

**DRIVERS OF COMMUNITY ENGAGEMENT IN PROTECTING HERITAGE
ASSETS IN THE CONTEXT OF A DYNAMIC COASTAL LANDSCAPE**

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A Thesis Submitted to
Saint Mary's University, Halifax, Nova Scotia
in Partial Fulfillment of the Requirements for
the Degree of Master of Arts in Atlantic Canada Studies

May 2021, Halifax, Nova Scotia

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Date: May 1, 2021

ABSTRACT

DRIVERS OF COMMUNITY ENGAGEMENT IN PROTECTING HERITAGE ASSETS IN THE CONTEXT OF A DYNAMIC COASTAL LANDSCAPE

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Coastal archaeological sites in Nova Scotia, as in many jurisdictions around the world, are at risk of damage or destruction due to the impacts of climate change. Residents in a region of southwest Nova Scotia exhibit a strong connection to their ancestry and a high level of engagement in protecting their coastal heritage assets. Through an online survey and semi-structured interviews this study explores the factors motivating this engagement and identifies 15 drivers that can be categorized as either connecting to the past, relating to the present or preserving for the future. An understanding of these drivers can assist government and academia in achieving their goals to protect coastal archaeology by establishing a citizen science program, while allowing communities to have a say in decision making and play an active role in the preservation of their heritage. It can also aid in creating messaging around heritage preservation and developing interpretation about local heritage and climate change impacts in the region.

Date: May 1, 2021

ACKNOWLEDGMENTS

First and foremost, I would like to thank my supervisor, Dr. Danika van Proosdij, who has provided support, guidance and encouragement and kept me on track throughout this journey. As well, I am grateful to my examiners, Dr. Karly Kehoe and Dr. Catherine (Katie) Cottreau-Robins, for their time and thoughtful feedback.

I would also like to thank other faculty members, students and staff in the SMU Department of Geography and Environmental Studies who provided feedback and assistance, in particular Dr. Jason Grek-Martin. Thanks also to Wesley Weatherbee for drone photos, and Will Flanagan and Greg Baker for cartography and GIS assistance.

I would like to extend gratitude and appreciation to my family and friends for their ongoing support and encouragement, especially my children Jessica and Colin, and to my partner Dave for his support, patience, and technical assistance.

Thank you to the management team at the Nova Scotia Museum for the support and encouragement they've given me throughout this program, especially Stephanie Smith, Laura Bennett and Calum Ewing. Also, thanks to my museum colleagues who have helped me in a number of ways, in particular David Carter for designing my survey poster, Victoria Castle for web and social media assistance and Matt Meuse-Dallien for aerial photos. Special thanks to Dr. Catherine (Katie) Cottreau-Robins, Curator of Archaeology, for presenting me with the opportunity to pursue this study. Also, thank you to my colleagues at Nova Scotia Environment's Climate Change Unit – Kyla Milne, Jen Graham, Nadine Barrett and Aleen Stanton – for their ideas and support.

Thank you to SMU Software and Application Support (SAS) Centre staff for help with survey development, SMU Library staff for research support and SMU Writing Centre staff for writing advice.

Thanks also go to Samantha Brannen at the Cape Sable Historical Society for her help in numerous ways including assisting with recruiting interviewees, providing office space, and hosting the online survey link. Also, thanks to those in the region who helped spread the word about my survey through web, social media, media interviews, email distribution and word-of-mouth, or by placing posters in their communities.

Finally, a big thank you to the wonderful people of the Municipality of the District of Argyle, Municipality of the District of Barrington, Municipality of the District of Shelburne, Town of Clark's Harbour, Town of Lockeport and Town of Shelburne who provided inspiration for my topic, and to those who participated in my research by completing the online survey or agreeing to be interviewed; without them this study would not have been possible.

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CHAPTER 1 INTRODUCTION

1.1 Research Context

Nova Scotians are inextricably tied to the sea. It has shaped the culture, the heritage and the way of life. Nova Scotia has over 13,000 kilometres of coastline and 70% of Nova Scotians live within 20 kilometres of the coast (Province of Nova Scotia, 2009). The sea has been providing a livelihood and a means of transportation since time immemorial when the First Peoples established coastal encampments for easy access to its bountiful resources. As a result, much of the province's infrastructure and archaeological sites are located at the coast. While the sea has provided a means of survival, it is also destroying coastal infrastructure, including archaeological sites, through flooding and erosion.

These processes are being exacerbated due to the impacts of climate change - rising sea level, storm surge and increased frequency of storms (Dawson, 2013; Lemmen et al., 2016). Some of the most important archaeological sites around the world are located at the coast and are being destroyed as a result of erosion before they can be properly identified, studied and documented (Erlandson, 2012). Archaeologists are scrambling to identify, prioritize and record these vulnerable sites which hold valuable clues to the past. Preservation of such assets is of great importance to residents, especially when these assets are under threat due to the impacts of climate change. Thus, citizens are supporting these efforts by joining organized volunteer community groups, like SCHARP (Scotland's Coastal Heritage at Risk Project) in Scotland, to monitor

and report on sites at risk and provide this data to government and academic institutions (Dawson et al., 2017).

Nova Scotia is no exception; destruction of archaeological sites is happening in coastal communities in this province as well, and valuable historical and cultural knowledge is being lost in the process. Currently, more than 400 coastal archaeological sites are at risk in Nova Scotia; many of these are Indigenous sites (C. Cottreau-Robins, personal communication, March 9, 2021). One such site is Fort St. Louis National Historic Site, located in Port La Tour, near Barrington, an early 17th-century fur trading post where French settlers engaged in trade with the Mi'kmaq (Figure 1). A collaborative effort is underway by the Province of Nova Scotia, through the Department of Communities, Culture and Heritage, to excavate and study this site before it incurs further damage and loss of artifacts (C. Cottreau-Robins, personal communication, April 4, 2017).



*Figure 1: Storm damage at Fort St. Louis National Historic Site, March 2018
(Photo: L. Stockley)*

1.2 Positionality and Rationale

I am employed by the Nova Scotia Museum, under the provincial Department of Communities, Culture and Heritage. When I made the decision to undertake a Master of Arts in Atlantic Canada Studies, I wanted to select a topic that would benefit my department. Communities, Culture and Heritage manages a range of cultural and heritage assets on behalf of the Province, and many are being impacted by the effects of climate change, including coastal archaeological sites like Fort St. Louis. As resources are limited, not all sites can be researched and recorded, so it is important to be able to identify and prioritize sites of historical and cultural significance for protection.

In July 2017, I had the opportunity to volunteer on an archaeology dig at Fort St. Louis led by Dr. Catherine (Katie) Cottreau-Robins, Provincial Archaeologist and Curator of Archaeology for the Nova Scotia Museum. Dr. Cottreau-Robins has been working to uncover the remains of the fort and learn more about this largely unstudied piece of early Nova Scotia history. Many local residents dropped by the site during the dig and were very interested in learning about the project. Many indicated that they had always known the site was there but were not exactly sure what it represented.

As well, I assisted Dr. Cottreau-Robins in organizing a public information session about the Fort St. Louis project at the Barrington Community Centre in May 2018, in partnership with the Cape Sable Historical Society, which attracted over 100 people from the region (Figure 2). Participants were very concerned about vulnerable historic

sites in their area, like Fort St. Louis, and many were involved in their protection; this included individuals who had moved to the area with no family ties there.



*Figure 2: Public information session at Barrington Community Centre, May 2018
(Photo: L. Stockley)*

Some residents had taken matters into their own hands to safeguard artifacts by collecting those that they found exposed on the beach rather than see them washed out to sea and lost forever. A number of individuals brought artifacts for identification that they had collected at local archaeology sites. Participants also wanted to draw attention to sites that are well-known in the area but had not yet been formally identified or studied by archaeological professionals, and they were very eager to share stories about their ancestors and local heritage that had been handed down over generations.

I also helped Dr. Cottreau-Robins organize a public archaeology dig at Fort St. Louis in July 2018 (Figure 3). Residents from the local area and others from elsewhere in the southwest Nova Scotia region, were very enthusiastic to sign up, as volunteer spaces

filled very quickly (Tricounty Vanguard, July 11, 2018). I had the chance to speak to many of these individuals while working alongside them during the dig. It was my observation that understanding and protecting their heritage had become a passion and even a mission for many of them.



*Figure 3: Public archaeology dig at Fort St. Louis, July 2018
(Photo: L. Stockley)*

Through these activities I had the opportunity to interact with and meet many people from the region. I was intrigued by their incredible knowledge of their heritage, the strong connection they feel to their ancestors and their commitment to protecting sites at risk such as Fort St. Louis. They recognize that archaeological sites, like this one, are important in unlocking the past and fitting together the pieces of a larger puzzle of their collective history.

I was curious to find out what was motivating the behaviours exhibited by these individuals and knew that this information would be helpful to Dr. Cottreau-Robins and to my department.

1.3 Thesis Research

As a result of my interactions with residents, it quickly became apparent that these individuals feel a very strong connection to their ancestors. They exhibit a high level of interest in and knowledge of their heritage and a strong desire and responsibility to protect sites at risk, and I wanted to find out what is driving this intense engagement.

This research will also serve to identify vulnerable sites, at risk due to climate change impacts, that are important to residents and help to understand what motivates people to want to protect their heritage, especially important when tough decisions have to be made and resources are limited.

1.4 Research Statement

The purpose of this research is to determine the drivers behind a community's engagement in protecting its heritage assets in the context of a dynamic coastal landscape, a shoreline that is ever-changing as a result of storms, tides and climate change impacts. The first objective was to find out what underlying factors are

contributing to the high level of engagement residents of this region exhibit in protecting their heritage and, secondly, to identify what motivates citizens to want to protect archaeological sites at risk. An important indirect outcome of this research will be to identify additional archaeological sites at risk in this region for further study and documentation.

1.5 Literature Review

The connection between people and the places in which they live and the role place plays in human experience has been studied extensively by environmental psychologists and human geographers since the early 1970s. Strong connection to place can motivate place protective behaviours.

Several scholars have looked at how to define the concept of place and what is meant by place. Tuan (1975) described place as “a center of meaning constructed by experience”. Length of residence and the degree of involvement with a place was shown to correlate with strong ties to place. Tuan noted that experience takes time and that in order have in-depth knowledge of a place one must have resided there a long time and have intense involvement in the place.

The level of attachment or involvement that a person or persons have for a particular place was discussed by Relph, in his “phenomenology of place” research. He described place as having three components: the physical setting, the activities and

situations within it, and the meanings created by the experiences individuals and groups have in the place. He created the concept of “insidedness” to describe the degree of attachment one has with a place, suggesting the stronger the insidedness, the greater the identity with a place. He referred to the strongest sense of place as “existential insidedness”, a complete absorption in a place creating the feeling of being at home (Seamon and Sowers, 2008).

Age and length of residence are positively correlated with place attachment; therefore, the longer people live in a place the more attached they become. Hummon (1992), in his study of community attachment or “emotional investment in place”, described a sense of place that he characterized as “rootedness”. According to Hummon, individuals who are rooted “experience a strong, local sense of home and are emotionally attached to their local area.” He showed that length of residence in a location significantly increases the sentimental ties to that location and that attachment increases with age.

Sense of place is strongest in individuals who were raised in a particular place and lived most of their lives there, giving them feelings of rootedness. Hay (1998) found that those with the longest length of residence had higher intensity of sense of place. In particular, he found that older residents who were raised there had the highest sense of place and ranked ancestry as very important, giving them an “ancestral sense of place”. Hay also found that residents who were born in the place they lived showed a greater sense of place than those who had lived in the place longer but moved there at a later stage in their life. Hay reported that as residents grow older, they have greater

involvement in their community which can be attributed to having more time and a greater appreciation for their place.

In their study of community attachment in mass society, Kasarda and Janowitz (1974) also showed that length of residence was found to be positively correlated with attachment to place, and that small community size and low population density tended to increase sense of community, but to a lesser degree when compared to length of residence.

Elements from the past can also contribute to place attachment and increase sense of identity. Lowenthal (1975) suggested that heritage structures and features provide a continuity of the past within the present, giving a sense of security and a continuity of identity, providing a form of connection and a feeling that one is rooted in a place. Lowenthal also noted that threats to these historical assets, even if they are rarely visited by residents, can cause a strong reaction.

Those with high place attachment showed a greater interest in learning about their roots. Lewicka (2005) found that the past plays a role in identity and introduced a new variable: "interest expressed in one's own past and in the history of the place of residence". Age, level of education and standard of living also showed a positive relationship with interest in roots. Interest in roots, in turn, was found to translate into a greater degree of civic responsibility and involvement in non-profit activities. Lewicka also reported that residents of villages had higher place attachment than those living in

larger communities and that place attachment was positively correlated with length of residence.

Past hardships and hard times can increase sense of place. Taylor and Townsend (1976), in their study of residents of mining towns in northeast England, found that strong sense of place had developed as a result of past hardships and that residents who had experienced hard times showed the greatest attachment to their area. They also found that variables most affecting sense of place appeared to be length of residence and an individual's age (those over 65 years of age). Additionally, those living in long-established, more traditional and homogeneous communities were shown to have strong identity and attachment to their community; this may be related to cultural and social characteristics exhibited in single occupational communities. Population size was also shown to be a factor, with smaller areas showing greater community attachment.

High place attachment is associated with increased community involvement, in particular with regard to protection of place. Anton and Lawrence (2014) noted that those with high place attachment are more likely to be involved in their community by volunteering and joining local organizations. In this study, this was found to be more prevalent among rural residents, as those who are more attached to their community likely take a greater interest in it and spend time with other similarly attached individuals in the community, thus increasing overall community participation. They looked at the relationships among place of residence, living in a place with environmental threat and place attachment, and found that length of residence correlated positively with place attachment. They also noted that rural residents

exhibited higher place identity than urban residents. As well, females demonstrated higher place identity when compared to males, and individuals who were currently living in the same place where they were born also showed higher place attachment.

Residents showing high place attachment have a greater propensity to organize and work together to accomplish an outcome such as environmental protection (Brown et al., 2002). Manzo and Perkins (2006) found that people who have strong emotional ties to their community are likely to be more engaged in the improvement, preservation and protection of the places in which they live, and more likely to participate in local planning processes. These relationships between people and place are an important component of residents' involvement in their community. Such community ties are a source of power for communities and promote collective action by its residents. These attachments can mobilize citizens to react and rebuild their community when it is threatened by such things as environmental disasters. Residents who show strong place attachment are more likely to show interest in and take action against proposed unwanted changes in their community which can lead to a NIMBY (Not In My Back Yard) response (Devine-Wright, 2009).

When members of a community feel that their place is under threat due to an environmental change this can motivate protective actions. Destruction of place as a result of change in the natural environment can cause emotional distress and mobilize action. Albrecht (2005) coined the term "solastalgia" as "the pain or sickness caused by the loss or lack of solace and the sense of isolation connected to the present state of one's home and territory." It can be further described as the pain that is experienced

when one's place of residence is under attack, eroding one's sense of belonging to that place, and the distress this causes. Alternatively, a positive response may manifest itself as personal actions or community involvement to protect or rehabilitate that place in order to restore a general sense of place.

Albrecht et al. (2007) further defined "solastalgia" as "the distress that is produced by environmental change impacting on people while they are directly connected to their home environment." Through two Australian case studies – one a community dealing with persistent drought and the other a community dealing with open-cut coal mining – they found that, in each situation, these environmental changes resulted in distress and lack of control on the part of residents. They noted that there are other environmental contexts which may produce similar feelings for residents such as areas impacted by climate change.

Place attachment can lead to action relating specifically to change brought about by climate change impacts. Scannell and Gifford (2013) showed that residents who had stronger attachment to their local area had greater engagement in climate action. They surmised that when individuals realize that climate change impacts are affecting their local community, they are more motivated to act. They also found that women had greater engagement in climate change than did men and that climate change messaging is more effective when it is personally relevant.

The loss of coastal archaeological resources due to climate change impacts is one type of environmental change of great concern to many residents living in coastal communities. In jurisdictions around the world residents have become involved in heritage protection and are working in collaboration with government and academia through “citizen science” programs and “community archaeology” projects to take action in addressing this critical issue. These community engagement models have proven to be very successful in identifying, prioritizing and documenting important at-risk archaeological sites when resources are limited. Studies have looked at why these programs are successful and the benefits of engaging communities in heritage preservation.

One such program is SCHARP (Scotland’s Coastal Heritage at Risk Project) launched in Scotland in 2012 by the SCAPE (Scottish Coastal Archaeology and the Problem of Erosion) Trust, a charity which was established to research the archaeology of Scotland’s coast (Graham et al., 2017). The program, which involves partnerships between heritage professionals and the local community, is funded by several organizations including Historic Environment Scotland and the Heritage Lottery Fund. It consists of two programs: ShoreUPDATE, which involved the development of a web-based map portal and mobile app for data collection in order to update records on coastal sites and identify those that are highest priority, and ShoreDIGs, which involves undertaking archaeological survey and excavation projects at threatened sites (Dawson et al., 2020). Key to these programs is training, involvement of community volunteers – with over 1000 volunteers participating – and the building of relationships. The program

has also served to raise community awareness of climate change and its impact on local heritage.

A similar project called CITiZAN (Coastal and Intertidal Zone Archaeology Network) was launched in England in 2015 and modeled after Scotland's SCHARP program. It is funded through a grant from the Heritage Lottery Fund, with match-funding from the National Trust and the Crown Estate, and hosted by the Museum of London Archaeology. Individuals are recruited and trained to identify and monitor the most vulnerable coastal sites before they are lost to erosion. The project involves a "system of community-based training and outreach programs, creating an infrastructure to support a network of volunteers with the skills and systems in place to enable them to monitor and survey the highly significant but threatened archaeological sites around England's coast and foreshores" (Sherman, 2015; Wragg et al., 2017).

Citizens in Brittany, France are also involved in protecting threatened archaeological sites. The ALeRT (Archéologie, Littoral et Réchauffement Terrestre) program was launched in 2006 by the Centre de Recherche en Archéologie, Archéosciences, Histoire (CReAAH) to address the vulnerability, monitoring and management of coastal archaeological sites. In 2014-15, through a partnership with the Conservatoire du Littoral, a public wildlife conservation organization, a citizen science approach was undertaken. An ALeRT app was developed for data management and training was carried out for volunteers. More than 2500 threatened archaeological sites have been identified and regular surveying and monitoring identify those at greatest

risk. Like SCHARP, the program has generated publicity about the impact of climate change and extreme weather on coastal heritage (Olmos-Benlloch et al., 2017).

Another citizen-centred archaeological project, the Heritage Monitoring Scouts, was developed in 2005 in Florida by the Florida Public Archaeology Network. It is a volunteer-based citizen science program designed to monitor and protect Florida's vulnerable archaeological sites through public education and outreach. The focus has been on the impacts of climate change, development and other activities that damage or destroy sites of significance. The program has over 640 volunteers and continues to grow (Dawson et al., 2020).

In Maine, USA, Midden Minders was launched in 2017 through support from Maine Sea Grant, the Senator George Mitchell Center for Sustainability Solutions, and the University of Maine Advanced Computing Group. The program was developed in conjunction with the Maine Preservation Commission to create a link between academic/governmental research at shell middens and local citizens and tribal members to monitor and document the erosion of the numerous recorded but unstudied sites (Dawson et al., 2020).

In Nova Scotia, a community-driven program called COASTAL (Community Observation, Assessment, and Salvage of Threatened Archaeological Legacy) has been underway in Shelburne, Yarmouth and Digby Counties since 2017. The main directive of the program is to engage and empower the Mi'kmaq in the preservation of their threatened coastal archaeological heritage. This collaborative partnership includes a

range of academic and museum organizations (Nova Scotia Museum, Canadian Museum of History and University of New Brunswick), Acadia First Nation, Bear River First Nation and the Mi'kmaq Rights Initiative or Kwilmu'kw Maw-klusuaqn (KMKNO). The partnership has brought funding, archaeological expertise, traditional knowledge, community guidance and passion to the table, and has provided opportunities to train Mi'kmaw youth, students and community members in archaeology. Since the program began, 51 previously recorded archaeology sites in southwest Nova Scotia have been researched, explored and/or assessed; some of these are located within the study area of this thesis (C. Cottreau-Robins, personal communication, November 9, 2020).

In some jurisdictions, community-based archaeology is the only feasible way to protect heritage resources that are under threat from climate change, especially in remote northern regions which are not easily accessible. The major threats to archaeological assets in the north are coastal erosion and thawing permafrost. Hillerdal et al. (2019) discussed the Nunalleq project which started from the ground up in 2009 in the village of Quinhagak, Alaska. The driving factors for creating this program were two-fold: the community needed to engage youth in order to involve them in preserving their heritage and cultural traditions, and the large number of artifacts washing up on the beach indicated that important archaeological sites were being destroyed and needed urgent attention.

Involvement in community archaeology programs can be triggered by place-based social identity. Coen et al. (2017) suggested that such programs are providing residents with an opportunity to reconnect with the history and heritage of the place in

which they live, and that archaeology digs help residents understand how the past is relevant to today. When residents interact with others in their community and learn more about the local heritage, they gain a greater sense of belonging and this can strengthen their connection to the community which, in turn, leads to the creation of place-based identities. It is recommended that local organizations and governments support community archaeology projects as a way of strengthening community relations.

Community archaeology is driven by the fact that people are inherently interested in the past and have a connection to it. The past provides relevance because it helps us understand who we are today and how our culture is developing. The issues we face today and the environment we live in are all constructs of the past (Tripp et al., 2011).

Place attachment theories can be utilized to motivate community members to take action to protect heritage resources, even if it is not their own heritage, by appealing to their sense of place, and that attachment to a place may act as a unifying factor for people of different cultural identities (Wright, 2005). Wright noted that short-term residence should not be underestimated in the development of place attachment in that it may be different, but not necessarily less, than deeply rooted attachment.

While there are challenges associated with implementing a citizen science approach such as funding to ensure program sustainability, revealing the locations of vulnerable sites which may subject them to looting, and challenges faced in gaining

access to archaeological sites on private property (Dawson, 2020), there are huge benefits to be reaped from engaging communities in heritage preservation. These include having the community play a collaborative role in prioritization of sites for protection which leads to more sustainable decisions and improved transparency, tapping into the community's knowledge of history and heritage sites in their area, developing skills and capacities that can benefit the community in the future, and fostering greater community connection and relationship building (Court and Wijesuriya, 2015).

In addition to the skills and knowledge that local residents bring to community archaeology, as well as a cost-free workforce, Reid et al. (2011) noted that residents' interest, passion and commitment are also huge assets.

1.6 Anticipated Outcomes

This study is focused on a region of southwest Nova Scotia where heritage is of great importance to local residents and ancestral connection is very strong. The impact of climate change on coastal archaeological resources in this region is similar to what is happening in many other coastal jurisdictions worldwide, and local residents are becoming increasingly aware of this issue. Currently, there are no formal province-wide community archaeology programs in existence in Nova Scotia; however, despite that, many residents are taking an active role in the protection of their heritage assets.

This research will help government, educational institutions and other decision-makers understand what motivates residents to engage in the preservation of heritage assets and how to involve them in decisions around prioritizing sites for protection when resources are limited.

Given the number of coastal archaeological sites at risk in Nova Scotia, the limited resources with which to address this issue and the level of engagement of residents of the study area in the protection of their heritage, the findings of this research may also aid government and/or academia in determining the appetite of residents to become involved in establishing a formally organized citizens' group.

As well, this research will identify additional heritage sites at risk due to coastal erosion so that prioritization can take place and available resources can be directed to protecting the most vulnerable sites and those deemed most valuable in terms of what they represent.

Finally, there may also be opportunities to develop educational programs about local heritage or fill educational gaps, as well as opportunities to create awareness of the impacts of climate change.

CHAPTER 2 GEOGRAPHIC SETTING AND HISTORY OF THE REGION

2.1 Geographic Location

The study area was selected by noting the community of residence of each individual from the region who attended the public information session in Barrington in May 2018 and/or participated in the public archaeology dig at Fort St. Louis in July 2018. These individuals were concerned about the protection of important archaeological resources in their region at risk from climate change impacts and were interested in learning more about Fort St. Louis and how it relates to their shared heritage. For ease of research, the study area was defined more precisely by using municipal boundaries and encompasses the Municipality of the District of Argyle, the Municipality of the District of Barrington, the Municipality of the District of Shelburne, the Town of Clark's Harbour, the Town of Lockeport and the Town of Shelburne, and spans portions of Shelburne and Yarmouth Counties (Figure 4). The study area is located within the Kespukwitk district of Mi'kma'ki, the ancestral territory of the Mi'kmaq.

