

through physical heritage. The research in Botswana demonstrated that all these aspects must be researched, their indicators noted (for example what constitutes social customs, etc.) and research designs and management strategies consciously formulated to accommodate this.

## Conclusion

Continuity should not only be considered as the continuous occupation of sites by prehistoric societies, but should also be seen as the continuous consumption, utilization and attachment to the environment by different generations, both temporally and spatially. Archaeological conservation and management should consider the relationship local communities have with such resources, and regard these as integral to conservation decision-making processes. According to Layton (1989, p. 12) the main concern in their work, *Politics in the Archaeology of Living Traditions*, is the extent to which indigenous communities' concerns are not met by outsiders' research interests. It is necessary to continually investigate mechanisms to ensure transparent and effective ways of integrating local communities' values into broader archaeological conservation and management principles.

There is a need for a more relevant archaeology that incorporates communities' values and their relationship to archaeological resources. There should be an exchange of knowledge between professionals and non-professionals, and conservation management plans should consider this. This can be at the site location, during the making of the inventory, and during the formulation and implementation of conservation strategies. As noted by Given (2004, pp. 13–14) people continually create their interpretations and identities by making reference to the past, and this should be fundamental in decision-making processes regarding archaeological conservation and management.

There should be consideration of communities' desire to understand and protect the past. As highlighted by Preucel and Meskell (2004, p. 16) archaeology is not just a source of knowledge about human evolutionary processes, it is also used "in a developing counter-hegemonic discourse by indigenous peoples throughout the world as they seek to control the presentation of their pasts as a means of reclaiming their presents". As such, conservation and management strategies should respect this attachment.

## Notes

1. Post-processual archaeology is a theoretical approach that argues for reconstructing the past in a way that considers social aspects (Tilley, 1989). This paves the way for considering the views of non-scientists in the interpretation of material culture.
2. See also Chirikure and Pwiti (2008) for a detailed discussion on how other researchers have defined community.