represented in the diagram, we believe that there could be other lines of force flowing outwards, representing value in terms of the valorisation and protection of local heritage, i.e., echoes of this intervention may have been sent to non-participating members of the community. In short, when the practical component is strengthened by educational and public relations work, it can help archaeologists gain a “careful understanding of the recipients of [archaeological] education,” which helps them “optimise their relations with... clients, stakeholders, and even potential customers” (Matsuda, 2016; Oldham, 2018).

Some may question if this initiative was based on purely economic reasons (cost reduction with the use of volunteers) or marketing purposes (free publicity)—considering it to be a new, sustainable economic activity for commercial archaeology. From the outset, we intended to focus on the local community, to sensitise the various stakeholders to the importance of safeguarding these archaeological sites which are in constant risk of being destroyed. Given the general lack of knowledge on archaeological fieldwork (what we do, how we do it, our doubts and on-site interpretations) and the type of archaeological site (prehistoric burial mounds, the significance of which are barely understood), it seemed to us a greater challenge to work with the public to preserve the sites, teaching archaeology through its practices (González-Ruibal et al., 2018).

Additionally, we can also state that if these actions were carried out with an exclusively professional team, it would not be a 'project' at all— it would be processed in the shortest possible time, based on the optimisation of results and profits. It also would be pointless, since the absence of local community participation could compromise the future preservation of these sites. As for marketing purposes, however, all the entities involved direct or indirectly gained momentary recognition.

We can also consider the contribution of these actions to the production of archaeological knowledge, in this case of burial mounds and its evolution over several millennia. The production of scientific knowledge, on the other hand, is limited, since it does not involve the excavation of an archaeological site. Aside from the fact that preventive archaeology works are rarely published (Valera, 2008; Sousa, 2016), we are aware that a more intrusive intervention, such as an excavation, would guarantee results of greater magnitude, as well as strengthen the engagement between archaeology and the local community.

We must ask ourselves, however, if it is worth promoting an excavation in an area that will not be affected or destroyed. Would it not be more appropriate to consider excavation after confirming that there is archaeological interest among the local community? In this way, these actions enabled the confirmation of not just archaeological evidences, but the creation of a dynamic of patrimonial education and social awareness in terms of the

understanding and preservation of monuments. Therefore, we emphasise that this type of approach is, in our opinion, a practical application to other equally relevant theoretical concepts, such as archaeology and the public.

In essence, our point of view is based on the awareness that archaeology and archaeological interests must be practiced on a daily basis—towards the public. In fact, we must be able to create simple or multiple narratives about our discipline, to counter those spread by “amateurs and pseudoarchaeologists,” who are quite often “better than us at conveying and popularising simple and often reactionary narratives about the past, true or not” (González-Ruibal et al., 2018). This will also show that societies, past or present, are not only defined by ‘exceptional’ heritage, but by their landscapes and environment, objects and architecture, histories and ethnography, as well as by others and ourselves.

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There were no blog reviews during 2019

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#### *Journal article*

Matsuda, A. 2004. The concept of "the Public" and the aims of Public Archaeology. *Papers from the Institute of Archaeology* 15, 66-76.

#### *Book*

Demoule, J. P. 2007. *L'archéologie préventive dans le monde. Apports de l'archéologie préventive a la connaissance du passé*. Paris, La Découverte.

#### *Edited book*

Durbin, G. (ed.) 1996. *Developing Museum Exhibitions for Lifelong Learning*. London, GEM.

#### *Section in book*

McEwan, C., Silva, M. I. and Hudson, Ch. 2006. Using the past to forge the future: the genesis of the community site museum at Aguablanca, Ecuador. In H. Silverman (ed.), *Archaeological site museums in Latin America*. Gainesville, University of Florida Press, 187-216.



### *Internet reference*

United Nations 1992, *Agenda 21*. Retrieved on 29 January 2010 from WWW [[http://www.un.org/esa/dsd/agenda21/res\\_agenda21\\_00.shtml](http://www.un.org/esa/dsd/agenda21/res_agenda21_00.shtml)]

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