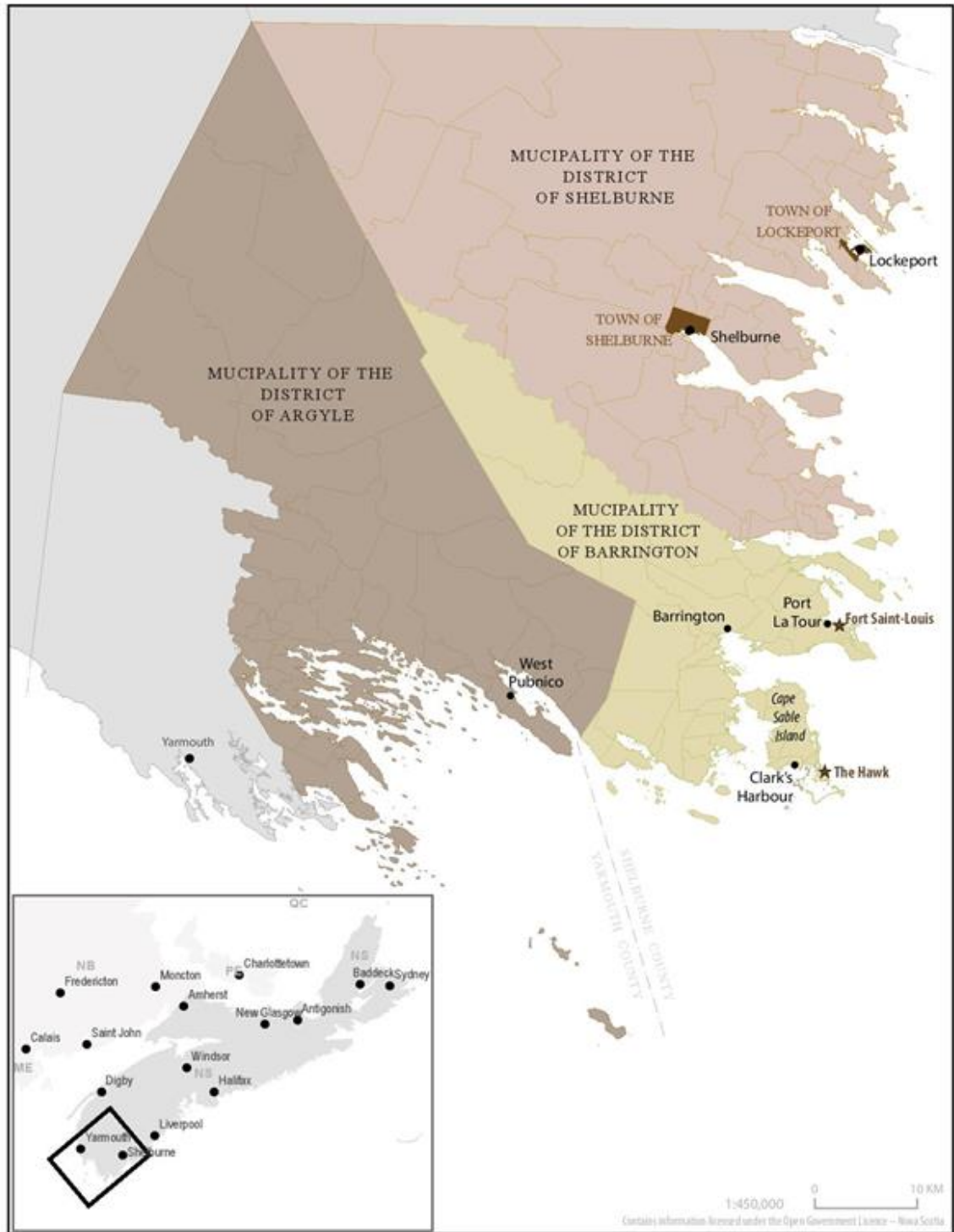


Figure 4: Study Area
(Credit: W. Flanagan)

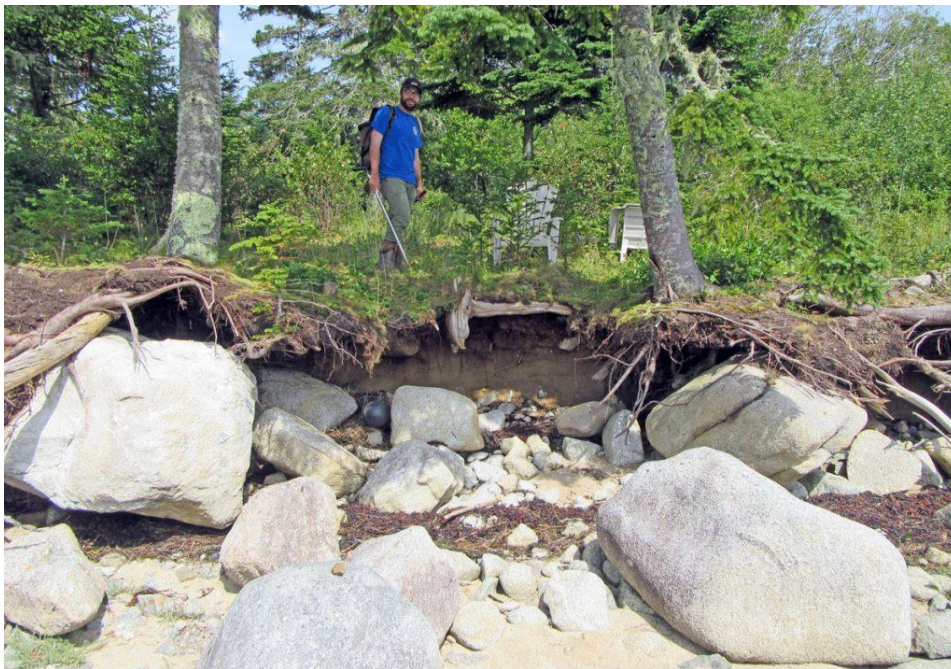
The study area has a total population of 18,833, with the largest majority of respondents (41.94%) living in the Municipality of the District of Argyle, followed by the Municipality of the District of Barrington (35.29%) and the Municipality of the District of Shelburne (22.77%) (Statistics Canada, 2019). The Town of Lockeport and the Town of Shelburne are part of the Municipality of the District of Shelburne so are counted within that number, and the Town of Clark's Harbour is part of the Municipality of the District of Barrington so is counted within that number.

The research focused mainly on coastal communities in this region as this is where much of the population is concentrated, where the greatest impact of climate change is being felt and the location of sites of heritage significance which are most at risk, a large number of them Indigenous.

2.2 Physical Landscape

A large portion of the study area is contained within a dynamic coastal environment, an environment which is constantly undergoing change as a result of storms, tides and climate change impacts. The shoreline consists primarily of salt marshes, mud flats, cobble beaches and estuaries and, due to their loose composition and low-lying nature, these landscapes are vulnerable to coastal erosion, storm surge and flooding, which is further enhanced by tidal forces (Davis and Browne, 1996).

Although coastal erosion is a natural process due to the force of waves and tides, it has been exacerbated by climate change impacts over the past several hundred years dramatically altering the shape of the coastline and causing destruction of coastal infrastructure and heritage resources at a rapid rate (Figure 5). In other instances, these resources are being buried by coastal forces. In addition, many areas are at increased risk due to human activities adjacent to the shore including, for example, the construction of dykes, roads or walls which increases coastal squeeze and limits the movement of the natural shoreline (Lemmen et al., 2016).



*Figure 5: Coastal erosion threatens archaeological sites on Nova Scotia's south shore
(Credit: Canadian Museum of History website)*

2.3 Livelihood

The livelihood of residents in the study area has traditionally centred around the sea and continues to do so today, with the addition of some modern-day industries such as tourism. The Town of Shelburne with its large natural harbour was a major shipbuilding centre in its early days, employing many in the area. By the twentieth century, sectors such as tourism, industrial and military, and the fishery to a limited degree, had taken over as the main contributors to the economy of Shelburne. This, combined with developments in both transportation and communications, brought change to the town and positioned it to take advantage of future opportunities (Acker and Jackson, 2001).

The livelihood of the residents of Barrington and surrounding communities has centred mainly around seafaring, fishing and lumbering (Crowell, 1974). The lobster industry has been the economic mainstay of the area earning Barrington the title of lobster capital of Canada. In the 1800s, the Barrington Woollen Mill was an important local business involved in the preparation, processing and manufacture of woollen goods. Today, local historic sites, including the Barrington Woollen Mill Museum, the Old Meeting House Museum and the Seal Island Light Museum form the basis of the local tourism industry.

Cape Sable Island, located within the Municipality of the District of Barrington was, and still is, an important base for the area's inshore fishery; lobster continues to be the largest industry on the island. The island is also the home of the famous fishing boat

known as the “Cape Islander”, built there by Ephraim Atkinson in 1907 (Fitzner, 1987).

The island was connected to the mainland by a causeway in 1949.

The Pubnico area is also largely reliant on fishing (eg. lobster, haddock, cod, herring, and halibut), fish processing and fishing supplies for its economic base.

However, the area has diversified its economy in recent years with the building of the Pubnico Point Wind Farm in the early 2000s and through the creation of a local tourism industry around sites such as Le Village Historique Acadien (historic village) and the Musée des Acadiens des Pubnico (museum and archives).

2.4 History and Ancestry of the Region

The study area has a rich, multi-layered history. Residents are primarily of Acadian, Planter, Black Loyalist, Loyalist, Quaker or Mi’kmaq ancestry, or a combination of these, and have strong ancestral ties to the area. Like their ancestors before them, residents of this region continue to rely on the sea for their livelihood. Thus, settlement patterns of the various ancestral groups were mainly along the coast to be near resources and a means of transportation, similar to today; therefore, many of the region’s archaeological sites are located at the coast. During this research, discrepancies were sometimes found in historical facts and dates; therefore, what follows must be considered in that context.

For more than 11,000 years, the Indigenous Mi’kmaq and their ancestors, the L’nuk or “People”, have inhabited the territory of Mi’kma’ki, the region consisting of

Nova Scotia, Prince Edward Island, New Brunswick (north of the Saint John River), and the Gaspé Peninsula of Quebec, as well as parts of Maine and Newfoundland. The earliest evidence of human inhabitants in Mi'kma'ki were the Saqiwé'k L'nuk, meaning "Ancient People", who inhabited Mi'kmawey Debert after the last glaciation and lived on plains south of the Cobequid Mountains, an area approximately 275 kilometers northeast of the study area (Confederacy of Mainland Mi'kmaq, 2007; Ingram and Cigolotti, 2020).

Mi'kma'ki is divided into seven districts by natural boundaries which are theorized to have followed the main river systems. The streams, rivers and lakes provided valuable resources and a means of transportation for the Mi'kmaq. The current study area is located within Kespukwitk, meaning "land ends" or "end of flow", which includes the area west of the La Have River to Yarmouth/Cape Sable (Sable and Francis, 2012; Mi'kmaw Place Names, 2019). The Mi'kmaq traveled throughout the district hunting seals, fishing trout and salmon and digging clams in spring and summer and moving further inland to hunt in the fall and winter. In 1753 it was estimated that approximately 60 Mi'kmaq lived in the Cape Sable area (Crowell, 1974).

During the sixteenth century, Europeans visited Nova Scotia's shores to fish the rich offshore fishing grounds and explore the coast. There is evidence to indicate that they encountered the Mi'kmaq during these journeys and engaged in trade of European goods in exchange for furs. In some instances, the French and English established settlements close to the fishing grounds. By the end of the sixteenth century the king of France sent an expedition to colonize New France (Griffiths, 2005).

The first permanent European settlement was established in 1605 in Port Royal by French explorer Pierre Dugua de Mons, who had been granted a fur trading monopoly in Acadia, and cartographer Samuel de Champlain. The new colony of Acadia included Nova Scotia, New Brunswick, Prince Edward Island, the Gaspé region of Quebec and northern Maine; Port Royal served as its capital (Griffiths, 1984; Griffiths, 2005). The French built on existing friendships and trade relationships that had already been developed with the Mi'kmaq.

In 1607, de Mons' trading monopoly was revoked by the king of France and Port Royal was abandoned. In 1610, an expedition to resettle Port Royal was led by Jean de Biencourt de Poutrincourt. Accompanying him were Poutrincourt's son Charles de Biencourt, as well as Claude de Saint-Etienne de La Tour and his son Charles de Saint-Etienne de La Tour (MacDonald, 2000; Landry, 2007).

After an English attack on Port Royal in 1613 led by Sir Samuel Argall, Poutrincourt returned to France with the surviving settlers, leaving his son Charles in charge who remained there along with Charles La Tour, living among the Mi'kmaq and becoming involved in the fur trade. Following the death of Charles Poutrincourt in 1623, the rights to Acadia were left to Charles La Tour. He relocated to the area then known as Cap de Sable (Cape Sable), which extended approximately from Pubnico to Barrington Bay, and established Fort St. Louis at Port La Tour. He later relocated to the mouth of the Saint John River in 1631 and built Fort La Tour (Crowell, 1974; Griffiths, 2005).

The efforts of the French to retain control of Acadia from the English were hampered by the ongoing discord between rival governors Charles La Tour and Charles

de Menou d'Aulnay and, in 1645, d'Aulnay seized Fort La Tour. After the sudden death of d'Aulnay in 1650 Charles La Tour was successful in gaining back control of Acadia (MacDonald, 2000; Kennedy, 2013)

On a return trip from France in 1653, Charles La Tour brought Sir Philippe Mius d'Entremont, who was granted land and named Baron of Pubnico. The settlement was located at the site of present-day East Pubnico. Mius d'Entremont had three sons – Jacques, Abraham and Philippe. The oldest, Jacques, married the daughter of Charles La Tour, Anne de Saint-Etienne de la Tour, and settled in the Barrington area where it is believed he built a Manor House and raised his family. Jacques' descendants dropped Mius from their name; it is believed that the d'Entremonts in present-day Pubnico are descended from Jacques. Abraham did not leave any descendants. Philippe dropped d'Entremont and used Mius only; his descendants have several present-day variations of this surname (Musée des Acadiens des Pubnico, 2019).

The struggle between Britain and France for control of Acadia continued and Acadia changed hands between England and France multiple times. In 1710, Port Royal was captured by the British who renamed it Annapolis Royal. Subsequently, with the signing of the Treaty of Utrecht in 1713, France surrendered a large portion of Acadia (mainly Nova Scotia) to Britain. Acadians were asked to swear an oath of allegiance to the King of England, which they refused (Griffiths, 1984; Reid and Mancke, 2008).

The Acadians prospered and they continued to establish communities throughout Acadia between 1713 and the early 1750s, building dykes to convert tidal marshlands into viable farmland (Griffiths, 1984). Evidence of Acadian settlements have

been noted on the west side of Cape Sable Island (at Centreville), on Sherose Island, in Shag Harbour, Doctor's Cove, Wood's Harbour, Fresh Brook, Bear Point, Sand Hills and Cape Negro, as well as in the area of present-day Barrington which was then known by the Mi'kmaq as "Ministiguish" (Crowell, 1974).

In 1755, as a way of removing any threat posed by the Acadians, the British Governor, Charles Lawrence, ordered the deportation of the Acadians marking the beginning of the Acadian Expulsion (or Great Deportation), which took place between 1755 and 1764. Many Acadians were deported to the New England states, others were sent back to France and Britain; some perished when ships were lost at sea. Some escaped into the woods and lived in hiding while others lived in temporary settlements (Griffiths, 2005).

Through a planned initiative of the British Government in 1758, Governor Lawrence invited New England settlers called Planters to settle lands vacated by the Acadians. Between 1759 and 1768, approximately 8000 settlers from Maine, Massachusetts, New Hampshire, Connecticut, Rhode Island and Vermont, primarily farmers and fishermen, relocated to Acadia and were granted land. The farmers settled mainly on the rich agricultural lands in the Annapolis Valley, while the fishermen went to south shore Nova Scotia, as many had already been fishing off the coast of Nova Scotia and were familiar with the waters (Cahill, 1988; Chapel Hill Museum, 2016).

The 50 Planter families who relocated to the southwest Nova Scotia region created a community called Barrington Township, which included the present-day Town of Barrington. Planters from Cape Cod and Nantucket also settled on Cape Sable Island

(Cahill, 1988; Chapel Hill Museum, 2016). The majority of present-day residents are descendants of these Planter settlers and their surnames can still be found in the area (Appendix A).

At around the same time, in 1762, a group of Quakers from Nantucket settled in Barrington Township following the Seven Years War; they made a living from the whaling industry. In 1776, after the Revolutionary War broke out, most returned to Nantucket and only a dozen Quaker families remained in Nova Scotia (McCann Fuller, 2011). Surnames of those who stayed can still be found there (Appendix A).

The Planters were later followed by an influx of approximately 5000 United Empire Loyalists in 1783 from New England (New York, New Jersey, Pennsylvania Connecticut and Massachusetts). Refugees of the American Revolution, they settled in present-day Shelburne (then Port Roseway) and a group of 300 members formed the Port Roseway Associates. A second fleet of Loyalists arrived in the fall primarily from more southern states. By 1786 Shelburne was a boom town with a population of 12,000 and considered to be the capital of Nova Scotia (Ells, 1935; Acker & Jackson, 2001). A number of Shelburne's historic buildings remain, dating back to Loyalist times.

At approximately the same time the Loyalists were arriving, an estimated 2000 to 2500 Black Loyalists were brought to Nova Scotia. These individuals had sided with the Loyalists in the American Revolutionary War to fight for the British in return for the promise of freedom. They were registered in the Book of Negroes and given certificates of freedom. Approximately 1500 Black Loyalists settled in Shelburne County, with 1200 free Blacks settling in Birchtown on the northwest arm of Shelburne Harbour, making it

the largest free black settlement in North America (Holmes-Whitehead, 2000; Cottreau-Robins, 2014; Walker, 2019).

With its large natural harbour Shelburne was a prominent centre for fishing and shipbuilding; however, when better opportunities were found elsewhere Shelburne began to decline rapidly, as Loyalists in large numbers abandoned the town (Acker & Jackson, 2001). Many residents living in Shelburne today are descendants of the original Loyalist settlers and Loyalist surnames are still present in the area (Appendix A).

Black Loyalists in Birchtown also began to leave as poor land, broken promises and White prejudice made life very difficult for them. Many sailed to Sierra Leone in West Africa in search of equality and better land; however, some remained in the area and eked out a living (Acker and Jackson, 2001; Whitfield, 2016; Walker, 2019). Black Loyalist surnames can still be found in the Birchtown/Shelburne area (Appendix A).

After the signing of the Treaty of Paris in 1763, the Acadians who had been forcibly removed from the region in 1756, were eventually permitted to return to their original homeland. Eighteen families, including those of Amirault, Belliveau, d'Entremont, Duon (d'Eon) and Mius, left Massachusetts and were offered a large land grant to resettle in and around their original community of Pubnico in areas which had not been occupied by English settlers (Crowell, 1974; Cape Sable Historical Society, 2004).

The Acadians lived peacefully alongside the English and their descendants remain there today. According to the Musée des Acadiens des Pubnicos, "Pubnico is considered as being not only the oldest village which, in Acadia, is still occupied by the Acadians, but

also the oldest village in Canada which is still occupied by the descendants of its founder". Present-day residents bear the surnames of their ancestors, with d'Eon and d'Entremont being the two most common surnames in the Pubnico area (Appendix A).

2.5 Past Storms/Past Weather

Past weather events have had a destructive impact in the study area. Hurricanes have pounded the coast of Nova Scotia as far back as weather has been recorded, causing storm surges. These storms had their greatest impact if they coincided with high tide, wreaking havoc on the coastline, uprooting trees and causing significant property damage.

Simeon Perkins, a prominent businessman in Liverpool, Nova Scotia, who settled there from Connecticut in 1762 as part of the Planter migration, kept a diary starting in 1766 recording, among other things, the daily weather conditions. Even then weather was having a significant impact on the south shore of Nova Scotia as can be seen from some of his entries, such as the following:

September 25, 1798 – The wind increases. Towards night comes on to blow excessive hard. My old work shead [sic] is blown down... In the evening the gale comes on much harder... The tide is very high.

September 26, 1798 – The gale is over... Great destruction appears among the wharves...

October 1, 1798 – I hear considerable damage has been done by the tide at Port Metway [sic].

(Source: The Champlain Society, pp. 123, 125)

Another storm in November 1759 occurred during the Acadian expulsion and delayed some of the vessels which were taking Acadians into exile. Then, in October of 1869, the Saxby Gale, which coincided with unusually high tides, caused great destruction in the southwest region of Nova Scotia in the areas of Yarmouth and Argyle (Yarmouth Vanguard, 1990).

More recently, a fierce winter storm, aptly named the Groundhog Day storm, arrived without much warning on February 2, 1976, accompanied by hurricane force winds and greatly impacted Digby, Yarmouth and Shelburne Counties. Winds over 161 km/h were recorded and coincided with abnormally high tide, causing unprecedented damage to southwestern Nova Scotia (Fundy Group Publications, 1977).

Hurricane Juan, a category 2 hurricane, which made landfall in Halifax on September 29, 2003, caused significant damage in all areas of Nova Scotia. Although the Halifax area was hit particularly hard, with sustained wind gusts reaching 176 km/h, southwest Nova Scotia felt its impact also (Environment and Climate Change Canada, 2015).

In 2007, Hurricane Noel, delivering hurricane force wind gusts of 135-140 km/h, brought significant damage to Nova Scotia as a post-tropical storm (Environment and Climate Change Canada, 2013). This was followed by category 1 Hurricane Kyle in September 2008 and damage to the south coast of Nova Scotia was significant.

Environment and Climate Change Canada describes Kyle's impact as follows: "Coastal inundation from the combined surge, waves and tide occurred in Nova Scotia's Shelburne and Yarmouth counties and, combined with wind gusts over 100 km/h, resulted in some damage to boats, docks, wharves, beach lines, and the failure of one building under construction. The hardest hit area was Shelburne County in Nova Scotia" (Environment and Climate Change Canada, 2015).

Most recently, Hurricane Dorian in September 2019 and post-tropical storm Teddy in September 2020 caused damage to coastal regions in the province, including southwest Nova Scotia.

2.6 Heritage Sites of Significance at Risk

There are a number of archaeological sites of historical significance in the study area that have been identified; however, there are two in particular that have captured the interest of local residents and are currently being studied by provincial archaeologists – Fort St. Louis in Port La Tour and The Hawk Beach on Cape Sable Island. These sites have also caught the attention of local media and have been the feature of several local news stories.

Fort St. Louis was established in the early 1620s in present-day Port La Tour (near Barrington) by the French as a fur trading post to engage in trade with the Mi'kmaq (Figure 6). This site represents an early part of Nova Scotia history that is not well known

or well documented archaeologically - early contact between French and Basque traders and the Mi'kmaq (Loewen et al., 2021).

Recent work by the Nova Scotia Museum, Department of Communities, Culture and Heritage has attracted much attention to the site. Fort St. Louis is a coastal archaeological site under threat from climate change impacts which have caused significant changes in the coastline over the past several decades producing a zone of coastal vulnerability (Figure 7). As a result of these forces, a large portion of the site has already been lost to the sea, so it is imperative that work be undertaken immediately (CBC News, July 23, 2018).



*Figure 6: Location of Fort St. Louis Historic Site in Port La Tour (looking north)
(Credit: W. Weatherbee, July 2019)*



Figure 7: Aerial photography showing zone of coastal vulnerability at Fort St. Louis (Credit: M. Meuse-Dallien)

Local interest has intensified as a result of archaeological digs that have been conducted on the site by the Nova Scotia Museum, in collaboration with the Cape Sable Historical Society, during the summers of 2017, 2018 and 2019. Local information sessions about the site have been attracting large numbers of residents. The Cape Sable Historical Society in Barrington also houses an exhibit about the site featuring artifacts that have been uncovered as well as some that residents have collected on the beach and sent to the Nova Scotia Museum. The increased interest in Fort St. Louis likely helped draw attention to this research study and may have boosted the online survey response rate.

A windstorm on Boxing Day 2017 that affected much of Nova Scotia also caused damage to Fort St. Louis. Boulders washed up onto the site where excavation had taken place the previous summer and many more artifacts were disturbed and washed out onto the beach. In addition, there were many tree blowdowns due to the storm, further disrupting the site.

Hurricane Dorian in September 2019 and post-tropical storm Teddy in September 2020 both caused damage to Fort St. Louis in the form of tree blowdowns and inundation with sea water, which flooded some areas previously excavated. As well, summer drought reduced the water level of a small pond on the site and exposed a section which was previously under water. These factors have weakened the integrity of the site, uncovering and disturbing artifacts, and make it vulnerable to looting and, in some cases, further erosion. However, with all the trees in the central archaeology site area blown down and removed, an opportunity has been created to conduct analyses

using archaeological geophysics methods on the newly exposed areas (C. Cottreau-Robins, personal communication, October 15, 2020).

Another site of particular interest to residents is The Hawk, a beach located at Hawk Point on Cape Sable Island, on the most southerly tip of Nova Scotia. Mystery has surrounded this site for decades and stories about the origin of the structures there have been passed down through the generations. A wooden manmade structure, consisting of pegs and stakes, has been emerging out of the sand of the constantly changing beach (Figure 8). Archaeologists feel the site could date back to the 17th century and preliminary findings indicate it could be a wharf or fishing stage constructed either by early Acadians or New England fishermen (Tricounty Vanguard, July 25, 2018; CBC News, December 28, 2019).



*Figure 8: The Hawk
(Photo: L. Stockley, 2018)*

Residents also wonder about the origin of red clay tile pieces that continually wash up on the beach and are collected by beachgoers. Some say they are red roofing

tiles; others believe they were used as ships' ballast and dumped overboard. They are similar to those found on the Iberian Peninsula in Europe and may indicate early occupation by Basque, Spanish or Portuguese (CBC News, December 28, 2019). The Hawk Beach is also the site of what is referred to locally as the Drowned Forest, a series of old preserved tree stumps exposed at low tide (Figure 9). Radiocarbon data from a study on relative sea level rise in eastern Canada indicates that this site is evidence of the impact of sea level rise in the region subsequent to the last glaciation, which locally caused beach retreat and submersion of an adjacent forest (Vacchi et al., 2018).



*Figure 9: The Drowned Forest
(Photo: L. Stockley, 2018)*

Coastal shell midden sites of great importance to the Mi'kmaq are also being destroyed by erosion, taking valuable information with them (Betts and Hrynicky, 2017). This is a matter of central concern for the Mi'kmaq who have developed the Culture, Heritage and Archaeology Strategic Plan to manage their archaeological and cultural resources (Assembly of Nova Scotia Mi'kmaq Chiefs, 2015). Participants at the

Barrington information session in May 2018 noted where such sites had been located in the study area but have since disappeared.

