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of communities where the wind blows us unites critical practice with a community based approach to archaeology author natasha lyons describes an inclusive archaeology that res abstract in 1987 a small number of historical archaeologists issued a call for archaeologists to embrace the teachings of critical theory so that their research could be used to challenge societal structures of inequality although community partnering an outgrowth of critical theory has become increasingly important to archaeological in this entry i argue that community engagement in heritage context can be more ethical and effective using ethnographic field methods from a critical perspective by exposing and considering the diversity social cultural political and economic backgrounds of communities it describes some of the wide range of work carried out under the rubric of community archaeology with the aim of drawing out commonalities underlying diversity and highlighting the potential of the community approach to move archaeology beyond its nationalist colonialist and imperialist roots this paper presents two case studies of attempted community oriented archaeology with different indigenous groups in canada each of which encountered barriers and complications in the collaborative process in its most basic form critical archaeology can be defined as using the skills and craft of archaeology to understand the structures of inequality and oppression in the world therefore a critical historical archaeology directly confronts and challenges the history nature and structure of inequalities in capitalism critical theory has been little used in archaeology despite its exceptional ability to understand social relations and circumstances both past and present community archaeology understood as a distinctive set of practices within the wider discipline is a relatively new development its most important distinguishing

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