Archaeologists value and often draw upon the knowledge of residents in their efforts to uncover and learn more about archaeological sites (C. Cottreau-Robins, personal communication, July 5, 2018). Residents play an important role in protecting, monitoring and recording their local heritage sites, thereby supporting the efforts of government, academic institutions and community stakeholders when resources are limited and it is not possible to visit or preserve all sites. This research aims to fill this gap by determining factors that would engage residents to want to become involved in such endeavours.

CHAPTER 3 RESEARCH METHODS

3.1 Overview of Methods

The purpose of this research is to find out what factors are driving the high level of engagement residents of the study area exhibited in protecting their heritage assets. This, in turn, will help identify what motivates members of a community to want to protect heritage assets at risk. The research involved a combination of quantitative and qualitative methods. A survey was conducted online in April 2019, which was followed up with semi-structured one-on-one interviews in the study area over the period from April to December 2019. An additional one-on-one interview was conducted in August 2020.

Both the online survey and semi-structured interviews attempted to uncover what respondents/participants value about heritage and what motivates them to want to protect heritage assets in their area.

3.1.1 Online Survey

The online survey was launched in late March 2019 and ran until the end of April 2019 (Appendix B). The survey was created using Microsoft Forms and consisted of a series of 37 questions, a combination of multiple choice, Likert and open-ended questions, which asked residents about their ancestry, their knowledge of local heritage, how they became interested in heritage, what they value about their heritage, how they feel a connection to their heritage, archaeological or heritage sites in the area that they

are aware of, their awareness of climate change impacts in their area, their awareness of sites that have been lost or damaged due to climate change impacts, and why and how such sites should be protected, as well as a series of demographic questions. The survey targeted residents in the study area who have an interest in their local heritage/history. A total of 208 survey responses were obtained.

A number of local, publicly known heritage groups, historical societies, and museums helped promote the survey through their websites and social media accounts, for example the Cape Sable Historical Society, the Municipality of Argyle Courthouse and Nova Scotia Museums in the area, as well as the municipalities in the study area. These entities were identified as representing local heritage interests as well as the ancestral groups being researched and were recommended by participants at the public dig and public information session. Other organizations were suggested by individuals I have dealt with in a professional capacity through my employment (Appendix C).

Additionally, some of these organizations sent the survey link to their membership databases and/or contact lists, and municipalities distributed the link to mayors, councillors, and staff. For example, the survey link was sent to more than 300 members of Le Village Historique Acadien, 67 individuals on the South West Nova Scotia Curator's Group ListServ and members of the Historical Society Board of Directors for the Municipality of Argyle (Appendix C).

The information, in turn, was shared by many other groups and individuals through their own social media channels and contact lists, as well as by word-of-mouth, resulting in significant reach within the study area, thus creating a snowball effect.

A poster was also created to help promote the survey (Appendix C). It was placed at various high traffic locations within the major centres of the study area, including museums, heritage centres, restaurants, post offices, and community centres. As well, the Nova Scotia Provincial Library branches in Lockeport, Shelburne, Barrington, Clark's Harbour and Pubnico placed the poster on their community bulletins boards (Appendix C).

In addition, I was interviewed about my research by local media and that provided another opportunity to make local residents aware of the survey. An interview was given with CKBW Radio in Yarmouth, which was also aired by sister station CJHK in Bridgewater. An interview was also given with Saltwire Network and the article appeared in the following local newspapers: the *Shelburne County Coast Guard* serving Shelburne County, the *Tri-County Vanguard* serving Digby, Yarmouth and Shelburne counties and the *South Shore Breaker* serving Bridgewater. This extra publicity helped boost responses to the survey and also enhanced local interest in the research (Appendix C).

3.1.2 Semi-structured Interviews

The qualitative component of the research involved face-to-face semi-structured interviews with local residents. Interviewees were selected from a list of individuals compiled as a result of the public archaeology dig, the Barrington public information session, individuals involved with the Cape Sable Historical Society (both staff and members) and individuals in the study area that I had met in a professional capacity

through my employment. Interviewees were selected in this manner as these individuals had already demonstrated that they had a high level of interest in local heritage and its protection given their participation in these events and/or their employment positions.

Individuals were also selected in an attempt to have representation from each ancestral group and municipal region, as well as gender and age balance to the degree possible. Residents interested in and involved with their local heritage were intentionally selected in order to determine the reason for their intense interest. Additional interviewees were selected based on recommendations from the original interviewees in order to supplement the interviews already scheduled and to try and fill any gaps. The list of interviewees doubled from the original list as a result of these recommendations, thus enriching the information with which to work.

A total of 14 individuals were interviewed. These individuals were a mix of male and female adults and a range of ages. Thirteen interviews were conducted face-to-face, and one was conducted over the phone. The interviews lasted anywhere from 30 minutes to approximately 90 minutes and were audio recorded. A series of twelve interview questions asked residents in-depth information on their ancestry, their connection to heritage, what they value about heritage, their knowledge of local archaeological and other heritage sites in the region, as well as their knowledge of sites in their region that have been lost or destroyed as a result of the impacts of climate change (Appendix D).

It became apparent early on that a number of themes were emerging based on interviewees' responses to the interview questions. It was further noted that each of

these themes could be categorized as a subtheme under one of three broad themes either relating to the past, the present or the future. Relevant quotes from the interviewees were then placed under the appropriate subthemes. The themes identified through the semi-structured interviews were supported by the findings of the online survey.

It is possible that individuals who participated in the semi-structured interviews also completed the online survey, and some interviewees indicated they had done this, but the two research methods were carried out independent of each other.

Research Ethics Board (REB) certificate #19-008 was produced at the start of each semi-structured interview to show that the research was approved by the university. Each interviewee was required to sign an informed consent letter before the interview proceeded (Appendix E). They were also made aware that the interview was being recorded and gave verbal consent to this at the start of the interview recording.

3.2 Limitations

A limitation of the Microsoft Forms survey tool was that it was possible for respondents to take the survey multiple times; however, the likelihood of this happening was likely low.

Additionally, the survey was promoted primarily through heritage organizations, targeting individuals who had an existing interest in heritage. However, the media interviews, as well as the posters placed in communities, would have reached the

general public, so individuals outside the target group may have also completed the survey. As well, my employment with the Department of Communities, Culture and Heritage may have created a bias in that it may have given me a greater degree of exposure to individuals with a higher-than-average interest in heritage.

Finally, a gap is noted in the ancestral composition of the sample for the semi-structured interviews in that there was a lack of representation from the Mi'kmaw community. An attempt was made to reach a local resident who had been identified as a member of the Mi'kmaw community; however, it was not successful. In future studies, efforts should be made to contact regional Mi'kmaw community organizations and offices (eg. Acadia First Nation office, Confederacy of Mainland Mi'kmaq) at the start of the research to help recruit interviewees.

CHAPTER 4 RESULTS

The research consisted of an online survey and semi-structured interviews with residents in the study area. Individuals who had a vested interest in local heritage were targeted through local heritage societies and museums, a poster placed in high traffic areas (advertising the online survey), employment contacts and word-of-mouth. Media interviews also helped create awareness of the research. Three broad themes and a number of subthemes emerged from the semi-structured interviews. Each of the subthemes was identified as being a driver of engagement. The information gathered through the semi-structured interviews was backed up by the results of the online survey.

The findings show that residents have a very strong connection to their ancestors, an incredible knowledge of their heritage, and a passion to uncover, understand and protect heritage assets at risk in their area.

4.1 Online Survey

A total of 208 responses were received through the online survey. Some questions were optional, and skip logic was built in allowing respondents to skip those. Questions were grouped into clusters as follows: place of residence/ancestry, interest in heritage, involvement with/visitation to heritage sites, agreement with statements about heritage and community, and heritage sites at risk/climate change impacts/site

protection. In addition, respondents had the option of providing demographic information at the end of the survey.

4.1.1 Place of Residence and Ancestry

This section gathered information on respondents' place of residence, length of time living in their community, how long their ancestors lived in the region and their ancestral background.

The majority of respondents indicated they lived in the Municipality of the District of Argyle (45.19%) or the Municipality of the District of Barrington (29.33%). These two municipalities combined accounted for almost 75% of respondents (Figure 10). When looking specifically at community of residence, a couple of clusters were observed in the coastal areas. It is noteworthy that the largest number of responses (27.88%) were from residents of the Pubnicos (Pubnico, Pubnico East, Middle East Pubnico, West Pubnico, Lower West Pubnico, and Middle West Pubnico combined). Additionally, Shelburne accounted for 10.58% of responses and Barrington/Barrington Passage accounted for 6.73% of responses. The latter two could reflect the fact that these are larger population centres in the region. The remainder of the responses were dispersed around the region.

When asked how long they had lived or owned seasonal property in their community, the majority of respondents indicated that they had lived there for a

significant amount of time, with 25.96% saying they had lived on their property between 26 and 50 years and 25.48% saying more than 50 years (Figure 11).

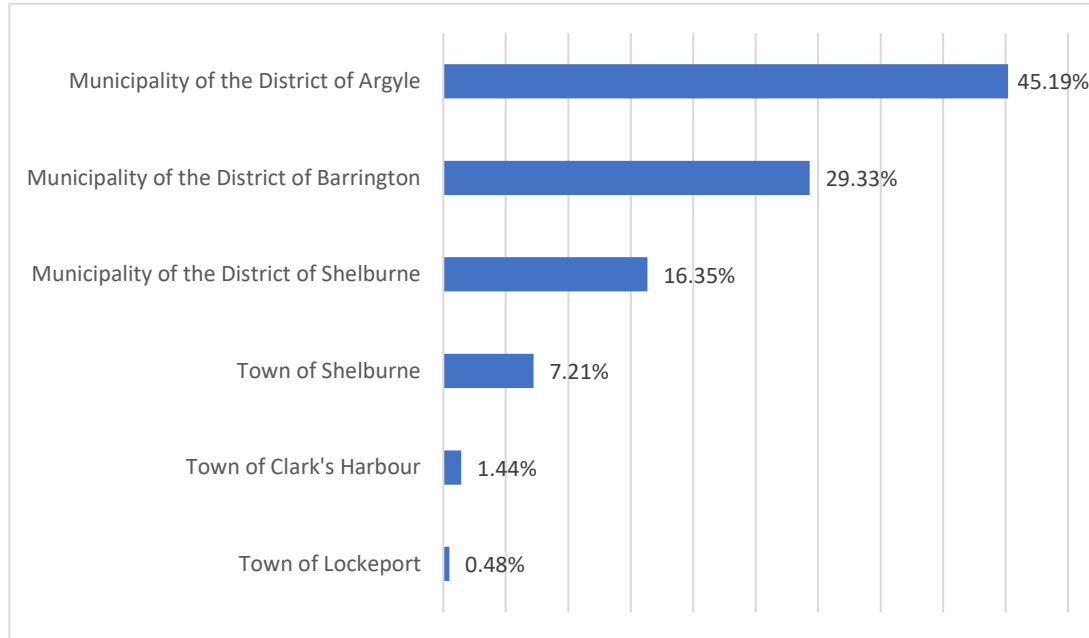


Figure 10: Municipality of Residence
(208/208 responded)

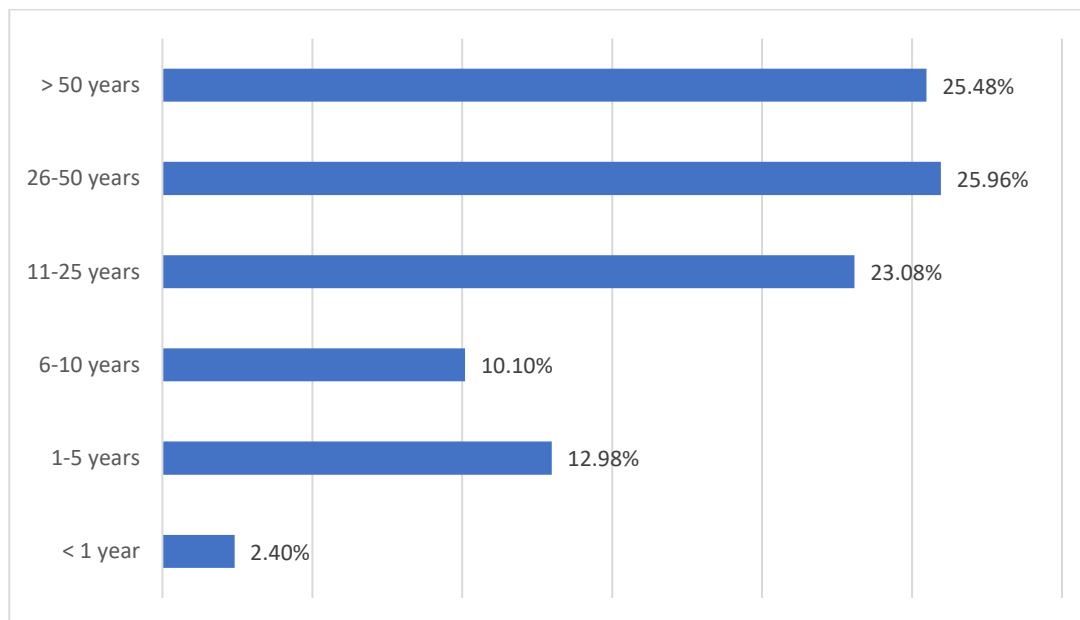


Figure 11: How long have you lived or owned seasonal property in your community?
(208 of 208 responded)

Respondents indicated long-standing ancestral ties to the region. When asked to describe their connection to the region (i.e. how they ended up living in the region), 37.02% of respondents who answered that question noted that they had lived there since birth (Figure 12).

When asked how long their ancestors had lived in the region, the majority (29.19%) of those who answered said between 201 and 300 years. In fact, 18.01% of those who answered the question said their ancestors had lived in the region for more than 400 years (Figure 13). The dominant ancestry among respondents was Acadian (n=92) followed by Loyalist (n=34) (Figure 14).

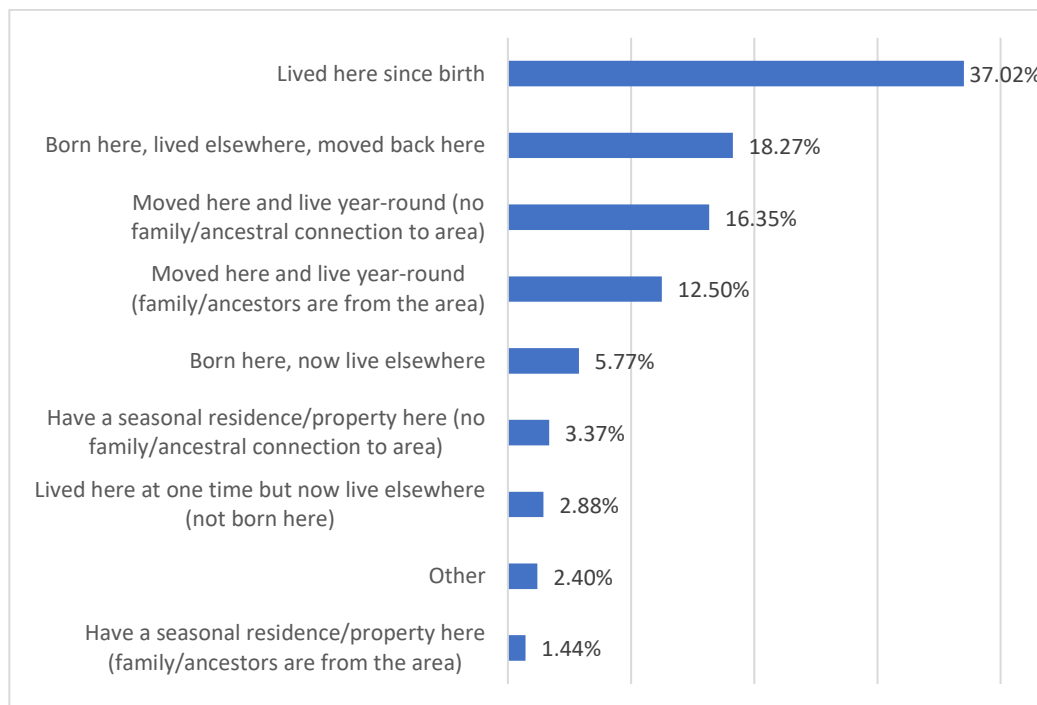
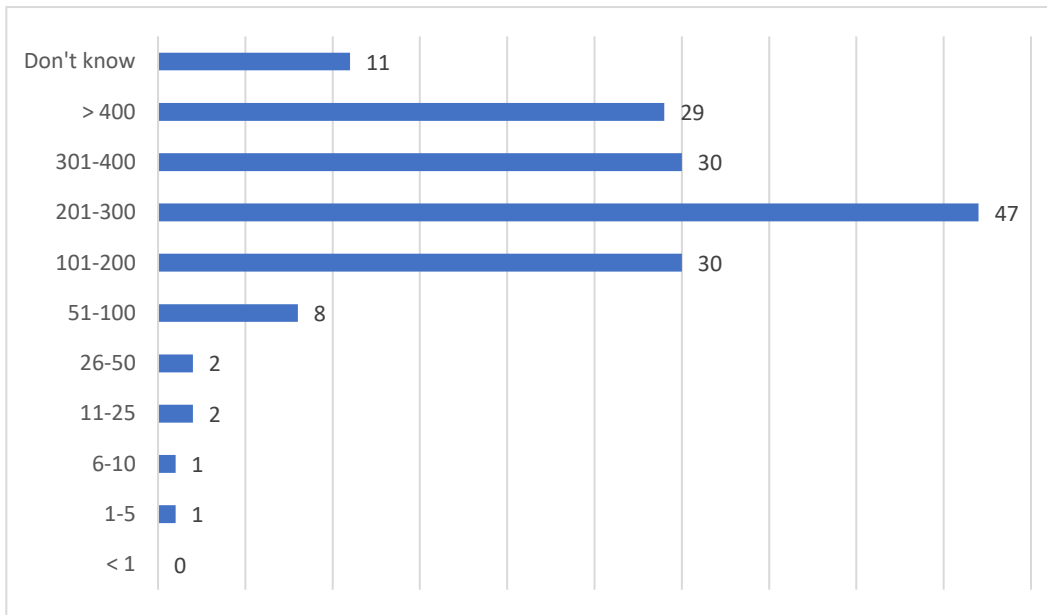
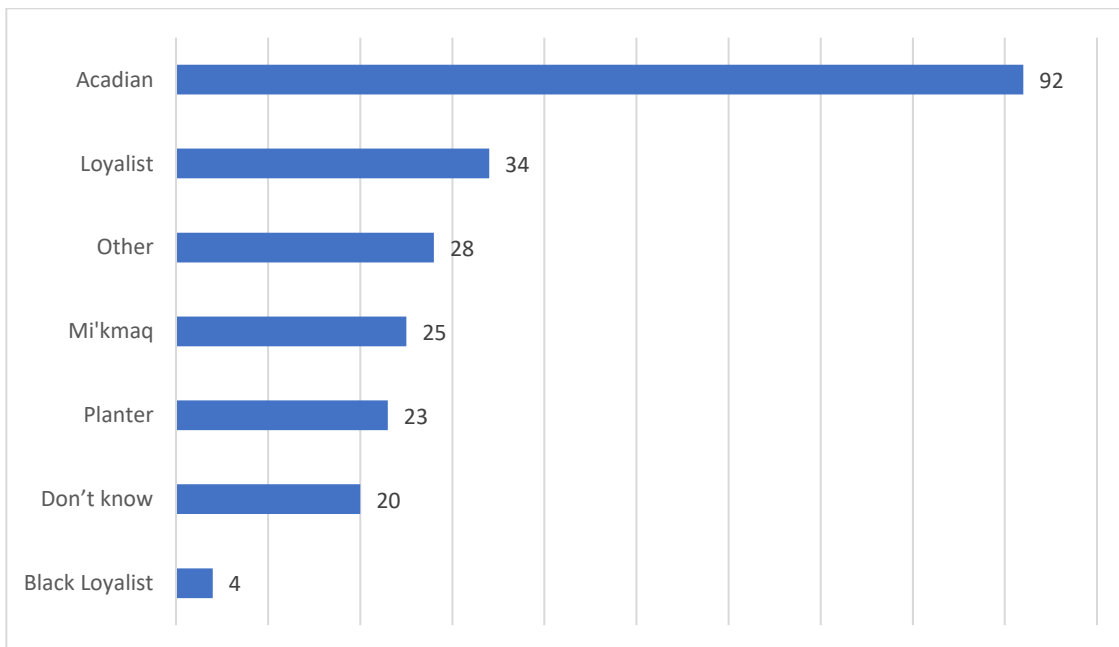


Figure 12: How would you best describe your connection this region? (208 of 208 responded)



*Figure 13: How long have your family/ancestors lived in this region (in years)?
(161 of 208 responded)*



*Figure 14: What best describes your ancestors?
(161 of 208 responded)*

4.1.2 Interest in Heritage

This section captured respondents' level of interest in heritage, reasons for their interest in heritage, feelings about heritage, and how they interact with heritage.

Over sixty-three percent (63.46%) of respondents said they were “very interested” in their heritage and 29.81% were “moderately interested” (Figure 15). The main factors contributing to their interest in heritage were “ancestral connection to the place”, “stories passed down through the generations/local folklore”, “hobby/personal interest” and “parents/family” (Figure 16).

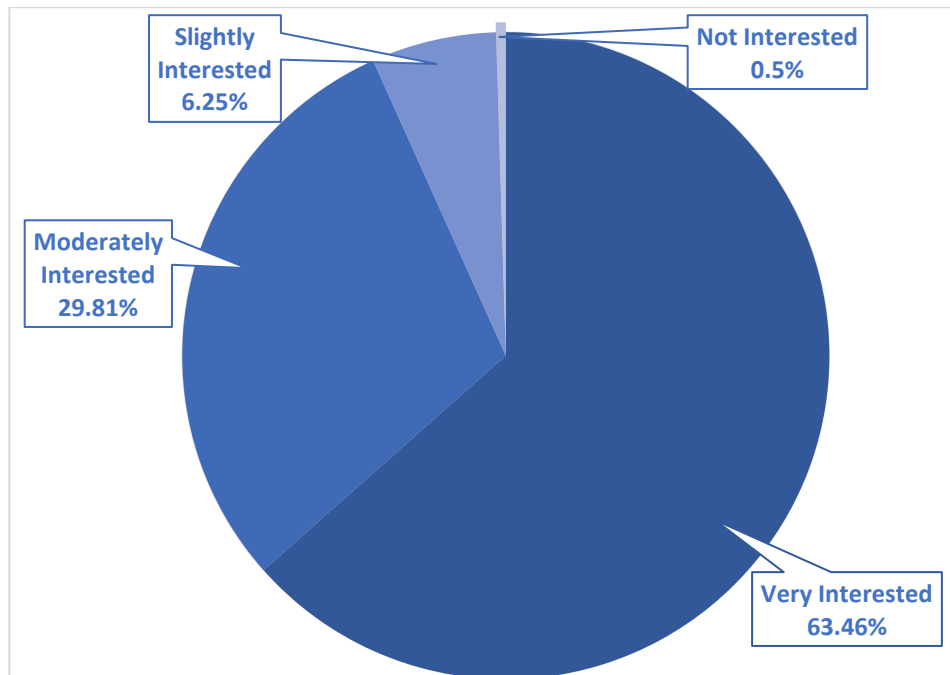
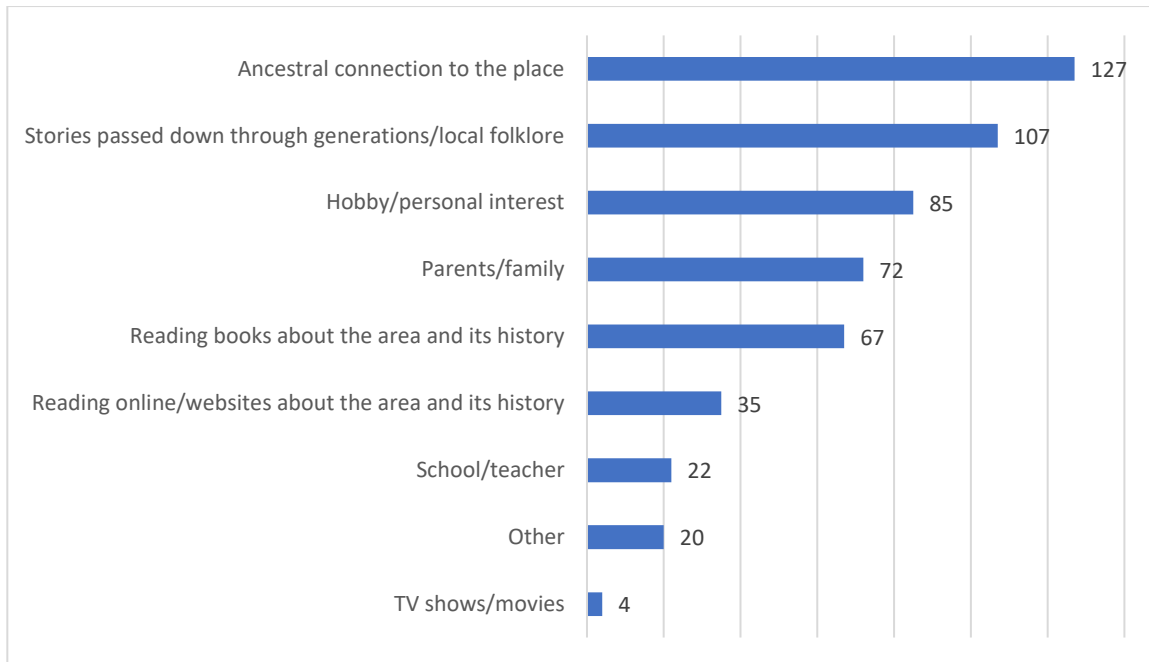
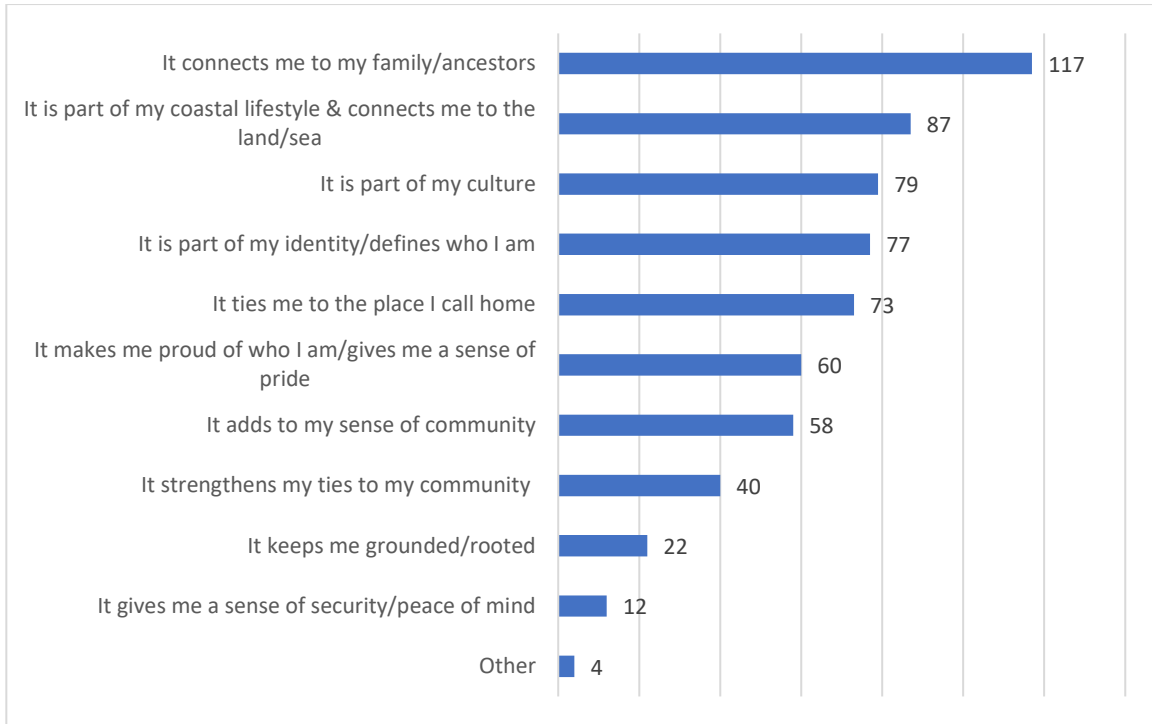


Figure 15: Level of interest in heritage
(208 of 208 responded)

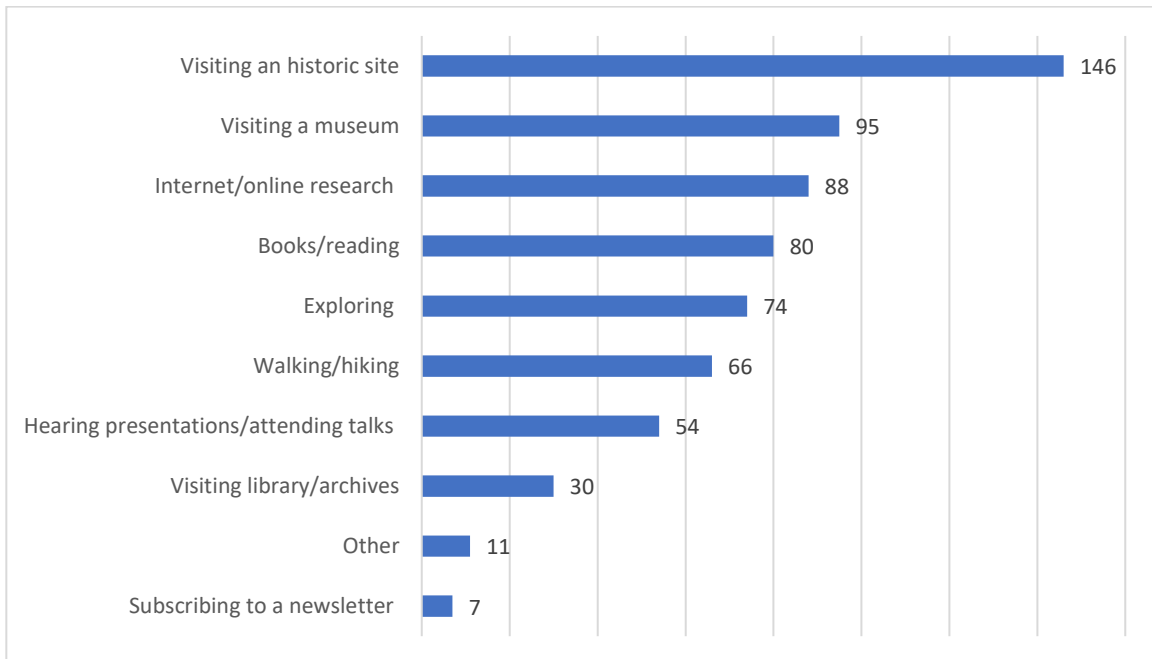


*Figure 16: What factors contributed to your interest in heritage?
(207 of 208 responded)*

When asked to describe their top three feelings about local heritage, the most common response was “it connects me to my family/ancestors”, followed by “it is part of my coastal lifestyle and connects me to the land/sea”, “it is part of my culture”, “it is part of my identity/it defines who I am”, “it ties me to the place I call home” and “it makes me proud of who I am/gives me a sense of pride” (Figure 17). The top three ways respondents said they normally interact with/experience heritage are “visiting an historic site”, “visiting a museum” and “internet/online research”; “books/reading” and “exploring” were the next most popular choices (Figure 18).



*Figure 17: How do you feel about local heritage?
(207 of 208 responded)*



*Figure 18: How do you normally interact with/experience heritage?
(207 of 208 responded)*

To determine how much they think about heritage, respondents were asked how often over the past month they'd had a conversation about heritage with friends, family, or colleagues. The top answers were once or twice (31.73%), 10 times or more (27.04%), and 3 to 5 times (23.56%) (Figure 19).

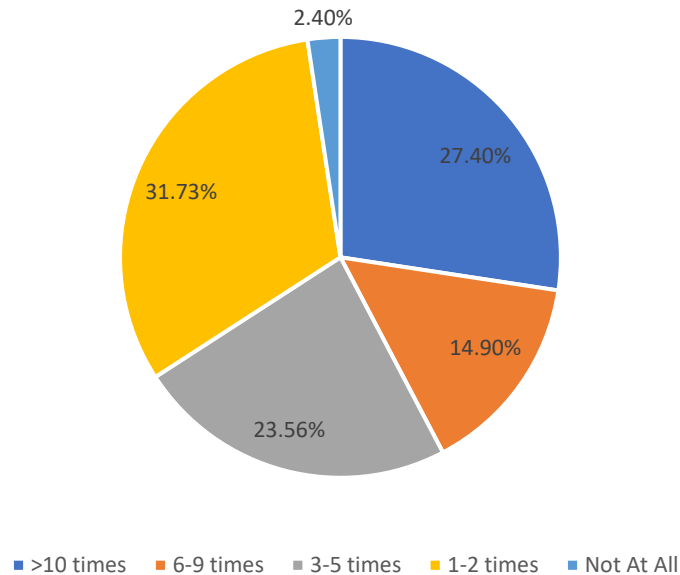


Figure 19: How often over the past month have you had a conversation with friends, family or colleagues that included some discussion of local history or heritage? (208 of 208 responded)

4.1.3 Involvement with Heritage Sites

Residents were asked a series of questions about their involvement with heritage sites, what they've done in the past 12 months to protect a site, how frequently they visit a heritage site and their main reasons for visiting.

Over thirty percent (30.29%) of respondents said they had been actively involved in protecting an historic site in the previous 12 months. The most common way they did

this was by “attending a community meeting about a particular site”, followed by “told friends/family about a site’s importance”, and “sharing my knowledge with an archaeologist or historian”. Seventeen (17) respondents noted that they had “visited an archaeological dig in progress” which was likely the one taking place at Fort St. Louis in Port La Tour in July 2017 and July 2018 (Figure 20).

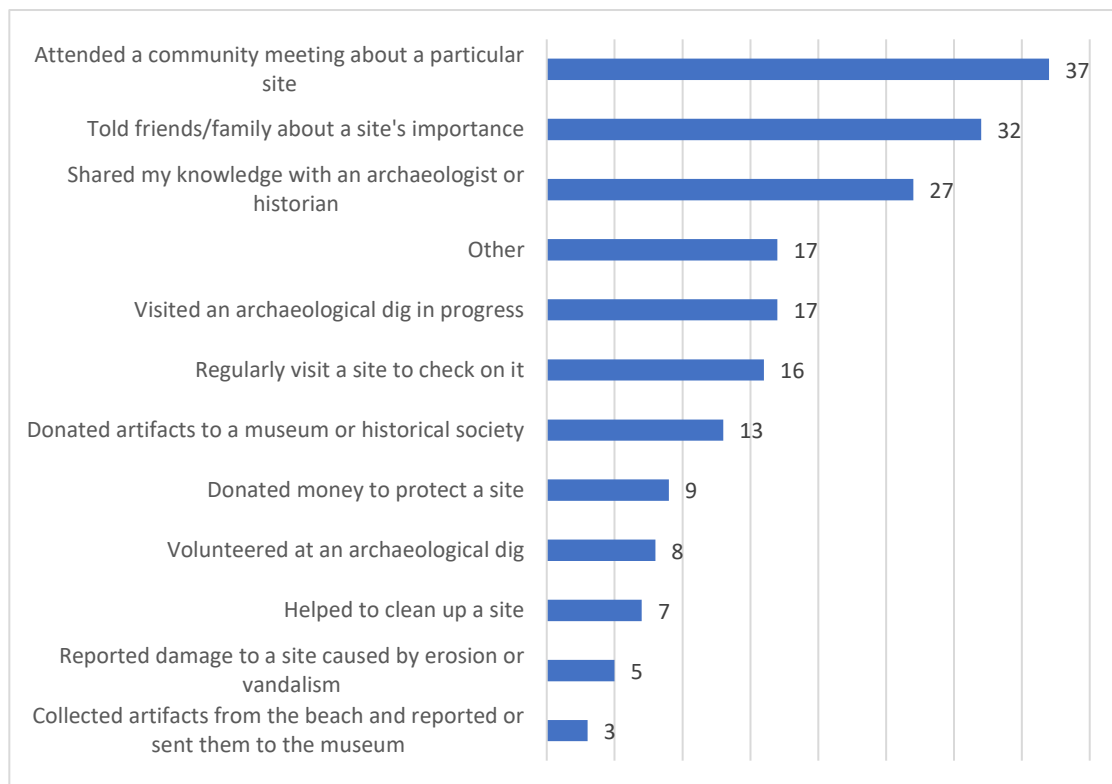
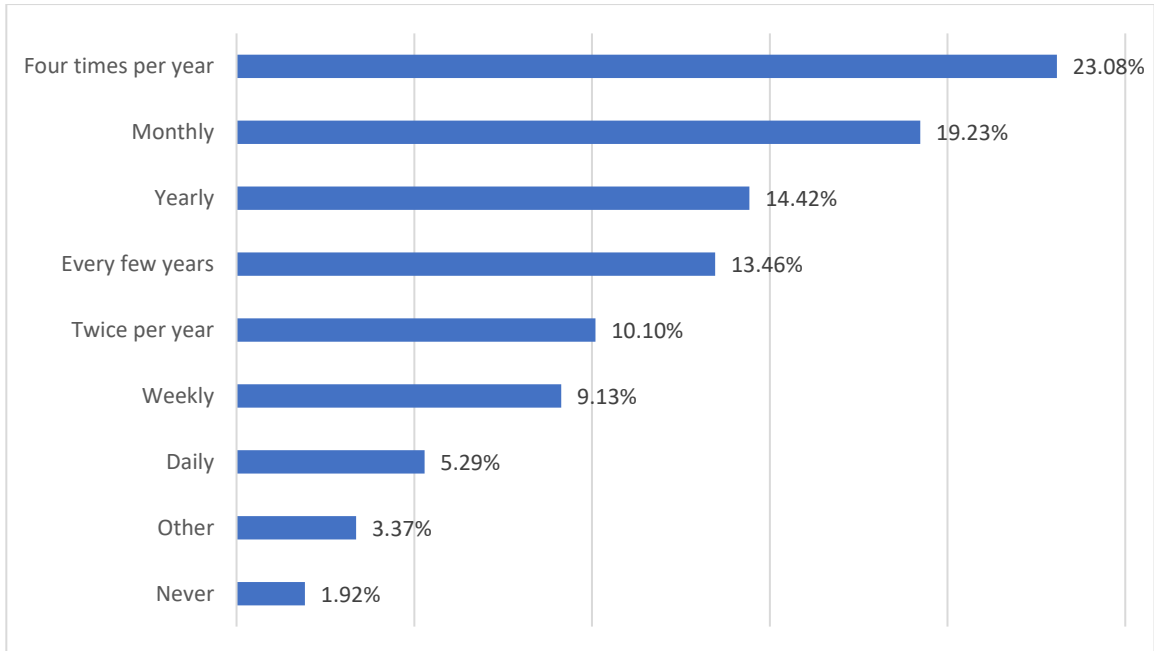


Figure 20: What have you done in the past 12 months (to protect a heritage site)? (63 of 208 responded)

Twenty-three percent (23.08%) of respondents reported that they visit a heritage/archaeology site in their area four times per year, while 19.23% of respondents said they visit monthly (Figure 21). The main reasons for their visit are “I am interested in the history of my community”, “to increase my knowledge about my community” and “to interact with nature/enjoy the outdoors” (Figure 22).



*Figure 21: How often do you visit an historic/archaeological site?
(208 of 208 responded)*



*Figure 22: Why have you visited a heritage site?
(204 of 208 responded)*

4.1.4 Heritage and Community

In the next several questions respondents were asked to indicate their agreement with various statements about heritage sites and their community.

Almost 95% of respondents either strongly agreed or agreed (56.25% strongly agreed) with the statement “Heritage sites encourage good community relations and lead to collaboration” (Figure 23) and over 96% of respondents strongly agreed or agreed (69.71% strongly agreed) with the statement “Heritage sites are good for my community’s economy and tourism industry” (Figure 24).

Heritage sites encourage good community relations and lead to collaboration

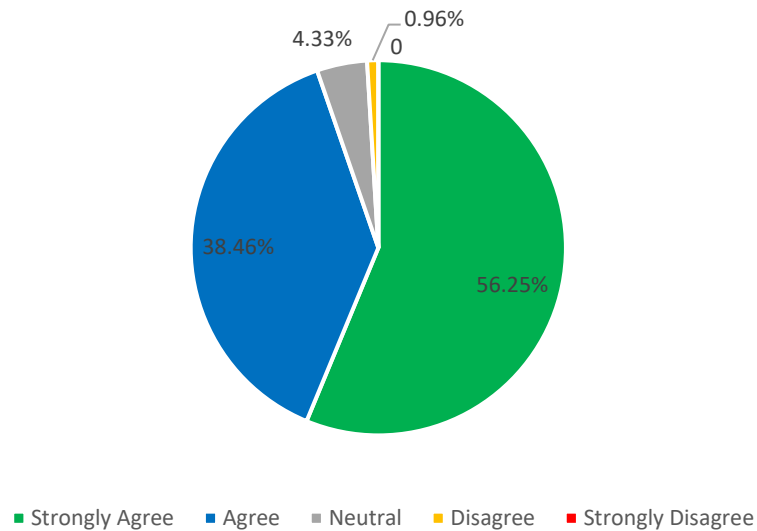


Figure 23: Heritage sites encourage good community relations and lead to collaboration. (208 of 208 responded)

Heritage sites are good for my community's economy and tourism industry

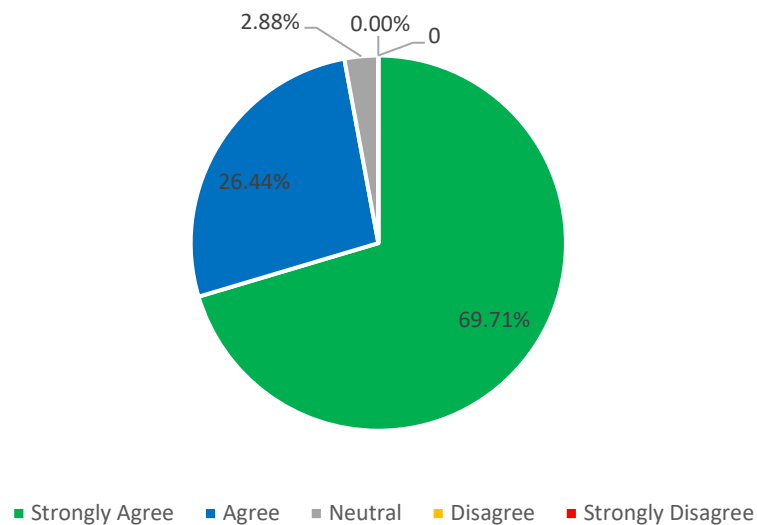


Figure 24: Heritage sites are good for my community's economy and tourism industry. (208 of 208 responded)

When asked whether they agree with the statement “Heritage sites contain important information about my community’s past and should be studied”, 98% of respondents strongly agreed or agreed (76.92% strongly agreed) (Figure 25), and 95% of respondents strongly agreed or agreed (66.82% strongly agreed) with the statement “Heritage sites are part of the fabric of my community and strengthen community pride” (Figure 26).

Heritage sites contain important information about my community's past and should be studied

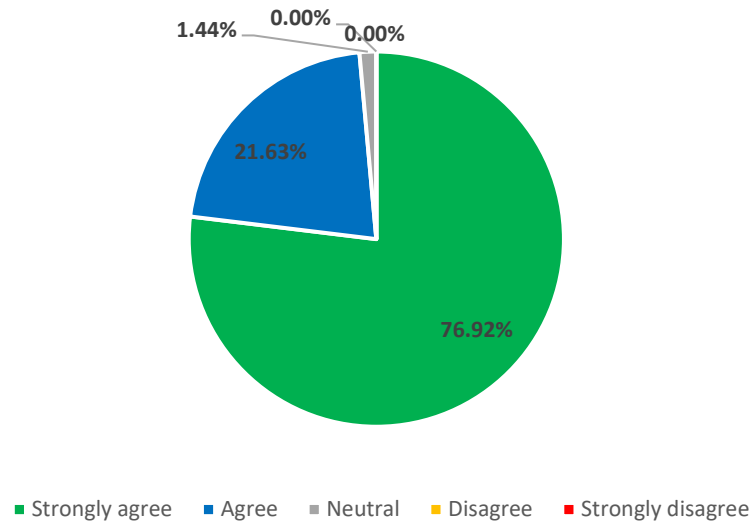


Figure 25: Heritage sites contain important information about my community's past and should be studied. (208 of 208 responded)

Heritage sites are part of the fabric of my community and strengthen community pride

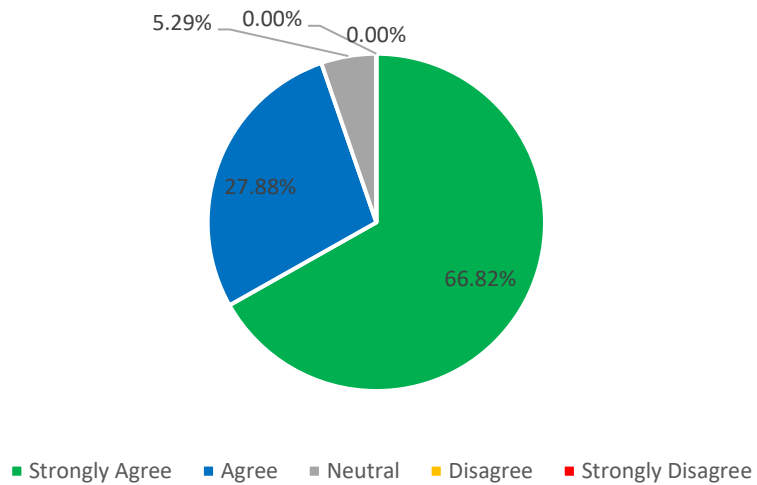


Figure 26: Heritage sites are part of the fabric of my community and strengthen community pride. (208 of 208 responded)

4.1.5 Protecting Heritage Sites at Risk

Respondents were then asked a series of questions about protection of heritage sites in their region. They were asked about their knowledge of heritage sites at risk, climate change impacts they have noticed, how sites should be protected and by whom, if and how they feel they could play a part in protecting them, and if they were aware of any sites that had disappeared. They also had the option of naming sites in their region that they felt were at risk.

Sixty-seven percent (67%) of respondents either strongly agreed or agreed (30.29% strongly agreed, 36.54% agreed) with the statement “Heritage sites in my area are threatened by climate change impacts” (Figure 27). The main ways they felt heritage sites are being affected were by “damage to structures (homes, buildings, wharves) due to wind and/or waves”, “erosion” and “storm surge” (Figure 28). Twenty-three percent (23.28%) of respondents said they were willing to share details of heritage sites affected by the above including the location of these sites.

Heritage sites in my area are threatened by climate change impacts

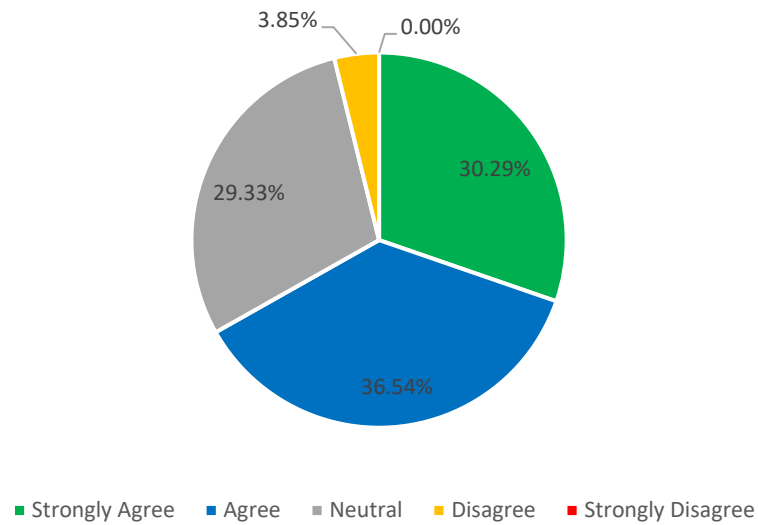


Figure 27: Heritage sites in my area are threatened by climate change impacts. (208 of 208 responded)

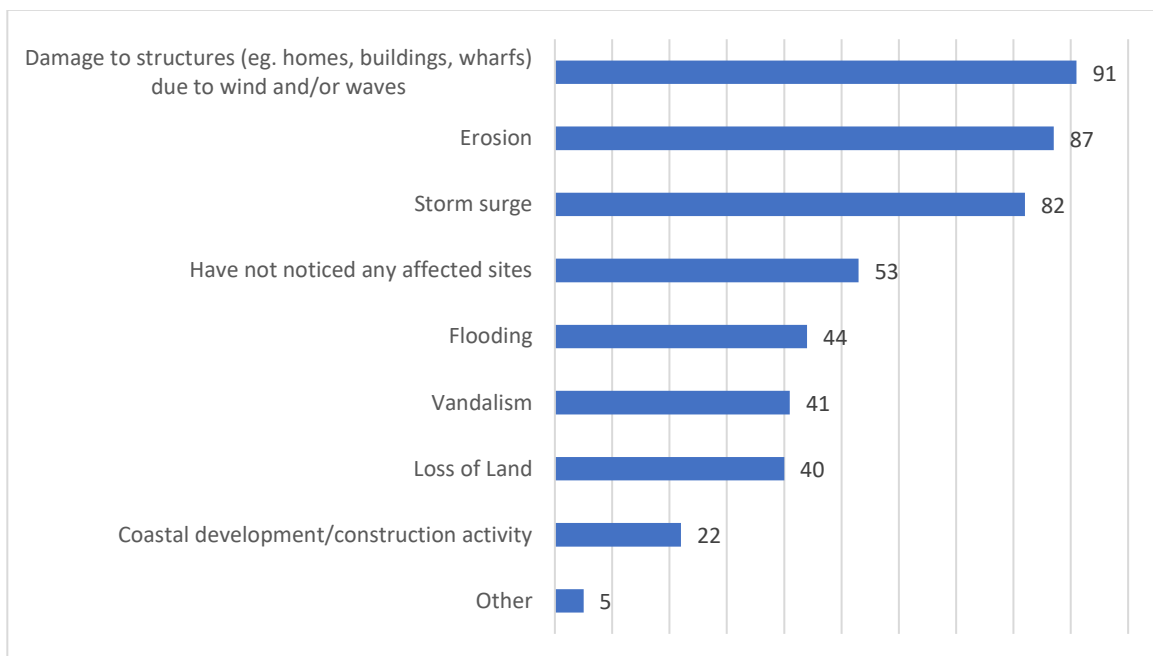


Figure 28: Have you noticed archaeological/heritage sites in your area affected by any of the following? (208 of 208 responded)

Twenty-four percent (24.18%) of respondents indicated they were aware of archaeological sites in their region that were once visible and have now disappeared. They were given the option of naming these sites.

When asked if heritage sites should be protected, an overwhelming 99% of respondents said they should be protected and the majority feel it is the provincial government's responsibility to protect these sites, followed by municipal government, federal government, heritage groups/organizations and local citizens. It is interesting to note that out of the 189 people who answered this question, 106 felt local citizens were responsible for protecting heritage sites (Figure 29). Over 77% (77.78%) of respondents felt they themselves could play a part in helping protect heritage sites and the main ways they could do this are by "joining a community heritage group/society" and "monitoring and reporting on sites" (Figure 30).

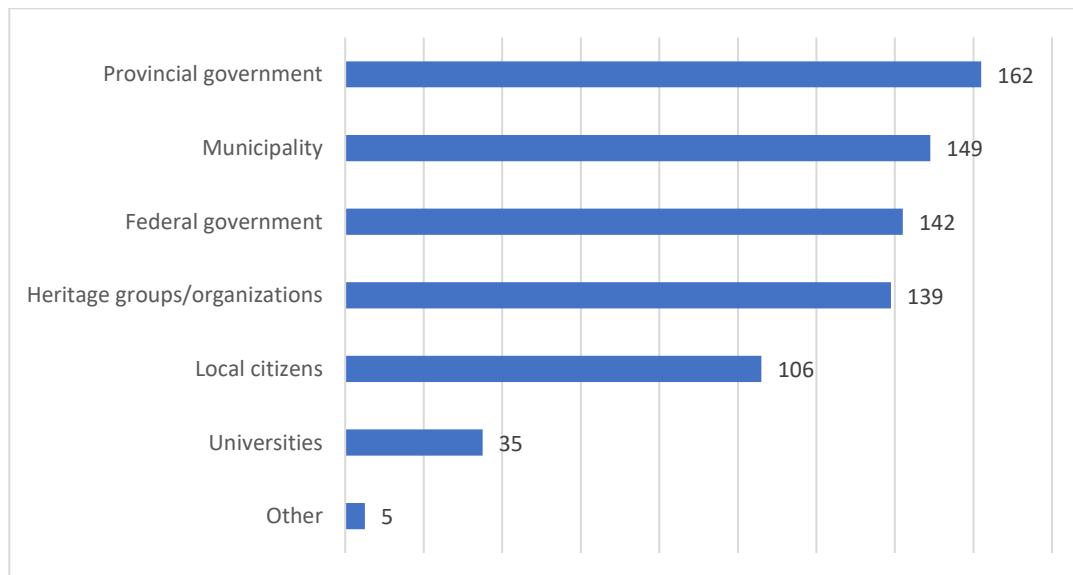


Figure 29: Whose responsibility do you feel it is to protect them?
(187 of 208 responded)

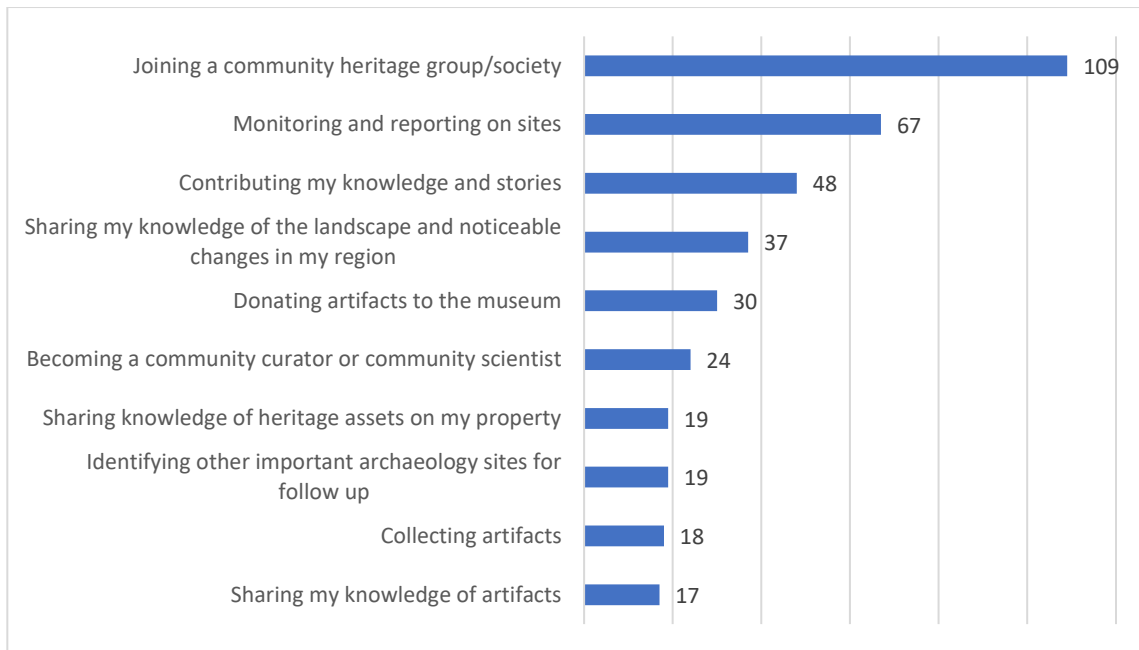


Figure 30: How do you feel you can play a part in protecting heritage sites? (147 of 208 responded)

Forty-four percent (43.92%) of respondents said they would join a citizen's volunteer group to help monitor and protect heritage/archaeological sites if one formed in their region, while 51.32% said "maybe" and 4.76% said "no". And a large proportion of respondents (77.78%) said they would like to see more public archaeology projects such as Fort St. Louis in their community.

4.1.6 Demographics

Demographic questions were optional. Of those who chose to provide this information, 68.68% were female and 30.22% were male. In terms of age, 73.63% were between 45 and 74 years of age (with 32.97% between 55 and 64 years of age).

The educational level of respondents was fairly high in that 36.26% of respondents had a bachelor's degree or higher (13.19% had a master's degree and 1.10% had a PhD), while 9.34% indicated that they had some university education and 23.63% had a college education.

In terms of employment status, the majority were either employed (47.25%) or retired (30.77%). For gross household income, 31.87% had an income between \$76,000 and \$200,000 (1.10% had a household income greater than \$200,000) (Appendix F).

4.2 Semi-structured Interviews

Three broad themes emerged as a result of the semi-structured interviews. These centre around connecting to the past, relating to the present and preserving for the future. A number of subthemes were identified under each broad theme and are considered the drivers of engagement (Figure 31).



Figure 31: Semi-structured Interviews - Themes and Subthemes (drivers of engagement)

4.2.1 Theme 1: Connecting to the Past

Pride in Heritage and Connection to Ancestors

Residents in the study area have immense pride in and knowledge of their heritage, which gives them a strong connection to their ancestors. Pride was a common theme throughout the semi-structured interviews and was expressed, in particular, by individuals of Acadian and Black Loyalist descent, whose ancestors faced significant hardship and struggles but demonstrated resilience in the face of this.

Pride in heritage was also noted by online survey respondents in that, when they were asked about their agreement with the statement “Heritage sites are part of the fabric of my community and strengthen community pride”, 94.71% agreed or strongly agreed. And when asked to describe their ancestors, more than half (57.14%) of those who answered that question indicated they were of Acadian descent. Connection to heritage was also rated high in the online survey in that 56.53% of those who responded to the question “Which of the following statements best describe how you feel about local heritage?” chose “It connects me to my family/ancestors”.

Interviewees of Acadian descent discussed how proud they are of the strength and resilience of their ancestors who faced deportation and were later allowed to return to their homeland but had to start over. Interviewee ‘C’ described their pride in their Acadian heritage:

I am very proud of my past. We trace back to late 1653. We came here and were deported, came back. My heritage, Acadian heritage, the strength of the people... coming back settling, starting their home by the sea, living from the sea. Unbelievable the strength it took for people to come back because we were surrounded by British. Many of the people here are proud of that fact that we were here prior to the deportation. We were deported, came back and still on the same territory. That's one of the things people will say if you say are you an Acadian.

Interviewee 'D', also of Acadian descent, said something similar:

I think we are a people that are resilient. To be taken from the lands, to return and to start again. I think that shows who we are and the fact they had to come back here and live with the English controlling.

Interviewee 'D' also said they feel connected through the story of how their ancestors came to Nova Scotia:

It's a connection because of the story that I know about how we got here originally and how we came from France, settled here and how we lived like a close-knit community ever since. There's so many d'Entremonts here you know it's unbelievable how many d'Entremonts and d'Eons.

Interviewee 'E', who is of Black Loyalist descent, noted that their ancestors endured significant hardship and discrimination when they settled in the region but persevered and that is what has given them pride in and a connection to their heritage:

I'm so proud of who I am, where I come from... I think just being the Black person I am... knowing what they went through and what they endured, I'm connected that way... It's just feeling proud of what we have here, about our history and what the people accomplished, what our ancestors actually did... I think it's great what they did, what they went through, how they persevered... their strength, how they wouldn't give up... they were determined and not going to give up.

Interviewee 'I' from Cape Sable Island discussed how their ancestors' struggle to survive in a harsh coastal environment, similar to conditions today, is what connects them to their heritage: "It's just a sense of the struggle to survive here. How hardy they were and that you're tied to them in that way and the rawness of the area."

Interviewee 'D' discussed pride in their language and how it is unique to the community they are from:

I'm so proud to be an Acadian and to be able to express myself in my language... we've kept, I want to call it, the old traditional Acadian language. It's the same language we think was spoken back when the founding families were here so today it's unique, you cannot find it anywhere else in the world. Yes, there are French speaking people everywhere, but we have a dialect here that's ours and I think that this distinguishes us from the other Acadians or the other people in the world really... Pubnico is unique because we use words here not even used in the region of Clare. So it's different because we're the older generation here. Our families were here prior to the deportation. In Clare they were only there after

so many years. We're the only place that the ancestors were permitted to return to their original place so that is unique, and this is why the d'Entremonts, the d'Eons, the Surettes, the Amiraults are here today, and they are the people that returned after the deportation when they returned from Massachusetts. It's the same family names. So, there's more than just the language, it's our way of life and our culture.

Interviewee 'K' also talked about language and how the dialect of the early New England settlers from Cape Cod still exists today, especially on Cape Sable Island, and that residents are connected to their ancestors in that way:

A lot of them came from northeast England and they brought the dialect with them from that part of England to the Cape Cod area and then to here... so if you hear people saying that she talks like a Cape Islander that's what they're referring to. That dialect, you can still hear it. Some of the younger people are keeping it alive on purpose.

In addition to feelings of pride toward their ancestors, interviewees also feel very connected to their heritage because they know incredibly detailed information about their ancestors and can trace back several generations to who they are descended from. In many cases their ancestors have lived in the region for hundreds of years and many of the interviewees have lived in their communities since birth. This was also noted in the online survey, with 65.84% of respondents who answered the question of how long their

family/ancestors lived in the region stating more than 200 years and 18.01% stating more than 400 years.

In discussing their Acadian heritage, Interviewee 'C' said they can go back eleven generations:

So, I value my past, I know all the history, I know all my family, I can go back eleven generations so can my husband (well children are the 11). We still speak French; how long will that survive is another question.

Interviewee 'D' is very proud of the fact that they are a direct descendant of the founding families of their community and can trace back 10 generations:

My ancestors arrived here in 1653 and Sir Philippe Mius d'Entremont was the founder of this community and I'm a 10th generation descendant of Sir Philippe Mius d'Entremont. It's fairly easy for most of the people here in the community to trace their roots back to the founding families, so my family's been here ever since that time. They were actually in the Barrington/Villagedale area living there at the time when they were deported and they were put on two ships and they were sent to Massachusetts and that's where they stayed for ten years until the treaty in 1763 which the English controlled all of what is now Nova Scotia and they allowed some of the Acadians to return... but when they came here the cleared land was already taken by the English Planters but they were allowed to settle around it, so this is why we're here in West Pubnico which was not settled prior to the deportation... everything would have been in East Pubnico, that's

where all the Acadians were at that time, so they were allowed to settle here and around the old area. So now today you see the families of the Amiraults, the d'Entremonts, the d'Eons, the Surettes, you see them everywhere, so that's our story... we're known as one of the oldest Acadian regions and the only one that inhabitants of today are the direct descendants of the founding families.

Interviewee 'A', who is of Loyalist descent, also described their heritage in great detail and discussed how their ancestors on their mother's side came to Shelburne after the American Revolution:

The family from my mother's side that is based in Shelburne is the White family, so we are descended from United Empire Loyalists who came to Nova Scotia in 1784. And I have an ancestor Captain Gideon White who actually was a Port Roseway associate who helped found Shelburne (or Port Roseway)... he came from the US during the American Revolution as a United Empire Loyalist. So, we're descended from that line and that family, the White family, has stayed in Shelburne since 1784 with various branches moving out to other different parts of the province, but there has always been some core family that has remained in the area.

Interviewee 'B', who has both Planter and Loyalist heritage, described their ancestors on both sides of the family and when they settled in the area:

I am a combination of Planter and Loyalist descendants, so some Scottish, some English some Welsh, a little Portuguese I'm aware of. My Planter ancestors came

through in the 1760s and my Loyalist ancestors came in 1784 and all of my ancestors have lived here ever since. My father was Crowell and the majority of his ancestors were Planters and my mother was a Dexter which is neither, but her mother was a Thomas and so that's where the Loyalist connection comes in.

For some, genealogy is helping them find out as much as they can about their ancestors.

Said Interviewee 'I', "I've done a lot of my genealogy and I keep doing that because I want to go back as far as I could on all sides... and I just love history... I like knowing."

Family History Kept Alive at Home

When asked the reason for their interest in heritage, a number of interviewees discussed how family heirlooms were present in their home growing up, family history was frequently talked about at home, stories were told about their ancestors and that family members inspired their interest.

Interviewee 'B' said that being surrounded by objects, both in their home and workplace, that are connected to their family history gives them a connection to their heritage:

The things that I have that belonged to my ancestors give me a connection that way, passed down through, the stories that I have, where they lived, the way we look, the way we act, those type of things... two of my grandparents were founding members of the military museum that we look after now, so there's a

connection here. So, my grandfather's things are in there, my great-grandfather's things are in there.

Interviewee 'A' described something similar:

There were family heirlooms and objects in the house that I grew up with and so it was connecting, adding stories, hearing stories about past family members that have been passed down... for my grandfather to be able to talk to me about his grandfather, his parents and his family and connect it to things in our living room... this is an interesting part of history that our family can relate to.

Interviewee 'I' felt that telling stories is what they value most about their heritage and that storytelling has been a form of entertainment saying, "People do talk about history around here and all the stories. We still entertain in storytelling I guess so that's part of living here. You know before the internet it was stories." Interviewed 'K' described how their parents would talk about ancestors on both sides of the family:

It was always talked about at home. My father had a large, interesting family and he would talk about the various members of the family and what they had inherited from their ancestry, how they lived and their interests, and Mom of course being local... she had grown up [on] Cape Sable Island and so she had a lot of heritage right there to talk about, so we'd hear it talked about... being descended from the Cape Cod people.

Others talked about how close family members were responsible for their interest in heritage. Some said that grandparents, in particular, got them interested in

heritage. Interviewee 'F' said their interest in heritage was influenced by their grandmother: "What got me started in it was my grandmother's mother..." Similarly, Interviewee 'B' said, "My grandmother nurtured it quite a bit... I guess it started with my maternal grandmother."

Interviewee 'J' said their grandfather got them interested in heritage by getting them into coin collecting when they were a child:

When I was eight years old my grandfather started me collecting coins and he gave me a coin the year he was born in 1906, a coin from when my father was born in 1936 and then an 1815 Halifax half penny token, and that's where I started from... my focus kind of changed to the coins that were circulating here before Canada was a country, so my main interest is from 1600 to 1760... when you do that you have to know your history in order to be able to really enjoy what you're collecting... and to know what you're looking for.

Interviewee 'I' said their father was a collector and it was he who got them interested in heritage. One day when their father was hunting, he slipped on an early hand-blown bottle in a field:

He unearthed the bottle with a pontil mark and that set him off... so his big thing was to get as many hand-blown bottles as he could, so he dug everywhere... my mom worked, so Saturdays we had to go with dad... he'd let us dig a little but we couldn't break anything... and that just started my enjoyment of digging, but he does not understand me because he would dig something fast and I'm like I want

to understand everything so I'm shuffling little bits of dirt around and he can't understand that... he's a treasure hunter, I'm a knowledge seeker. But that started it, I think.

A similar finding in the online survey showed that when respondents were asked what factors led to their interest in heritage 51.69% of those who answered said stories passed down through generations/local folklore and 34.78% said parents/family.

Curiosity About Preserved Structures

Many historic buildings and other heritage sites have been preserved and still exist in the study area. This has sparked an interest in local heritage and residents are curious about some of these old remaining structures. Interviewee 'G' moved to the region as a teenager:

One of the things that struck me when I first came down here... were these buildings in the Barrington Museum Complex. It's just like a step back in time when you drive around these corners, so that kind of wowed me as a teenager. Since then, of course, I've learned there [are] still a lot of old historic buildings in the area, a lot of sites like the Haulover in Blanche for example... built by the Mi'kmaq some say a thousand years ago, and it is still there... The fact that so much history still remains architecturally like Fort St. Louis what they are unearthing there. Because people inhabited this area, the English, the French for so long there's still a lot that hasn't been discovered really... you've got Sand Hills

Provincial Park that's apparently a Planter settlement... I guess it was excavated a little bit.

Interviewee 'G' also talked about Cape Sable Island and The Hawk beach:

There's a lot of history here. I mean out on Cape Sable Island the beaches they're forever changing but especially The Hawk Beach. There's a structure there you know it comes, it goes and you know it's a curiosity. What it was or what it is nobody really knows... it's always changing. It makes you wonder what else.

Interviewee 'H' spoke about how historic homes, street names and local festivals keep heritage alive:

The houses and the homes, the streets that are named after the families. Some of the festivals like the Barrington River theme is just keeping it alive... some of the lumber in the woolen mill, how they used to do things. It was fun to go in the woolen mill and see the girls actually weaving. You know, just keep it alive somehow.

Abundance of Historical Writings

There is much written about the history of the region and many old documents have been preserved, and this has generated a lot of interest among residents. As well, there is conflicting information, for example, about the location of Fort St. Louis and that is also fuelling the interest of locals as they try to determine the truth. In fact, in the

online survey when residents were asked what factors led to their interest in heritage, 32.37% said “reading books about the area and its history.” As well, when respondents were asked how they normally interact with/experience heritage 38.65% said “books/reading” and 14.49% said “visiting library/archives”.

The Cape Sable Historical Society has a vault which contains many important historical documents that they have collected or that have been donated. Interviewee ‘F’ who volunteers there discussed the excitement of accessing items in the vault:

There’s nothing like going in the vault because you never know what you’re going to come out with - old records and artifacts... we have Doane’s notes which is extremely interesting. Arnold Doane was a music professor born here and when he’d come home on summer breaks... he would go through the neighbourhood and ask who died, who was buried, who was born and then he would write little stories of the area and we have all of his notebooks or a large collection of his notebooks... I don’t know if you’ve looked at the History of Barrington Township by Edwin Crowell... Edwin Crowell wrote based on Arnold Doane’s notes and some of it he changed, so it’s kind of interesting to see the difference.

Interviewee ‘J’ also referenced Edwin Crowell as well as Leander d'Entremont:

They were historians from the mid 19th century [who] uncovered some of this history and that kind of planted the seed for everybody that read their book for generations on from that... I think that’s a big thing, that we’re being able to honour them in some way, that they knew something and nobody really believed

them... the site (Fort St. Louis) has always been in question about where it was and there's no question now where it was. You get some of these scholars and now there's validation for their work.

Interviewee 'I' also mentioned the conflicting historical information about the location of Fort St. Louis and that some believe it is not at Port La Tour:

Even piecing things out together like for the dig site at Fort St. Louis we have so many different articles in here. So it's like what can we pull out, have you seen this, did you know this, is this accurate... Because I mean we do have stuff in the vault that says about the Fort being at Sandhills. And you never know, and when people come in, they tell you stories.

Interviewee 'I' mentioned the ongoing dispute over the location of Fort St. Louis as well saying, "the rich, rich history and the speculation" is driving the interest.

Two interviewees discussed the book *These Stones Shall be for a Memorial* by local historian Hattie A. Perry. Interviewee 'F' said, "Hattie Perry wrote the book about different burial grounds here and I mean if she hadn't... so many of those places you just wouldn't have known where these are." Interviewee 'F' also made reference to the late local author Evelyn Richardson who wrote about her life as the wife of a lighthouse keeper on a little island just off Cape Sable Island called Bon Portage, saying, "To read her books and know the history, it's fascinating."

Interviewee 'C' talked about how Father Clarence d'Entremont wrote extensively about the history of the Pubnico area and his attempt to locate the site of the Manor House:

In Argyle there is a spot. The man that had that farm said that he found bottles. Father Clarence puts it in his book that there were Acadians in the area. That part is definitely something to be preserved. We've done some digs in East Pubnico... where there were cellars, but I don't think in 1653 they had cellars so right there our theory is shot. Because if it was the people that came afterwards, I mean there's no foundation there, it would be rocks or whatever, so we did digs there because Father Clarence put the Manor House there, but by modern technology it wasn't there so there are other ways of finding with airplane or ground.

Interviewee 'F' noted the role the internet is playing in getting residents interested in heritage:

We just can't reach enough local people to tell them the story, but it seems like with the internet people are hearing about things in different areas so they're thinking more. So when you find an artifact here and somebody hears about it people make the connection quicker. I think with the internet and being able to search it's piqued people's interest.

Similarly, 42.51% of online survey respondents said they normally interact with/experience heritage though "internet/online research".

4.2.2 Theme 2: Relating to the Present

Similar Way of Life/Ties to the Sea

Interviewees can relate to their ancestor's way of life and find similarities to their own life. A number of interviewees described their ancestors as hard-working and honest who made a living from the sea. There was a certain connection to the sea, and that is a big part of their heritage. This way of life and these values have carried through the generations and many people in the study area still rely on the fishery for their livelihood. Similarly, in the online survey when respondents were asked which statements describe how they feel about local heritage, 42.03% said "it is part of my coastal lifestyle and connects me to the land/sea".

Interviewee 'J' described their ancestors saying, "They were honest, sincere, hard-working people. For the most part they derived their income, their livelihood from the land and the water; that's what I admire the most about my ancestors." Interviewee 'J' described how these values have been passed on through their family:

I think a lot is based on how you're brought up and... I can only speak for my grandfather, my father and myself and my son... We were brought up to be honest and hard-working... that's something that I admire, and I think that has been passed on to me.

Interviewee 'J' also said the connection to the fishery goes back many generations in their family:

I think it's a way of life... my third great-grandfather was a lobster canner, and my great-great grandfather was a lobster canner, and my great-grandfather was a fisherman... My grandfather went fishing as a young man, but he ended up being a boatbuilder... and then my father, he worked with his father a little bit in the boat shop but he didn't like it, so he went fishing. He was a fisherman his entire life.

Interviewee 'L' said that their ancestors came from Nantucket and made their living in the whaling industry. They noted that they are a fisherman as well so there is still a connection to the sea:

When they were in Nantucket, they were fishermen in the whaling industry... and they came here... I'm still a fisherman... So maybe it's that connection to the sea that's passed down through the generations. Even though the occupation might have changed a little bit and the equipment and the approach... it's sort of all tied to the sea in terms of their livelihood. It's the sea and the generations of being in the fishery and all that. I just find it interesting, and I like going back... that's my main thing is the sea and that I'm a fisherman and six or seven generations ago they were fishermen.

Interest in Daily Life of Their Ancestors

A number of interviewees said they are very interested in the day-to-day lives of their ancestors and specific details of the way they lived, such as what they ate, how

they cooked and the items they used, and how this is similar to their own lives. They also want to know about the life experiences of their ancestors. Interviewee 'I' discussed what they want to know about their ancestors:

How did they live, what did they use, how did they interact with each other, did they have the same beliefs that we have, you know all of it... it's all just interesting like putting their lives together... what they ate, where were their gardens.

Interviewee 'I' participated in the public dig at the Fort St. Louis site and referenced that specifically: "So when I dig something up at Fort St. Louis that's 500 years old, I'm like who used this, what did they use it for?"

Interviewee 'F' also expressed an interest in the details of the daily lives of their ancestors: "I'm just so interested in everything like the small details of people's lives. Like it doesn't need to be grand or anything like that but just knowing little, small pieces of how they lived."

Interviewee 'B' is interested in knowing how their ancestors got to be where they are today as well as the small details of their lives:

I'm interested in the paths that my ancestors took to arrive to where they are today and... more about their everyday lives, life experiences they would have had... I'm interested in the little details, the common details, about what they did and what impacted them to drive them in different directions, and what life was like for them on a day-to-day basis... cooking was a big thing... a lot of the recipes

that I use are family recipes that have been for one hundred plus years to my knowledge... there is a connection when I bake.

Interviewee 'N' also mentioned cooking and said, "But to me it's, you know, I just love learning about how they made their bread, more about the old way of living."

Interviewee 'I' discussed that how housework is done today is similar to the way their ancestors did it:

How far back does this tradition go, when did it start? So, it's interesting to see. It's amazing how these little traditions get carried on and I've often wondered what do I do that some great-great-great-great grandmother did and it's been passed on to me and we don't even know why.

Interviewee 'B' mentioned that people who come into the museum where they work are also looking for information on what life was like for those who lived before them: "The people that come through are seeking the same type of things that interest me. They're seeking information about the everyday lives of their ancestors and who they were and where they lived."

Sense of Fulfillment/Identity from Heritage

Several interviewees spoke of how knowing about their heritage made them feel fulfilled and that you need to know where you have been to know where you're going. A similar result was found in the online survey. When respondents were asked which

statements describe how they feel about local heritage a similar sentiment was reported in that 5.80% of respondents said “it gives me a sense of security/peace of mind” and 10.63% said “it keeps me grounded/rooted.”

Interviewee ‘J’ described their feelings of fulfillment from knowing about their heritage:

If you’re going to learn history, what better history to learn than your own... it’s something to pass on and I think it kind of makes you more fulfilled. I think somebody put it one time ‘how do you know where you’re going if you don’t know where you’ve been’ and I believe in that too... of course we’re not following in the same footsteps but to know on that kind of level. If you can’t know them personally to know by searching articles and know what they’ve done and that type of thing. I just feel a really strong connection that way... I think those that have gone before us have made us what we are today... and I think it’s very important to remember that, honour that and protect that and to promote that. That’s why I think history is so important and the more that you have that disappears the less you can reach back and display or research or honour.

Interviewee ‘A’ also said it is important to know where you’ve come from in order to understand who you are today:

The reason is really again that connection to the past and knowing where you’ve come from, knowing what’s happened in the past, what’s contributed to where your family is today. I just think that’s all really valuable, important information

for you to be aware of going forward in your own life and, you know, it just brings a broader understanding of your place and your environment... so that people can see what has come before and can see themselves as well possibly, as you really can't move forward or make any changes unless you know what's come before... from the past history, that's the key value of that.

Several interviewees talked about how, to them, it is important to know their heritage. Interviewee 'A' said it was a family member who stressed the importance of this: "My grandfather really instilled a sense of pride and importance of knowing your roots and knowing your family and passing along stories." Interviewee 'I' also talked about knowing: "I love history and I love tying myself back to it. But for me it's also knowing." Interviewee 'G' said similarly, "We need to learn from our history and it's always nice to know who was here before us."

A number of interviewees talked about how their heritage gives them a sense of identity. This is also reflected in the online survey in that when respondents were asked "Which of the following statements best describe how you feel about local heritage?", 37.20% chose "it is part of my identity/it defines who I am".

Interviewee 'I', who is originally from Cape Sable Island, spoke about how Cape Islanders have a strong sense of identity:

It's a huge identity, that ability to do stuff and I carry that with me. It's an odd sense of that survival... having to tough it out... not being delicate. There's almost like a pride of how far we've gone.

Interviewee 'M' felt that finding out about their Wampanoag Indigenous heritage has helped them and others in their community gain a greater sense of identity:

Basically a lot more now since we found out that our heritage was Indian [sic]... we were told never to say anything... you don't tell anybody you're Indian [sic]... when that started to break down a little bit, people, more and more of the older people, to bring their old heritage forward they let the kids know that they were and their parents, but it's only been like the last kids growing up now, they really never knew anything.

Feeling of Connection to Community

Many interviewees expressed a strong sense of connection to where they live. In many cases it is because it is the same place their ancestors lived. They have a sense of belonging, a feeling that it will always be home and a connection to the sea. This was reflected in the online survey as well when respondents were asked to choose the top three statements that best describe how they feel about local heritage. Out of those who answered this question, 73 respondents said, "it ties me to the place I call home", 58 said "it adds to my sense of community" and 40 said "it strengthens my ties to my community." And when asked to select the top three factors which led to their interest in heritage, in particular local heritage, 127 of respondents chose "ancestral connection to the place".

Interviewee 'N' who is from Cape Sable Island spoke of their strong attachment to the island and the ocean surrounding it:

For me it's not so much the genealogy, like it's cool to know that you have this family history and you've been here a long time. What I value is just I love this community. It's just, I don't know, like I'm attached. There's an elastic between me and Cape Sable Island and if I go away, I just want to spring back. So, it's more about... the island and the ocean and I don't even want to say culture because it's not really culture, it's that connection. It's not so much that my family, my DNA, came from people long ago that lived here. That's not really the draw for me, it's the ocean.

Interviewee 'N' elaborated further:

Because I feel so connected to the place. Like I love the fact that there's the Cape Sable Island boat, that heritage... that says just how resourceful the people were and I guess that's what I love about history is how people were so resourceful and how they eked out a living from the sea and from this rocky soil we have and how did they make it work.

Interviewee 'I' is also from Cape Sable Island:

My family is just part of this area and I can go back in the history books and get these stories of my family and it ties me to here. It's like I walk the beaches and I think so and so walked here or I'm just tied to it, it's here. The people that remain here have deep, deep roots.

Interviewee 'J' spoke about how they feel a strong tie to their community because they live in the same place that their ancestors did: "I think living where my past three or four generations had lived... I can't think of anywhere else I'd rather live, I mean just because I feel so connected." Interviewee 'J' also talked about how living by the sea gives them a connection to their community, especially when they've had to leave but then returned again:

Just the smell of the air I knew I was home... if you're born into it, I think that you retain some of that, it's a sensory thing... I just feel that connected and that emotional about it... I love the sound of the ocean... based on early memories I'm quite sure they're engrained in you somehow, that's like a comfort thing... I think you can get a real love for the sea. There's a real attraction there somewhere. I don't know if it's the uncertainty of it.

Want Nova Scotia Included in Canada's Early History

Many local residents feel very strongly that Nova Scotia is left out of the story of the early history of European settlement in Canada and that what is presented to Canadians is only a partial narrative. They feel strongly that this gap needs to be filled and the story corrected.

There is evidence that as far back as the early 1500s Europeans fished the waters off Nova Scotia, explorers mapped the coastline and fur traders engaged in commerce with the Mi'kmaq. The widely accepted national story of Canada's history is focused on

European exploration along the Saint Lawrence River and the establishment of a permanent settlement in Quebec in 1608 by Samuel de Champlain when, in fact, Port Royal was settled by Champlain and Pierre Dugua de Mons several years earlier in 1605. In her book *Fortune and La Tour*, M.A. MacDonald (2000) recognizes this: "The early period of Acadia has often been ignored by historians who devote many pages to Quebec... Part of the reason for this neglect may have been the scanty documentation."

When asked about the reason for their interest in their heritage, Interviewee 'J' talks about how they visited Fort Anne and Port Royal on a field trip in elementary school and says that is what ignited their interest. They noted, however, that this is a part of Canada's early history that is often omitted. They mention the portrayal of Canada's history in the Heritage Minutes produced by Historica Canada:

It's Nova Scotian history but it's Canada's history too which is overlooked quite often. The Canadian history heritage thing they did on television a few years ago they kind of skipped the section about Nova Scotia... It just kind of gets glossed over, our history is not that important, nothing really happened here, but there's a lot that happened here.

Interviewee 'I' also feels this part of the country has been ignored and that we have to prove our important place in Canada's history:

Maybe a little bit of it is this end of the province hasn't been important and it's like we are important darn it and now we're proving it, like we have a place in

history. Because as a kid I had to go all the way to Port Royal and Saint Anne to see history and I know it's here, so it's like why am I going all the way there.

Interviewee 'J' feels that local people know their history and are resentful toward outsiders who do not give it the attention it deserves:

I think people get indignant when they know that... you have a lot of people here that have lived here for a number of generations, so they know the history... so everybody kind of knows the stories to some degree. They're more pronounced and perpetuated here than anywhere else, so we know the story and we've grown up with it and our parents, grandparents, but to try to convince somebody from the outside that it's that significant seems to be really difficult.

One interviewee also discussed how significant pieces of Nova Scotia's history are largely unknown even to many Nova Scotians. Interviewee 'C' talked about the story of the Acadians and the Deportation in particular: "It's unbelievable how much that section of the Acadian history is not known. So, people that come [here] from Louisiana they know that their background is in Nova Scotia. They don't make the other step that they were from France."

Interviewee 'F' feels that local people do not always make the connection between their region's history and what they see on television and read in books:

And I think that when you're reading something, a book, or watching a movie or something like that you don't think of those things being here, but with the dig

site going on people [are] making that connection. It's like, wow, we are old and compared to other parts of Canada.

Interviewee 'I' describes what they'd like to see going forward:

Greater understanding, being part of history as opposed to being ignored. I think we really do want to be a part of history. Like in some ways we're the oldest part of history because they came here first. So, I think we want to be part of history.

Want to Uncover and Piece Together Multilayer Heritage

Interviewees are very interested in their local history and in uncovering and piecing together the multiple layers of their collective heritage through the study of archaeological and historic sites. This is also illustrated by the online survey in that when respondents were asked why they visited a heritage site the top answer was "I am interested in the history of my community" (87.25%). Survey respondents also felt that heritage sites hold important historical information and 98.56% of survey respondents agreed or strongly agreed with the statement "Heritage sites contain important information about my community's past and should be studied."

Interviewee 'G' talked about the multi-layer history of the region:

There's a rich history, culture-wise here ... you've got Planters, you've got Mayflower descendants, you've got Mi'kmaq, you've got French, you've got a lot of different roots here, Scottish roots and which I guess is probably the same throughout Nova Scotia. A very layered history for sure.

Interviewees, such as Interviewee 'D', talked about the importance of studying archaeological sites to help understand the complete story of their region: "We need to know. This tells us a lot about our story, who we are. So it would be nice to know everything and through those archaeological sites we learn."

Interviewee 'I' said:

This focus is not on our ancestors; they're going back further in time. It's not our history but we're still so intent on finding it. It's the earlier layer and it plays on why people came here... We want to find the French settlements and Indigenous settlements in the area... no one ties back to that.

In reference to the work taking place at the Fort St. Louis archaeological site Interviewee 'N' noted: "It's an earlier layer and it's not really been documented. We look at the history of Barrington Township (and it) kind of starts with the Planters."

Interviewee 'I' said that the work at the site has uncovered information about the earliest inhabitants of the area: "There's tonnes of history here so I think that all ties together. I used to say we were the first people here but... after digging at Fort St. Louis it's like no we weren't."

Interviewee 'B', who was involved in organizing the public dig at Fort St. Louis in 2019, said that local residents knew that an important piece of their heritage was being uncovered at the site and they wanted to be involved.

The further back that we can connect the dots of history the better. When I was putting together the participants for the public dig this year you could see that

these people - especially a lot of the Acadian community - were very interested because they were clearly connected to it and recognized it as a component of their history. The people had known about this spot or had connections to this spot or kind of owned it as a part of their community for a long time and [it's] a mystery. So, to see the people that were clamouring to take part in it and to come to the door to look at the exhibit to know more... That's a big thing for here and I don't think a lot of people recognize how important that is to our collective history and our knowledge of this area. It's been unknown for so long or there's a suspicion or there's hearsay, but now you're seeing tangible evidence to solidify it or put it all in a chronological line, and people are definitely engaged.

Interviewees are interested in all heritage, not just their own and have a desire to fill any gaps that exist. Interviewee 'F' said: "The more I can know, like I can't know enough, and I don't only enjoy learning about mine. I want to know about everybody's even if the families don't connect with me. It's just so interesting. And Interviewee 'J', whose heritage is not Acadian, said: "I don't really have any French heritage but that's the section, that's the part of history I enjoy the most." Interviewee 'F' works in a local museum/genealogy centre and is interested in the genealogy of visitors to the centre in addition to their own: "I am not only interested in my genealogy, I'm interested in whoever comes in... like I can't learn enough or hear enough stories... not only things that they find but where they found it or who it belonged to."

For some heritage has become a hobby, almost an obsession. A couple of interviewees likened the study of heritage sites to solving a mystery. Interviewee 'I' said:

“The other thing I like about history is solving. It’s like a detective story... I’m forever looking at marsh areas and trying to find the old French settlements.” Interviewee ‘F’ said: “It’s fun and exciting and you don’t know what you’re going to find out.”

There was also some concern about gaps in knowledge about the region’s heritage on the part of local residents. For example, Interviewee ‘E’ expressed concern over the gap that exists when it comes to the story of the Black Loyalists: “The story has to be told; we have to get the word out.” They feel the opening of the Black Loyalist Heritage Centre in 2015 has helped close the gap: “I think now since the museum has been up and going, definitely, they’ve gotten the word out... they’ve done a terrific job telling the story of the Black Loyalists.”

Interviewee ‘F’ noted that there was very little taught about the Planters and Quakers in school and many people in the area are unaware that this is their ancestry:

In high school we learned about the Loyalists coming to Shelburne, but nobody ever spoke of Planters or Quakers and when I first heard Planters... I didn’t understand what that meant... There’s very few Quaker families that stayed here most of them left... but probably most of the Quaker families who are still here have no idea they were Quakers.

Interviewee ‘B’ discussed how a gentleman was in the area researching Black settlements to put on a digital mapping system and said:

Even though it’s not directly connected to my history it was very interesting because it’s another component of all of our history that’s not discussed and

that's an area I see as an opportunity for us as an organization to lead - these seldom known bits of history, Black history, Mi'kmaq history, the Acadian history and the French history that we generally don't know anything about because we're not really covering much of it specifically in school as it pertains to our area.

Their Employment Has Given Them Appreciation for Their Heritage

Several of the interviewees said that their present employment position has given them an opportunity to learn more about and have a greater appreciation for their own heritage. Those who work or volunteer for museums and heritage organizations in the region said they feel this has contributed to their knowledge of their heritage, as some were unaware and also did not learn it in school. Said Interviewee 'B' who works with a local heritage society:

I can say that I underestimated it. I didn't realize. I mean I've learned more about this area since I started here than I ever knew before. I didn't learn it in school, I didn't learn it in university, it wasn't available to me ... until I got here and started looking.

Interviewee 'F' loves their job at a local archives/museum and how they are able to make connections:

So, I have a really good job. I love my work... I can connect myself to almost anyone who comes in here searching, but it's fun to see, to be able to say that's

where your great-grandparents lived or to send them wherever in the area... and most people around here if somebody comes in searching for something... you can connect a family member. We've called I don't know how many people and said we have somebody here from wherever looking to make a connection to somebody in the family and a lot of people have agreed to meet these people.

Interviewee 'C' who also works at an archives/museum has a teaching background as well:

So, the reason I'm interested in the heritage, my background is being a teacher/instructor. I've always been interested in teaching, so the heritage came [because] I was a volunteer here at the museum, so being a volunteer you see lots of people.

Interviewee 'D', who works at a museum as well, thought they knew their story but learned much more through their position there and feels very fortunate:

What an excellent opportunity to learn more about your history, your language, your culture and to work in a place where you can live that every day. Like, you know, if you're lucky to have had this opportunity and I thought I knew my story, but I learned a lot... I feel I'm lucky to have done this and I have all this knowledge of the history of who we are that I didn't know before. You live it and you talk to people and everybody here, myself included, are so proud to tell our story that we love to talk to visitors.

Interviewee 'E' who volunteers with the Black Loyalist Heritage Society describes their experience and what it has taught them:

Growing up no one every talked about it, about our ancestors, about the heritage or anything... and even in the books you didn't learn anything, and at school.

When I got older of course, when I started to read or when I was working at the Black Loyalist Heritage Society or being on the board, that's of course when I discovered about my ancestors and discovered the struggles they went through.

4.2.3 Theme 3: Preserving for the Future

Want Youth to Understand and Appreciate Their Heritage

Several interviewees commented on the importance of engaging youth in understanding and appreciating their heritage as a means for them to feel connected and to keep local heritage alive. Interviewee 'B' described how the local museum where they work has been making a connection with children who are inquiring about their own heritage.

Some of these questions that are coming out are demonstrating that they are interested in this and making that connection with kids I think that's the key, making the connection with them and their families and then we will have

provided a good base for growth in cultural organizations, not just history, but any kind of cultural organizations.

Interviewee 'F', who is involved with the same museum, feels that individuals in older age groups are generally more interested in heritage, although they feel they are reaching kids when school groups visit:

I think you have to be a certain age to appreciate history for the most part. But we've had quite a few school groups come through (the Barrington Museum Complex) and I think we've piqued a lot of kids' interest in it ... I try to tell as many young people about it now. They need to know their history, where they came from.

Interviewee 'E' commented on students who are employed as interpreters at the Black Loyalist Heritage Centre and how engaged they are in their work:

Right now, just to see the young students we have there, the Black students we have working and their knowledge and everything because it's easy for them to grasp things, it's amazing. I just love to hear them, you know, like when the visitors come in. I just hear the interpretive guides how well they do. And the visitors want to come back again because they were so impressed, and they tell other people.

However, there is concern among some of the interviewees that young people have become disconnected from their heritage due to the influence of media and also because many are leaving their communities to find work. Interviewee 'I' noted:

I think the further we get away from the past, life has become... removed, I'm afraid, from the past... life is just changing so much and there's so much outside influence with technology and I think the younger people associate more with Hollywood and live TV and all this stuff than they do with their own past and how hard it was to survive here.

Interviewee 'H' said local people are concerned that heritage is being lost because it is not being passed on to the youth and that many have moved out of the region: "I think they're worried that it's not being passed down to the next generation. The younger people are moving away to get better jobs.

Experts/Officials Showing Interest in Area's Heritage Sites

Local residents are aware of heritage sites that exist in their community and the value they hold in understanding and unlocking their past. In fact, the online survey shows that "visiting an historic site" is how the majority of respondents (n=146) say they normally interact with/experience their heritage. It was evident from speaking with the interviewees that government attention, involvement and investment in local heritage and events such as community information sessions and public archaeology digs further fuel the community's engagement in heritage sites and their protection. This is echoed in the online survey in that when respondents were asked what they've done in the past 12 months to protect a heritage/archaeological site in their community 37 respondents selected "attended a community meeting about a particular site", and when asked how they normally interact with/experience heritage 54 people said, "hearing

presentations/attending talks". Such events are also an opportunity for residents to tell their stories and be listened to and share artifacts they have collected.

Interviewee 'C' commented specifically on the archaeological work being conducted at Fort St. Louis by Dr. Cottreau-Robins:

In the region that was called Cap Sable which would have been from Baccaro as far as Chegoggin, that area. So you said about, I called her the lady from Wedgeport, the lady that's doing the Fort St. Louis, the archaeological digs. It's so interesting. I'm hoping she is going to expand her research.

Interviewee 'I' said the Fort St. Louis dig has attracted the attention of locals and many want to be involved: "This community has caught on fire... the community just exploded. You know everyone is coming down there, everyone wants to dig. People just want to know."

Interviewee 'H' feels the public information session on Fort St. Louis that took place in May 2018 is also driving interest in the site: "Last year when we had the dig I remember going to the municipal centre and they had a presentation, and the room was packed... it sort of got the momentum going, if you can keep that momentum going."

Interviewee 'J' is pleased to see that heritage sites are being researched and documented.

I like to see that this place is getting the recognition that it deserves... but what that means is it's not a pride thing for me it's the fact that this stuff will get researched, will get dug up, and will get documented and be saved to some

degree. That's very important and there's been a lot lost but there's still a significant amount to be found too.

Interviewee 'J' also said that local people are very supportive of professionals who come to study their region:

They're people that are very proud of where they come from. It's part of your heritage and that's starting to disappear, and nobody cares. What option does the community have and when they see somebody come in that's why they're so supportive... because they know that it's important, it's important to them and if they think somebody else thinks it's important, I'm going to really back that person and support that person, that's our champion.

Interviewee 'K' stressed the need for people with the necessary expertise to come to the region to help protect valuable heritage sites: "If it's of local interest it's important that people with the ability and the knowhow and special interest come and protect them in this way by getting the word out to the local area."

Interviewee 'I' noted that some landowners have fought for years to get archaeological work done in their area:

As soon as the archaeologists... showed up, I'm like oh there's more to do here. We need to get these archaeologists on this area because this (Fort St. Louis) is not the only thing here and it's almost like we're driven to keep them here now that we have them here... you need to look at this and you need to look at that.

Awareness That Heritage Sites Are at Risk

Residents don't want to lose their heritage or have it forgotten. They are keenly aware of the impacts of climate change in their area, that important heritage sites are in danger of being lost through coastal erosion, as well as development, and that there is a need to protect these sites.

Several interviewees, such as Interviewee 'J', mentioned the impact climate change is having on heritage sites, especially those at the coast:

Well, I think it's kind of hard to value something that you... are no longer able to see... but the biggest worry is that they are somewhere within the range of the coast and that your history is being eroded away. That's kind of the scary part. Like I mean as we were talking, on this point down here, I'm certain that if that was used over a long period of time probably most of that is already gone. I mean if there was anything Indigenous culturally, I'm thinking that it's been eroded away long ago.

Interviewees, such as Interviewee 'J', have also noticed the changing coastline: "The coastal erosion is something that's always constant and the longer you live the more changes you see." Interviewee 'G' said similarly: "It's an ever-changing landscape especially on the beaches, the shoreline."

Interviewee 'B' talked about changes to the coastline as well including the sand dunes on Cape Sable Island:

I've been watching the Fort for at least three years now and [have] seen the coastline change... the changes that are happening and what you're seeing on the beach, even artifacts that are getting uncovered... there were always the shell middens at Sherose Island ... one major change that we've seen is the sandy beaches for which Cape Sable area is named... the dunes are gone because they have just been eroded away. So, Champlain was referring to 100-foot dunes of white sand on Cape Sable Island and Sand Hills area and they're gone, they don't exist now. Granted that's 400 years from when he saw them, but I remember going to these places when the dunes existed and you could see them... in that specific area because they put the causeway in, and they didn't have a throughfare so that changed the water patterns for that but there's more going on than that clearly.

Interviewee 'F' also talked about changes they've noticed on Cape Sable Island: "I mean you can see where the landscape has changed. I mean with Little Stoney Island how many things were lost from that just because of rising tides or storm surges. I mean parts of that go."

These concerns were also expressed by survey respondents. When asked if they agreed with the statement that heritage sites in their area were threatened by climate change impacts 66.83% of survey respondents agreed or strongly agreed. Many respondents were able to name specific climate change impacts that were affecting sites such as erosion, storm surge and flooding.

A couple of interviewees, including Interviewee 'N', mentioned that locals are finding artifacts on the beach and taking them home because they don't know what to do with them and don't want them to be washed away:

I know people are picking up things on the beach, on that site and they are taking them home because what else are you going to do, you're going to leave it for the water to wash away. You might as well take it home. It's just going to be lost. People don't know what to do with it.

Interviewee 'I' said: "They're collecting it in hopes some day there will be an answer."

Interviewee 'N' was concerned that artifacts will be lost before they can be discovered:

We're losing everything to the sea, the sea is coming in... and if there is anything out there it could be lost before it's even found... I don't think we'll ever know what we've lost. I think it's kind of sad because we don't know.

Interviewee 'I' worries about losing the rich history of the area:

We have such a rich history here and I'm afraid it's going to be forgotten or lost. I see a lot of it getting lost and I hate to see that... you don't have to live in it, but you should know it.

Referring to Fort St. Louis, Interviewee 'F' said: "I know down there at the dig site... there's things people will come in and tell us and they can't find them anymore."

Interviewee 'G' also spoke about Fort St. Louis and the need to work with landowners to help preserve heritage: "It gives us a glimpse into that period of history. If there are other sites that are identified in the area... then there should be a way to try and preserve those by working with landowners."

Interviewee 'F' feels that everyone should be made aware of heritage sites and be encouraged to protect them: "I just appreciate all of them and I want to tell everybody and I want to encourage people to preserve and take care of and appreciate and gain as much knowledge as they can."

Interviewee 'I' talked about how coastal development is also destroying sites in the area:

And then there's development because now seafood pays. So, where things have been left for years untouched now every part of the coast is getting hit... It's erosion but it's also development. We are losing sites because either people here really don't know how to connect into the government to get the assessment done or they don't want to or maybe some people just don't care but we are losing critical sites. Like there's a fish plant where the first guy from Nantucket settled, that's been there for decades... it's lost... Daniel Vincent, one of the very first settlers, his homestead as far as we know has been lost to a fish plant. The kiln may be lost in Centreville to a fish plant. The Haulover which is where they pulled through, lost to a fish plant. The Haulover is there but the settlement that

could have possibly been around it is gone. So, there's three fish plants that have destroyed what might be there.

This was also reflected in the online survey in that when asked about factors affecting archaeology/heritage sites in their area, 10.58% of survey respondents noted coastal development/construction activity.

Interviewee 'N' feels that important parts of history have already been lost:

I think that there's a lot of French history here that will never be uncovered because it's lost and that would be Acadian, the pre-Planter. I think there's pre-Planter history here and we can probably never determine that for certain because we've lost so much.

Desire for Formal Program to Protect Sites

Many residents stressed the need to set up a formal process or program to protect heritage sites. Residents are finding artifacts but often do not know what they should do with them. Some residents are also informally monitoring sites at risk and observing damage. People in the community want to help but need to know what to do. As well, others need to be engaged.

Several interviewees had suggestions of what needs to be put in place to protect vulnerable sites. Interviewee 'N' feels a formal program could work if volunteers or residents were trained in how to protect sites:

We don't train people. All we say is you're not allowed to do anything, you can't be on the historical site, you can't pick anything up, even though it's going to wash away in the end into the ocean. We don't teach people... I'm really not supposed to do anything but if I knew what to do, what to document and had that knowledge then that could be critical to understanding that site.

Interviewee 'F' discussed the need for laws to protect heritage sites:

I think it's important for everybody here to take pride in our archaeological sites, like to make sure that people aren't going down there and damaging things or digging and taking things away from the site... that's disrupting the findings. Laws need to be put in place and people to enforce them, so it really needs to be protected. And I think the more the community is involved and take prides in it the more people will police it themselves.

A couple of interviewees stressed the need to gather as much information as possible about sites, for example Interviewee 'I' said: "There needs to be some way of reporting... some sort of mechanism where they (photos) can be sent in. If people knew who to contact and get a response, I think this whole thing would work much better." They added that community liaisons are critical: "You have to have that, otherwise people are not going to search too hard. Specifically, people will help if there's a way to help you know."

Interviewees feel heritage sites should be protected for the information they hold about the past and for future generations. Said Interviewee 'F': "They should

definitely be protected just for the information that answers the question of why and how and when were people here, what was the purpose of them being here.” Speaking specifically about their Black Loyalist heritage, Interviewee ‘E’ said heritage sites need to be protected for future generations:

They have to be protected because I mean even for over the years... people are going to come here and want to know the history you know, what’s happened... We don’t want them to ever forget the history of the Black Loyalists, that’s very important.

Interviewee ‘D’ said:

They should be protected so our past, our story, is not lost forever. I think the thing about them is to gather all the information about these sites while they are there and take measures, I guess to try to slow down climate change.

Interviewee ‘N’ acknowledged that not every site can be saved, and only so much can be documented:

It’s impossible to protect everything because we’re going to have erosion and you’re not going to turn it back on a dime, it’s going to continue. I think you just have to document what you can document, do what you can do.

Interviewee ‘J’ said similarly: “You can’t protect every site but if you can research it, document it and that type of thing that’s the best that you can do in a lot of scenarios.”

Interviewee 'F' also feels that as much information as possible should be gathered about artifacts that are donated to the museum in which they work:

You never know... when people come in here, they'll tell you did you know this or that. Always something new. Sometimes they want to donate something. We don't record it, but we should. A lot of it you remember. I try to encourage people when they do donate something or bring something in to give us more information. It's lovely to have an artifact that belonged to somebody but it's even better if you can tell us the story of that person.

Interviewee 'D' feels that if residents were aware of the value of heritage sites and the potential for them to be lost they would show more interest:

If you get the community or the people involved there are probably some measures that can be taken but you need the interest of the people. You have to reach out and I guess let the people know how valuable and how this is going to be lost and I'm sure people would be interested. Reach out right now and make people aware because I didn't know anything about Fort St. Louis really until now. I'm really interested and I'd like to be part of something that's going to happen to preserve it.

Interviewee 'N' talked about the organized public dig at Fort St. Louis and the importance of having local people involved: "When you find something that gives you a vested interest in it and you're invested in it and found something exciting. I think with Katie's project having the people come in and help." This was consistent with the online

survey in which respondents were asked if they would like to see more public archaeology projects in their community (such as Fort St. Louis); 77.78% of those who answered that question said “yes”.

Interviewee ‘B’ feels that there is far more interest in heritage than people realize given the response to activity around the Fort St. Louis site:

I think we’ve underestimated the interest that the community has in more than just our very basic history... I think it’s obvious by what we’re doing and the response that we’re getting in visitor stats for here, in social media interactions, the public dig, the visitation to the dig, the visitation to Katie’s presentation where she invited people to come and pinpoint things. I think we’ve vastly underestimated the interest that the community has in its collective history.

Interviewee ‘H’ noted that sites need to be protected but people should enjoy them too: “Yeah, it’s tough, you want them to be protected but you want people to enjoy them too, so it’s a very fine balance and I think that’s the challenge on how to do it right.”

However, Interviewee ‘N’ feels it’s not always a good idea to draw attention to heritage sites:

I think knowing they’re there can be a double-edged sword, especially in a community like this and I’m not sure... if you put up a sign and say this is an important heritage [site] that can invite vandalism. So sometimes it’s good to say that and sometimes it’s not.

Several interviewees talked about the role of citizens and community groups in protecting heritage sites. Interviewee 'D' feels that community groups would be helpful: "Hopefully you can create an awareness, that you can interest community groups to really focus on trying to prevent this from being lost I guess." They indicated that if a citizens group formed, they would be interested: "I'd like to be involved in the future, if you know of any way I can be involved as a volunteer I'd love to do it." In order to do so you need to find a way to get more people involved as Interviewee 'A' noted:

There's always a core group of people within the community who are very active, and I think you really need to get at the community and explain or get them involved... (the) dig at Fort St. Louis was a perfect example of a way of getting people, reminding them of what is there and what is valuable and that it has to be preserved, so various community engagement activities. I think that was a great example of a technique that you could use for that, more of that... and schools of course, youth, children, community centres, church, I mean anything that is sort of community-based. Accessing those core groups is a way to do that.

Interviewee 'N' mentioned some community initiatives that worked in their area in the past: "I think there's a place for these "friends of" committees and they've done some great work." They mentioned volunteer work on the Cape Sable Lighthouse and the Baccaro Point Lighthouse, as well as a project for monitoring jellyfish in the area and thinks that approach could work for archaeology sites: "I think those projects are wonderful."

These suggestions from interviewees were backed up by the online survey which showed that when respondents were asked how they think they could play a part in protecting heritage sites 67 people said, “monitoring and reporting on sites” and 24 people said, “becoming a community curator or community scientist”. Additionally, 43.92% of those who answered the question said they would join a citizen’s volunteer group if it was formed to monitor and protect archaeological/heritage sites; 51.32% said “maybe”.

Interviewee ‘N’ talked about how locals are already protecting The Hawk on their own: “There was a steady flow of visitors... it’s because those people care. Fostering that is how you protect the sites and if you can call them together.” They noted that it’s important to involve local people in finding solutions to protecting heritage sites. They quite succinctly stated: “When you empower people to be part of the solution then they become invested in it, so I think that’s a good idea.”

The online survey also lends support for the protection of heritage sites with 98.94% of respondents who answered the question on whether heritage sites in their region should be protected believe heritage sites should be protected; the majority feel the provincial government is responsible for site protection. Seventy-eight percent (77.78%) of survey respondents who answered the question about whether they feel they can play a role in site protection, felt that they could. In fact, 30.29% of survey respondents said they had been involved in protecting a heritage or archaeological site in their community in the past 12 months. A number of interviewees felt that getting community members involved and engaged in site protection is key. Interestingly,

74.33% of survey respondents who answered the question on whose responsibility it is to protect heritage sites (n=139) also felt that heritage groups/organizations should be responsible for protecting heritage sites.

It is interesting to note that none of the interviewees mentioned the importance of heritage sites as tourist attractions even though several of the interviewees work or volunteer in museums/heritage societies which rely on tourist traffic, and for many rural communities heritage sites are important economic drivers. However, in the online survey when respondents were asked their agreement with the statement “Heritage sites are good for my community's economy and tourism industry” 96% either strongly agreed or agreed with this statement.

4.3 Notable Sites of Interest Discussed by Interviewees

Local residents are very curious about remnants of past settlements in the area, unusual heritage structures and artifacts that wash up on the beach. During the course of the interviews, residents were asked if there were any archaeological sites in their region that they are familiar with, or sites that they were aware of that have disappeared or been destroyed. They were asked to note the location of these sites on a map at the end of the interview. This information will be useful to the Nova Scotia

Museum archaeology team for future follow up and investigation. Some of the most notable sites that were mentioned are described below.

One former site of local interest in the Shag Harbour area is the Vieux Logis, or “Old House” which is believed to have been an early trade post located at the mouth of Shag Harbour brook. Today, nothing remains of the fort; however, it is noted on a 1612 map of Champlain’s and ruins of early Acadian homesteads have been found in the area. Historical records indicate that Charles La Tour had taken refuge there (Crowell, 1974). Located on a high hill it is said to have served as a navigational marker for mariners and fishermen approaching from the sea. As Interviewee ‘J’ described it:

On top of the hill in Shag Harbour where the Chapel Hill Museum is, there supposedly stood, at one time, a French fur trading post called the Vieux Logis, the old house, and I know that there are fishing grounds off here because I’ve heard my father speak of it. It’s called the house ground and the reasoning behind that is when you’re dead reckoning, when you’re taking a point on land and ranging it over another point on land from a different angle, that gives you coordination to where you’re at and I know that this must have been, this site must have been, a very common place and remembered for many generations to be able, even in my father’s generation, to still refer to that as a dead reckoning, as the old house. We’re talking about a site that probably was established in the 1612 to 30 or 40. Don’t know how long it was continuously used but there always seemed to be something on this site. The church was built in 1856 but they didn’t

call it the church ground they called it... the old house ground. So, I know that there was some kind of significant site here four hundred years ago.

Interviewee 'C', a resident of the Pubnico area, is very interested in finding the location of the "Manor House" believed to be the home of early d'Entremont settlers in the area: "The d'Entremonts have a family crest. They were quite well known. They had a manor house. They lived there for a while and we do not know where it is."

There is also interest in locating and documenting the site of an early Acadian settlement in Barrington which was known at that time as Ministiguish. As Interviewee 'B' described it: "The area that the historic district where the museum complex is located was the d'Entremont Acadian settled area prior to the Expulsion. There's supposedly an Acadian chapel site just on the corner two minutes walk from here."

Interviewee 'F' also mentioned this site:

Over here across the road [is] Homer House, the long grey house... built somewhere around 1811. Up behind the house there's a little bit of a hill... somebody had told us there was a rock there that had a metal thing in it that would have held up a cross from a church and apparently this was where a French settlement was.

Several interviewees mentioned additional early Acadian settlements that they were aware of in Shag Harbour, Doctor's Cove and Sherose Island. As well, two interviewees mentioned The Haulover in Blanche near Cape Negro, which the Mi'kmaq used as a portage between Port La Tour and Cape Negro Harbour.

4.4 Summary

The purpose of this research was to determine the driving factors behind the high level of engagement exhibited by residents of the study area in the protection of heritage assets (coastal archaeological sites) in their region that are located in dynamic coastal environments at risk due to climate change impacts. The study area encompassed the Municipality of the District of Argyle, the Municipality of the District of Barrington, the Municipality of the District of Shelburne, the Town of Clark's Harbour, the Town of Lockeport and the Town of Shelburne.

Using an online survey and semi-structured interviews, residents were asked about their community of residence and ancestry, their interest in heritage, their involvement with, connection to and knowledge of local heritage, and their awareness of climate change impacts on heritage sites in their region.

As a result of this research, a number of factors motivating residents to want to protect their heritage assets have been identified. These factors are the drivers of engagement and are grouped under three broad themes as either connecting to the past, relating to the present, or preserving for the future.

Factors involving the past include: feelings of pride in their heritage and connection to their ancestors, family history is kept alive at home, curiosity about preserved heritage structures, and the abundance of historical writings about the region.

Factors involving the present include: leading a similar way of life to their ancestors with ties to the sea, interest in the daily lives of their ancestors and similarities to today, a sense of fulfillment and identity from knowing their heritage, a strong feeling of connection to their community (which is the place their ancestors also lived), a desire for Nova Scotia to be included in the story of Canada's early history, wanting to uncover and piece together the multi-layer heritage of their region, and their employment in the heritage sector has given them an appreciation for their own heritage.

Finally, factors involving the future which are driving engagement include: residents want youth to understand and appreciate their heritage, experts/officials showing interest in the area's heritage sites, an awareness that heritage sites are at risk, and a desire for a formal program to protect heritage sites.

CHAPTER 5 DISCUSSION AND CONCLUSIONS

5.1 Discussion

This research has identified a number of drivers of engagement motivating residents to protect heritage assets (archaeological sites) at risk which are located in the dynamic coastal landscape in their area. These drivers have been grouped as subthemes under three broad themes: connecting to the past, relating to the present, or preserving for the future.

Connecting to the Past:

An important driver of engagement relating to the past is residents' **pride in their heritage and connection to their ancestors**. Residents in the study area have lived in their communities for a long time and exhibit a very strong connection to their ancestors. Hummon (1992), Hay (1998) and others (Kasarda and Janowitz, 1974; Tuan, 1975; Lewicka, 2005) have shown that length of residence and age is positively correlated with place attachment. These residents have an emotional investment in their place that Hummon (1992) refers to as "rootedness".

Many residents were born in their community and have lived in that place their entire life; in some cases, this has been more than 80 years. A very high intensity of place is exhibited by older residents who have lived their whole lives in their community

which Hay (1998) refers to as “ancestral sense of place.” This appears to be the main factor at play in the study area. The majority of respondents to the online survey in the current study were in the 55-64 age range (60/182 respondents) and 45/182 were over 65 years of age; a large number (77/208) indicated that they have lived in their community since birth.

Many residents know incredibly detailed information about their ancestors and can trace their ancestry back hundreds of years (some as far as four hundred years). This supports findings by Lewicka (2005) that individuals with higher place attachment have a greater interest in learning about their roots. This is backed up by the online survey in that when asked how they feel about heritage over 56% of respondents to the online survey indicated that “it connects me to my family/ancestors”.

Residents’ feelings of pride in their ancestry have also contributed to their connection to their communities. This appears to be related to the hardships their ancestors endured and overcame through resilience such as the suffering caused by the Acadian deportation, the struggles encountered by Black Loyalists trying to start a new life in Nova Scotia or the challenges faced by those making a living from the sea. Past hardships or hard times increase sense of place and those who live in traditional, one-occupation communities show stronger identity (Taylor and Townend, 1976). In the study area many of the communities have relied on the fishery for their livelihood and continue to do so.

When elements of the past remain in a community this can increase the sense of identity and feelings of being rooted as discovered by Lowenthal (1975) and Lewicka (2005). Much evidence of the early settlers still remains in the communities in the study area such as heritage structures, surnames, street names, place names, evidence of archaeological sites and historical writings about the region. The presence of heritage structures and features can provide a feeling of a continuity of identity and of being rooted in a place (Lowenthal, 1975). The presence of these reminders of the past has piqued residents' **curiosity about these preserved structures**, and this is considered another driver of engagement.

The **abundance of historical writings** about the region which many residents are familiar with is also driving their engagement. There is much written about the history of the region and many old documents have been preserved, and this has generated a lot of interest among residents. Over 32% of respondents to the online survey said, "reading books about the area and its history" is what led to their interest in heritage, and when respondents were asked how they normally interact with/experience heritage over 38% said "books/reading" and over 14% said "visiting library/archives".

Another driver relating to the past is that **family history was kept alive at home**. Residents grew up surrounded by heirlooms from the past and stories about their ancestors were often shared at home. When respondents to the online survey were asked what factors led to their interest in heritage over 51% of those who answered said stories passed down through generations/local folklore and over 34% said parents/family.

Relating to the Present:

In terms of the present, residents' **interest in the similarities between their day-to-day lives and that of their ancestors** is driving their engagement. They want to know specific details about the way their ancestors lived and how that may be similar to their own lives. Engagement is also driven by the fact that residents can relate to their ancestors in terms of their **similar way of life/ties to the sea** in that they live in the same community as their ancestors and, like their ancestors, have relied primarily on the sea for their livelihood. When asked which statements describe how they feel about local heritage, 42% of survey respondents said "it is part of my coastal lifestyle and connects me to the land/sea".

Other residents say heritage gives them a **feeling of connection to their community**, which represents another driver related to the present. This was particularly notable among Acadian interviewees as well as those from Cape Sable Island. When online survey respondents were asked to describe how they feel about local heritage some of the top answers were "it ties me to the place I call home", "it adds to my sense of community", and "it strengthens my ties to my community."

Some residents described how knowing their heritage gives them a **sense of fulfillment and identity from heritage** which is further driving engagement. The greater the level of attachment or involvement a person has for a particular place, or "insidedness", the stronger the identity with a place; "existential insidedness", complete

absorption in a place creating the feeling of being at home, is the strongest sense of place (Seamon and Sowers, 2008). When online survey respondents were asked how they feel about local heritage 37% of those chose “it is part of my identity/it defines who I am”.

Several of the interviewees work or volunteer at local museums and/or heritage centres. They indicated that they have **gained a greater appreciation of their heritage as a result of their employment** positions and this appears to be driving their engagement. Several residents expressed that they are upset by the fact that their region has been left out of the story of early European settlement in Canada and they **want Nova Scotia included in Canada’s early history**, which is driving their engagement.

Residents’ engagement is also driven by a desire to **uncover and piece together the multi-layer heritage** in the region to ensure their history is complete. One resident noted that sites like Fort St. Louis help to fill historical gaps.

Preserving for the Future:

In relation to the future, residents are keenly **aware that heritage sites are at risk** in their region due to the impacts of climate change, as well as from development along the coast, and are concerned about the loss of these assets which hold valuable information about their past and this is driving their engagement.

When survey respondents were asked if they agreed with the statement that heritage sites in their area were threatened by climate change impacts, over 66% agreed

or strongly agreed. In fact, individuals who are strongly connected to their home environment may experience stress in the form of “solastalgia” when environmental change such as climate change impacts affect their community (Albrecht, 2005). When place is under threat, residents with strong place attachment are motivated to engage in protective actions and more likely to work together to protect their communities from these threats (Brown et al., 2002; Manzo and Perkins, 2006; Devine-Wright, 2009; Anton and Lawrence, 2014). Greater place attachment can result in a higher level of engagement in climate change, specifically, among residents of a community (Scannell and Gifford, 2013).

Residents’ engagement is also being driven by their **desire for a formal program to protect local heritage sites**. When online survey respondents were asked how they think they could play a part in protecting heritage sites 67 people said, “monitoring and reporting on sites” and 24 people said, “becoming a community curator or community scientist”, and over 43% of those who answered the question said they would join a citizen’s volunteer group if it was formed to monitor and protect archaeological/heritage sites.

Through partnerships with government, academia and not-for-profit organizations, a number of successful community archaeology and citizen science programs have been created in jurisdictions around the world. Examples include SCHARP (Scotland’s Coastal Heritage at Risk Project) in Scotland (Dawson, 2017), CITiZAN (Coastal and Intertidal Zone Archaeology Network) in England (Sherman, 2015), and

Heritage Monitoring Scouts in Florida (Dawson et al., 2020). For some heritage protection is a hobby, even a passion.

Graham et al. (2017) showed that many citizens were already taking informal actions to protect sites at risk and, as a result, volunteers were eager to join a formal program. Many were retired and had the time and the knowledge of their communities to share. In Alaska residents were noticing a large number of artifacts washing up on the beach and that is what prompted community action (Hillerdal et. al, 2019). Participatory mapping, involving a range of stakeholders and incorporation of local knowledge, would be an effective method of identifying the location of heritage assets in the region as well as areas which are most vulnerable (Cadag and Gaillard, 2012).

Residents' engagement in heritage also seems to be ignited **when experts and officials show interest in heritage sites**, for example when the region receives attention from government archaeologists and historians. This was demonstrated during the archaeological digs that have taken place at Fort St. Louis in Port La Tour which received significant media coverage further fuelling interest and awareness. When online survey respondents were asked what they've done in the past 12 months to protect a heritage/archaeological site in their community 37 people said they "attended a community meeting about a particular site", and when asked how they normally interact with/experience heritage 54 people said, "hearing presentations/attending talks".

A final driver of engagement is that residents want **youth to understand and appreciate their heritage**. Local residents noted the importance of engaging youth in heritage to help them connect to their ancestors and keep local heritage alive. Some

commented that local history should be incorporated into the school curriculum. This supports the recommendation by Lewicka (2005) that introducing local history into school curricula helps youth discover its relevance and strengthens community ties. In Alaska's Nunalleq project engaging youth is an important focus. Some workshops are targeted directly at children, and archaeology teaching sessions and lab work have been carried out in the local school (Hillerdal et al., 2019).

5.1.1 Areas for further study

The question remains as to whether the situation in the study area is unique to this area or if it exists elsewhere. For example, further research could determine whether similar pockets of engagement exist in other communities in Nova Scotia where ancestral connection is strong and heritage assets may be at risk, such as on Cape Breton Island where many residents identify as having Scottish ancestry, and if a citizen-based program would be appropriate in that region.

It was notable that the response to the online survey was proportionately higher from residents in the Pubnico area, and residents from this area who participated in semi-structured interviews showed an especially deep sense of pride in their heritage. This can be attributed to the strong connection they feel to their ancestors, like many Acadians, and their resilience in re-establishing their communities post-deportation. However, residents in the Pubnico area are unique in that they are the only Acadians to resettle in their original pre-deportation location, so their pride in their culture and

heritage and sense of connection may be even greater as a result of this. As well, the language spoken in the Pubnicos is slightly different than in other Acadian regions. It would be interesting to pursue this further to see if these unique factors of the Pubnicos explain the higher level of pride.

Residents of Cape Sable Island seem to have a particularly strong sense of identity and very strong ties to their heritage/ancestors. They are descended from a group of Planters who settled there from Cape Cod in the early 1760s. Many of the surnames still remain such as Swim, Swain, Smith, Newell and Nickerson. Fishing and boatbuilding have been, and continue to be, the main livelihoods on Cape Sable Island and the famous “Cape Islander” fishing vessel was built on the island. There are numerous shipwrecks on the shores of Cape Sable Island which led to the building of a lighthouse, the tallest in Nova Scotia. In 1949 a causeway was constructed connecting Cape Sable Island to the mainland at Barrington Passage; however, many residents were not happy about this. It changed sediment patterns along the coast and affected dune formation and has also likely had an impact on the culture of the island and the lifestyle of islanders. It would be interesting to look at the culture of the island before and after the causeway was put in place.

Finally, this study would be enhanced by incorporating the Mi’kmaw perspective and the relationship they have with their ancestral landscape of Mi’kma’ki which they perceive as ever-changing and continuously evolving and fundamental to their culture, spirituality, and language.

5.2 Benefit of knowledge gained

There are a number of benefits to be gained from the knowledge gathered through this research. This study provides government and academia with useful information to assist them in working with communities on prioritizing heritage sites for protection/preservation (in some cases in deciding which sites to let go). By having input into the decision-making process there is a greater chance of community buy-in, and the community has a feeling of ownership as a result of their participation, thus leading to more sustainable decisions.

This study can also help in developing messaging that would resonate with local residents around awareness of heritage resources at risk and the need for their protection. Communities can use this research to assist them in establishing community archaeology/citizen scientist programs or to determine if they are ready for one. Museums and/or heritage societies can use the information in this study in the creation of interpretation about heritage/archaeological resources and climate change impacts.

5.3 Recommendations

A number of recommendations for engaging citizens in the protection of their heritage assets can be made based on this study.

When government and/or academia or local organizations are seeking residents' buy-in or cooperation in prioritizing and making decisions around the protection of

heritage assets, it would be wise to leverage residents' attachment to their ancestry and their desire to protect tangible connections to their past. The Nunalleq project in Alaska is an example of a successful collaborative effort between the community and archaeologists and has demonstrated that the most effective and sustainable way to protect archaeology at risk is through the full involvement and engagement of citizens (Hillerdal et al., 2019). The COASTAL program in Nova Scotia is another example.

A technique of "participatory mapping" could be undertaken in the region to identify archaeological sites, locate areas of greatest vulnerability and make decisions around prioritization and resource allocation. As Westley et al. (2011, p. 351) notes: "As all sites cannot be protected, it is essential that heritage managers know which sites and landscapes are most at risk so they can prioritize resources and decision-making most effectively". Participatory mapping is being increasingly used as a community-based tool for Disaster Risk Reduction as it "enables people to delineate areas that are perceived as both prone to hazards and vulnerable" (Cadag and Gaillard, 2012).

Community leaders in the region should consider establishing a citizen scientist/community archaeology program similar to SCHARP, CITiZAN, Heritage Monitoring Scouts or Midden Minders, or build on the COASTAL model, to monitor and report on archaeological sites identified as most at risk. The success of these programs is a result of successful partnerships between academia and/or government and local societies, an organization that has agreed to take the lead, a sustainable source of funding, and dedicated passionate volunteers who are willing to give their time.

It is clear that residents in the study area are ripe for such a program given that many residents are already informally involved in protection of heritage assets in their community, have indicated they want a formal program/process and have expressed a willingness to join/volunteer in such a program. As one resident said: "I'd like to be involved in the future, if you know of any way I can be involved as a volunteer I'd love to do it." In the online survey over 43% of those who answered the question said they would join a citizen's volunteer group if one was formed to monitor and protect archaeological/heritage sites. When asked how they think they can play a part in protecting heritage 24/147 people said, "becoming a community curator or community scientist".

A local organization would need to be selected to act as a coordinator/oversight body and/or funding partner for a citizen scientist/community archaeology program, for example SCHARP in Scotland is managed by the SCAPE Trust and Heritage Monitoring Scouts in Florida is managed by the Florida Public Archaeology Network. The Cape Sable Heritage Society located in Barrington, Nova Scotia may be a suitable organization to coordinate such a program in this region.

Dedicated funding needs to be secured for an organized community/citizen science program. Funding could potentially come from Support4Culture, a designated lottery program that supports arts, culture and heritage in Nova Scotia, administered by the Department of Communities, Culture and Heritage (Communities, Culture and Heritage, 2021). This would be similar to CITIZAN in the UK which is funded by the Heritage Lottery Fund.

Social media could be used as a tool to generate interest in local heritage and awareness of local heritage sites at risk, and messaging should appeal to residents' sense of place and connection to their ancestors. One local resident commented:

I think social media has been a really big thing in this. When you show artifacts coming out of the ground and you know you can date this to a certain period and this is part of our history and this happened here, I think that's very gratifying I guess in some regard to the local people.

The Nova Scotia Museum and/or local museums should consider developing interpretation/exhibits illustrating heritage and archaeology to create awareness of local heritage sites at risk due to climate change impacts as a means to engage the community in their protection and also as an opportunity to tell the story of climate change and how it is impacting their region (Dawson et al., 2017; Graham et al., 2017).

Local heritage organizations should work with the Department of Education and Early Childhood Development to have the history of the region incorporated into the local school curriculum. This will encourage youth to discover the relevance of heritage (Lewicka, 2005) which will, in turn, instill in them the importance of heritage protection. Work is already underway to inject African Nova Scotian content into the curriculum.

Finally, communities should consider the tourism potential (visitor attraction) of sites like Fort St. Louis (Dawson et al., 2020). However, before this can happen, funding would be needed to upgrade the site, create interpretive panels and make the site safely accessible to the public.

5.4 Conclusions

This purpose of this research was to determine the driving factors behind the high level of engagement exhibited by residents in the study area in the protection of coastal heritage assets located in a dynamic coastal environment that are at risk due to climate change impacts.

The main findings are as follows:

- There are a number of drivers of community engagement on the part of local residents in protecting their heritage assets and these can be grouped under three major themes: connecting to the past, relating to the present or preserving for the future.
- Residents have a very strong connection to their ancestors, pride in their heritage and long residency in their communities (many having lived there for their entire life), which translates into an intense sense of place called “ancestral sense of place” (Hay, 1998).
- Residents are aware that heritage sites (coastal archaeological sites) are at risk from the impacts of climate change and have a strong desire to protect them. Many have been taking matters into their own hands to protect sites.
- Residents of the study area are motivated and poised to join a formal citizen scientists/community archaeology program, if one was established, to monitor and protect heritage assets.

Based on the above, the following recommendations are made:

- When creating messaging around preservation of heritage resources for social media, awareness campaigns, etc. it should appeal to residents' ancestral sense of place and their concern for the protection of important heritage assets.
- Communities, along with their partners, should use a technique such as participatory mapping to identify and prioritize heritage sites for protection and/or preservation.
- The region encompassed within the study area should consider establishing a citizen science program to address vulnerable heritage assets using a successful model such as SCHARP (Scotland) or Heritage Monitoring Scouts (Florida). Appropriate partners would need to be recruited and assembled, a suitable lead organization selected, and a sustainable source of funding identified.
- The Nova Scotia Museum and/or local museums/heritage organizations should consider developing interpretation/exhibits on local heritage and archaeology to create awareness of local sites at risk and tell the story of climate change impacts in their region.
- Local heritage organizations should work with government to incorporate the region's history into the local school curriculum to help youth discover the relevance of heritage.

- Local communities should consider the tourism potential (visitor attraction) of archaeological sites like Fort St. Louis.

Over 400 coastal archaeology sites in Nova Scotia are currently at risk of damage or loss due to the impacts of climate change, and the number is growing. There are limited resources to identify, study and document these sites before they incur further damage or are lost entirely.

This study looked at a region of southwest Nova Scotia where residents have a high level of engagement in protecting their coastal heritage assets and determined that a number of factors are driving this which stem from a very strong ancestral connection.

The establishment of a citizen science program in the region could assist government and academia in achieving their goals to protect coastal archaeology, while allowing communities to have a say in the decisions and play an active role in the preservation of their heritage. Such a program could serve as an example for other communities in Nova Scotia, and elsewhere, that are trying to address the growing problem of the destruction of coastal archaeology sites and the loss of valuable heritage.

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APPENDIX A: SURNAME TABLES

Planter Surnames in Barrington/Cape Sable Island Area*

Adams	Clark	Greenwood	Longley	Rand	Townsend
Albro	Clements	Hamilton	McGray	Reynolds	Vincent
Atkinson	Coffin	Harding	McNutt	Ross	Walker
Atwood	Covel	Hicks	Morris	Sargent	West
Baker	Crosby	Home	Newell	Saunders	Wicken
Banks	Crowell	Hopkins	Nickerson	Sears	Wilmot
Barss	Denison	Katzmann	Osborne	Simmonds (Symonds)	Wilson
Borden	Deschamps	Kendrick	Penny	Smith	Wood
Brannen	Doane	Kenney	Pinkham	Snow	Worthen
Cahoon	Folger	King	Porter	Swain	
Chipman	Gardner	Knowles	Quinlan	Swim	

Source: Chapel Hill Museum and Historical Society website:

<http://www.chapelhillmuseum.com/index.php/category/grantees-of-shag-harbour-the-new-england-planters>

Quaker Surnames in Barrington Area*

Chapman	Covel	Pinkham	Vincent
Coffin	Gardner	Swain	

Source: S. McCann Fuller (2011)

Loyalist Surnames in Shelburne Area*

Bower	Harding	Jackson	Ross	White
Cox	Harris	McKay	Sutherland	Williams
Davis	Hartley	McNutt	Thomas	

Source: L. Bower, personal communication, December 18, 2019

Black Loyalist Surnames in Shelburne/Birchtown Area*

Davis	Farmer	Hartley	Jacklin
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Source: B. Chetwynd, personal communication, October 5, 2020

Acadian Surnames in Pubnico and Surrounding Area*

Amirault	Babin	Belliveau	Blanchard	Boudreau
Comeau	Corporon	d'Entremont	d'Eon	Deveau
Doucet	Doucette	Fougère	Gaudet	Landry
LeBlanc	Légère	Maillet	Melanson	Moulaison
Muise	Poirier	Poitier	Robichaud	Saulnier
Surette	Thériault	Thibault	Thibodeau	

Source: Acadian Village website: <https://levillage.novascotia.ca/lacadie/family-names>

*These tables have been compiled from multiple and/or unofficial sources and/or may be incomplete lists so their accuracy is not guaranteed.

APPENDIX B: ONLINE SURVEY

Heritage Survey

NOTE: This survey is directed at permanent (current and former) and seasonal residents of the Municipality of the District of Barrington, Municipality of the District of Shelburne, Municipality of the District of Argyle, Town of Clark's Harbour, Town of Lockeport and Town of Shelburne, aged 18 years of age and older.

You are being invited to participate in a research survey being conducted by graduate student Lori Churchill* for a master's thesis in Atlantic Canada Studies at Saint Mary's University. This research is being conducted under the supervision of Dr. Danika van Proosdij, Chair, Department of Geography and Environmental Studies. The title of the study is "An investigation into the drivers behind a community's engagement in protecting its heritage assets in the context of a dynamic coastal landscape (SMU REB #19-008)". This research is being conducted in collaboration with the Nova Scotia Museum.

Participation in this study is completely voluntary and you are under no obligation to participate. If you are interested in sharing your thoughts on heritage in your region, you are asked to complete this short survey. It should take approximately 15 minutes and your participation is completely anonymous. Questions will ask about things such as your ancestry, your interest and involvement in local heritage, and your thoughts on the protection of heritage sites. You will also be asked some questions about yourself at the end including age, income, and education. Again, all answers you provide are completely anonymous.

Survey responses will be reported as overall results and individual responses will never be made public. If at any time during this survey you no longer wish to continue, close your browser and your responses will be deleted.

There are no risks expected with this study other than the possibility that you may become emotional when answering questions about heritage sites in your community that have been damaged or destroyed. The benefits of the study are that it will help better understand the factors that are contributing to a community's efforts to protect its heritage sites, and the information gathered will add to the historical record of your region.

Results of this research will be shared through presentations in the local community, and by making them available through organizations such as the Cape Sable Historical Society, the Shelburne Museum Complex and le Musée des Acadiens des Pubnicos. The results will also be shared with the Nova Scotia Museum.

If you have any ethical concerns about your participation in this survey, please contact the Chair of the Saint Mary's University Research Ethics Board at ethics@smu.ca (<mailto:ethics@smu.ca>) or 902-420-1127 and reference Research Ethics Board file number #19-008. If you have any other questions or

concerns about this study, please contact graduate student Lori Churchill by email at lori.churchill@smu.ca (<mailto:lori.churchill@smu.ca>), or supervisor Dr. Danika van Proosdij at dvanproo@smu.ca (<mailto:dvanproo@smu.ca>).

* I wish to note that I am also an employee of the Province of Nova Scotia, Department of Communities, Culture and Heritage, the department which oversees the Nova Scotia Museum and one that is relevant to this research; however, this study plays no role in my capacity as a provincial employee.

* Required

1. After reading the above, I understand what this study is about, including the risks and benefits, and that by consenting I agree to take part in this research study and do not waive any rights to legal recourse in the event of research-related harm. I consent to participate in this survey. *

Yes

No

2. In which community do you reside or have a seasonal residence or property? (choose only one) *

- Abrams River
- Alder Plains
- Allendale
- Amiraults Hill
- Argyle
- Argyle (Central)
- Argyle (Lower)
- Argyle Head
- Argyle Sound
- Atlantic
- Atwoods Brook
- Baccaro
- Baccaro (East)
- Baccaro (West)
- Barrington
- Barrington Passage
- Barrington West
- Bear Point
- Beaverdam Lake
- Bell Neck
- Belleville
- Belleville North
- Belleville South

11/27/2020

- Birchtown
- Black Georges Savannah
- Blanche
- Brass Hill
- Canada Hill
- Cape Negro
- Cape Negro Island
- Carleton Village
- Central Woods Harbour
- Centreville
- Charlesville
- Churchover
- Clam Point
- Clark's Harbour
- Clark's Harbour (Lower)
- Clyde River
- Clyde River (Lower)
- Clyde River (Middle)
- Clyde River (Upper)
- Coffinscroft
- Comeaus Hill
- Doctors Cove
- East Green Harbour
- East Kemptville
- East Side of Ragged Island

11/27/2020

- Eel Brook
- Flintstone Rock
- Forbes Point
- Gavelton
- Glenwood
- Goose Lake
- Granite Village
- Great Pubnico Lake
- Gunning Cove
- Hartz Point
- Hubbards Point
- Indian Fields
- Ingomar
- Jacksons Mountain
- Jordan Bay
- Jordan Branch
- Jordan (East)
- Jordan Falls
- Jordan Ferry
- Jordan Lake
- Lake George
- Little Harbour
- Little Port L'Hebert
- Little River Harbour
- Lockeport

11/27/2020

- Louis Head
- Lower Ohio
- Lower Woods Harbour
- Lydgate
- McCoys Ridge
- McNutts Island
- Middle Ohio
- Moosehead Island
- Morris Island
- Mud Island
- Newellton
- North East Harbour
- North East Point
- North Kemptville
- North West Harbour
- Oak Park
- Osborne Harbour
- Pleasant Lake
- Plymouth
- Port Clyde
- Port La Tour
- Port La Tour (Upper)
- Port L'Hebert
- Port Saxon
- Pubnico

11/27/2020

- Pubnico (East)
- Pubnico (West)
- Pubnico (Lower East)
- Pubnico (Lower West)
- Pubnico (Middle East)
- Pubnico (Middle West)
- Quinan
- Quinan (East)
- Quinan (South)
- Quinns Meadow
- Reids Hill
- Reynoldscroft
- Riverhead
- Roberts Island
- Rocco Point
- Rockland
- Roseway
- Round Bay
- Sable River
- Sable River (East)
- Sandy Point
- Sandy Point (Lower)
- Seal Island
- Shag Harbour
- Shag Harbour (Lower)

11/27/2020

- Shelburne
- Sherose Island
- Sluice Point
- Smithsville
- South Side
- Spar Lake
- Springhaven
- Ste. Anne du Ruisseau
- Stoney Island
- Surettes Island
- The Hawk
- Thomasville
- Tusket
- Tusket Islands
- Upper Ohio
- Upper Woods Harbour
- Villagedale
- Wedgeport
- Wedgeport (Lower)
- Wedgeport (Upper)
- Welshtown
- West Green Harbour
- West Head
- West Middle Sable
- Western Head

11/27/2020

Woodlawn

3. In which municipality is that community located? (choose only one) *

Municipality of the District of Argyle

Municipality of the District of Barrington

Municipality of the District of Shelburne

Town of Clark's Harbour (if you chose Clark's Harbour above)

Town of Lockeport (if you chose Lockeport above)

Town of Shelburne (if you chose Shelburne above)

4. How long have/had you lived (year-round) or owned seasonal property in your community (approximate total time)? *

Less than one year

1-5 years

6-10 years

11-25 years

26-50 years

More than 50 years

5. How would you best describe your connection to this region? *

- Lived here since birth
- Born here, lived elsewhere, moved back here
- Born here, now live elsewhere
- Lived here at one time but now live elsewhere (not born here)
- Moved here and live year-round (family/ancestors are from the area)
- Moved here and live year-round (no family/ancestral connection to area)
- Have a seasonal residence/property here (family/ancestors are from the area)
- Have a seasonal residence/property here (no family/ancestral connection to area)
- Other

6. How long have your family/ancestors lived in this region? *

- Less than 1 year
- 1-5 years
- 6-10 years
- 11-25 years
- 26-50 years
- 51-100 years
- 101-200 years
- 201-300 years
- 301-400 years
- More than 400 years
- Don't know

7. What best describes your ancestors? (choose all that apply) *

Acadian

Black Loyalist

Loyalist

Mi'kmaq

Planter

Don't know

Other

8. NOTE: If at any time during this survey you no longer wish to continue, close the survey and your responses will be deleted.

How would you describe your level of interest in local history/heritage? *

Very interested

Moderately interested

Slightly interested

Not interested

9. What factors led to your interest in heritage, in particular local heritage? (choose your top three) *

- Ancestral connection to the place
 - School/teacher
 - Parents/family
 - Hobby/personal interest
 - Stories passed down through generations/local folklore
 - Reading books about the area and its history
 - Reading online/websites about the area and its history
 - TV shows/movies
 -
- Other

10. Which of the following statements best describe how you feel about local heritage?
(choose your top three) *

- It connects me to my family/ancestors
- It is part of my coastal lifestyle and connects me to the land/sea
- It ties me to the place I call home
- It adds to my sense of community
- It is part of my culture
- It is part of my identity/it defines who I am
- It strengthens my ties to my community
- It makes me proud of who I am/gives me a sense of pride
- It gives me a sense of security/peace of mind
- It keeps me grounded/rooted
-

Other

11. How do you normally interact with/experience heritage? (choose your top three) *

- Exploring
 - Walking/hiking
 - Visiting a museum
 - Visiting an historic site
 - Books/reading
 - Visiting library/archives
 - Internet/online research
 - Subscribing to a newsletter
 - Hearing presentations, attending talks
 -
- Other

12. How often over the past month have you had a conversation with friends, family or colleagues that included some discussion of local history or heritage? *

- 10 times or more
- 6 to 9 times
- 3 to 5 times
- once or twice
- not at all

13. Have you ever been actively involved in protecting a heritage/archaeological site in your community in the past 12 months? *

Yes

No

14. What have you done in the past 12 months? (choose all that apply) *

Shared my knowledge with an archaeologist or historian

Donated artifacts to a museum or historical society

Collected artifacts from the beach and reported or sent them to the museum

Regularly visit a site to check on it

Reported damage to a site caused by erosion or vandalism

Volunteered at an archaeological dig

Visited an archaeological dig in progress

Attended a community meeting about a particular site

Donated money to protect a site

Helped to clean up a site

Told friends/family about a site's importance

Other

15. How often on average do you visit a heritage/archaeology site in your area? *

Daily

Weekly

Monthly

Four times per year

Twice per year

Yearly

Every few years

Never

Other

16. NOTE: If at any time during this survey you no longer wish to continue, close the survey and your responses will be deleted.

Why have you visited a heritage site? (choose all that apply) *

- To interact with nature/enjoy the outdoors
- To walk/get exercise
- To increase my knowledge about my community
- I am interested in the history of my community
- It makes me feel close to my ancestors
- I help maintain and clean up the site
- I check on the site for any damage
- I took part in/watched an archaeology project there
-

Other

17. Please indicate your agreement with the following statement:
"Heritage sites encourage good community relations and lead to collaboration". *

- Strongly agree
- Agree
- Neutral
- Disagree
- Strongly disagree

18. Please indicate your agreement with the following statement:

"Heritage sites are good for my community's economy and tourism industry". *

- Strongly agree
- Agree
- Neutral
- Disagree
- Strongly disagree

19. Please indicate your agreement with the following statement:

"Heritage sites contain important information about my community's past and should be studied". *

- Strongly agree
- Agree
- Neutral
- Disagree
- Strongly disagree

20. Please indicate your agreement with the following statement:

"Heritage sites are part of the fabric of my community and strengthen community pride". *

- Strongly agree
- Agree
- Neutral
- Disagree
- Strongly disagree

21. Please indicate your agreement with the following statement: "Heritage sites in my area are threatened by climate change impacts." *

- Strongly agree
- Agree
- Neutral
- Disagree
- Strongly disagree

22. Have you noticed archaeological/heritage sites in your area affected by any of the following? (choose all that apply): *

- Flooding
 - Erosion
 - Storm surge
 - Loss of Land
 - Damage to structures (eg. homes, buildings, wharfs) due to wind and/or waves
 - Coastal development/construction activity
 - Vandalism
 - Have not noticed any affected sites
 -
- Other

23. NOTE: If at any time during this survey you no longer wish to continue, close the survey and your responses will be deleted.

If you've noticed archaeology/heritage sites affected by any of the above do you wish to name the sites and their location (optional)?

Yes

No

24. Please provide details:

25. Do you feel heritage sites in your region should be protected? *

Yes

No

26. Whose responsibility do you feel it is to protect them? (choose all that apply) *

- Municipality
 - Heritage groups/organizations
 - Provincial government
 - Federal government
 - Universities
 - Local citizens
 -
- Other

27. Do you feel you can play a part in helping protect such sites? *

- Yes
- No

28. How do you feel you can play a part? (choose your top three) *

- Joining a community heritage group/society
- Contributing my knowledge and stories
- Becoming a community curator or community scientist
- Monitoring and reporting on sites
- Collecting artifacts
- Donating artifacts to the museum
- Sharing my knowledge of artifacts
- Identifying other important archaeology sites for follow up
- Sharing knowledge of heritage assets on my property
- Sharing my knowledge of the landscape and noticeable changes in my region

29. If a citizen's volunteer group was to form in your region to help monitor and protect archaeological/heritage sites, would you consider joining it? *

- Yes
- No
- Maybe

30. Would you like to see more public archaeology projects in your community (for example Fort Saint-Louis in Port La Tour)? *

- Yes
- No
- Don't know/not aware

31. NOTE: If at any time during this survey you no longer wish to continue, close the survey and your responses will be deleted.

Are you aware (through personal experience or family knowledge) of archaeological sites in the region that were once visible and have now disappeared (optional)?

Yes

No

32. Are you willing to share details (optional):

33. Is there any additional information you would like to provide to me or the Nova Scotia Museum for follow up (optional)?

34. What is your age?

- 18-24
- 25-34
- 35-44
- 45-54
- 55-64
- 65-74
- 75-84
- 85+
- Prefer not to answer

35. What is your gender?

- Male
 - Female
 - Non-binary
 - Prefer not to answer
 -
- Other

36. What is your education level?

- Elementary/some high school
- High school graduate/GED
- College graduate
- Trade/apprenticeship
- Some university
- Bachelors degree
- Masters degree
- PhD
- Prefer not to answer

37. What is your employment status?

- Employed
- Unemployed
- Self-employed
- Student
- Stay at home/do not work
- Retired
- Prefer not to answer

Other

38. What is your approximate gross household income (before tax)?

- Less than \$26,000
- \$26,000 to \$50,999
- \$51,000 to \$75,999
- \$76,000 to \$99,999
- \$100,000 to \$200,000
- More than \$200,000
- Prefer not to answer

This content is neither created nor endorsed by Microsoft. The data you submit will be sent to the form owner.

 Microsoft Forms

APPENDIX C: ONLINE SURVEY DISTRIBUTION AND PROMOTION

Websites and social media accounts featuring online survey link:

Acadian Village (English) Website
 Acadian Village (French) Website
 Barrington Woolen Mill Website
 Black Loyalist Heritage Centre Website
 CKBW Radio Website
 Dory Shop Museum Website
 Municipality of the District of Argyle Website
 Municipality of the District of Barrington Website
 Municipality of the District of Shelburne Website
 Old Meeting House Website
 Ross-Thomas House Museum Website
 Shelburne Museums Website
 Town of Lockeport Website
 Town of Shelburne Website
 Argyle Township Courthouse and Archives Facebook
 Barrington Museum Complex Facebook
 Cape Sable Historical Society Facebook
 Chapel Hill Museum Facebook
 CKBW Radio Facebook
 Le village Historique Acadien de la Nouvelle-Écosse (Acadian Village) Facebook
 Municipality of the District of Barrington Facebook
 Musée des Acadiens des Pubnicos Facebook
 Surette's Island Facebook
 Nova Scotia Museum Facebook
 Nova Scotia Museum Twitter

Survey link emailed to:

Argyle Township Courthouse and Archives Historical Board of Directors
 Members/stakeholders of Acadian Village museum (560 people)
 Southwest Nova Scotia Curators Group listserv (67 people)
 Staff and Council of the Municipality of the District of Argyle

POSTER

PROTECTING LOCAL HERITAGE | SHARE YOUR THOUGHTS



SITE OF FORT SAINT-LOUIS
PORT LA TOUR
MUNICIPALITY OF BARRINGTON, NS

A master's student at Saint Mary's University in Halifax is conducting a research study looking at how residents in our area feel about the protection of heritage sites.

The title of the study is: "An investigation into the drivers behind a community's engagement in protecting its heritage assets in the context of a dynamic coastal landscape".

If you would like to share your thoughts on this topic you are invited to complete an online survey which can be found at:

<https://www.facebook.com/barringtonmuseumcomplex/>

The survey should take approximately 15 minutes to complete and all responses are completely anonymous. Participation in this study is completely voluntary and you are under no obligation to participate.

If you have any questions or concerns about this study please contact graduate student Lori Churchill by email at lori.churchill@smu.ca or supervisor Dr. Danika van Proosdij at dvanproo@smu.ca.

Thank you!

The Saint Mary's University Research Ethics Board has reviewed this research. If you have any questions or concerns about ethical matters or would like to discuss your rights as a research participant, you may contact the Chair of the Research Ethics Board (REB) at ethics@smu.ca or (902) 420-5728.

Please reference SMU REB#19-008.



One University. One World. Yours.

Poster placements:

Cape Sable Historical Society, Barrington
Barrington Municipal Library
Clark's Harbour Branch Library
Lillian B. Benham Library, Lockeport
McKay Memorial Library, Shelburne
Pubnico Branch Library
Le village Historique Acadien de la Nouvelle-Écosse, Lower West Pubnico
Musée des Acadiens des Pubnicos, West Pubnico
Coastal Financial Credit Union, West Pubnico
RBC Royal Bank, West Pubnico
Lower East Pubnico Post Office
Middle West Pubnico Post Office
Dennis Point Café, Middle West Pubnico
Red Cap Restaurant, Middle West Pubnico
Various retail stores, Pubnico area

SHELBURNE COUNTY COAST GUARD

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[Kathy Johnson](#) · Posted: April 16, 2019, 3:58 p.m. | Updated: April 16, 2019, 3:58 p.m.



Residents in parts of Shelburne County and Municipality of Argyle invited to share thoughts on heritage sites

Kathy Johnson (Kathy.Johnson@tricityvanguard.ca)

Published: 3 hours ago



Lori Churchill is completing her master's degree on Atlantic Canada Studies and is doing her thesis research in the municipalities of Argyle, Barrington and Shelburne, and the towns of Clark's Harbour, Lockeport and Shelburne. - Contributed

SOUTHWESTERN NS – Permanent and seasonal residents of the five municipal units in Shelburne County, as well as the Municipality of Argyle, are being invited to share their thoughts on local heritage sites.

The feedback is for a research project being conducted by a graduate student at Saint Mary's University.

Lori Churchill is completing her master's degree on Atlantic Canada Studies and is doing her thesis research in the municipalities of Argyle, Barrington and Shelburne, and the towns of Clark's Harbour, Lockeport and Shelburne.

Churchill, who is employed with the Nova Scotia Department of Communities, Culture and Heritage, became familiar with the area last year while helping colleague Dr. Katie Cottreau-Robbins, curator of archaeology for the N.S. Museum, organize the public archaeology dig at Fort Saint-Louis in Port La Tour and installing the temporary exhibit on Fort Saint-Louis at the Old Court House Museum in Barrington.

"The response to the public dig was overwhelmingly positive with many participants indicating a desire to sign up for a public dig next year if one is held," said Churchill. "Through my involvement with Fort Saint-Louis, I saw first-hand how sites such as this one are being threatened by the impacts of coastal erosion due to climate change and also noticed that local residents were extremely invested in their heritage and in the protection of such sites. This gave me the idea for my master's thesis. I want to find out what's driving local residents' engagement in their heritage and if it's unique to this area."

The thesis "An investigation into the drivers behind a community's engagement in protecting its heritage assets in the context of a dynamic coastal landscape" is being done under the supervision of Dr. Danika van Proosdij, chair of the Department of Geography and Environmental Studies at Saint Mary's.

One component of Churchill's research is an online survey targeting residents in the municipalities of Argyle, Barrington and Shelburne, and towns of Clark's Harbour, Lockeport and Shelburne. Any residents wanting to complete the survey can do so [by clicking here](#).

Churchill said she is aiming to get 300 responses to the survey which will run until April 30. Churchill will also be conducting one-on-one interviews with local residents. Results of the study should be available in fall 2019 and will be shared with local residents and with the Nova Scotia Museum.

SURVEY VOICES SOUGHT

The survey is directed at permanent (current and former) and seasonal residents of the Municipality of the District of Barrington, Municipality of the District of Shelburne, Municipality of the District of Argyle, Town of Clark's Harbour, Town of Lockeport and Town of Shelburne, aged 18 years of age and older.

MENU



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<http://radioplayer.ca/#download>



SMU Masters Student Looking For Input on Heritage, Ancestry

Posted on Monday, April 15, 2019 12:19 PM

Residents of Shelburne County and Argyle are encouraged to take a survey on heritage in the region.



One University. One World. Yours.

Lori Churchill is a Master of Arts student in Atlantic Canada Studies at Saint Mary's University.

She explains what she's looking for from participants.

"I'm trying to get a sense of their ancestry, something about their interest in local heritage and their knowledge of heritage sites in their area, their thoughts and feelings on heritage and any involvement they have had in protecting local heritage sites."

Churchill says one benefit of the study will be to better understand the factors contributing to a community's efforts to protect its heritage sites.

The survey takes about 15 minutes and is open to anyone over the age of 18.

It is available until April 30th and a link can be found [here \(https://forms.office.com/Pages/ResponsePage.aspx?id=rgLBNVXYEQruuLlnMpmJ49bbRTvPgdJrxoKBLuMNOBUQ1ICTk9TV05ZnkZYQjEQQFRHTzNFVFEZUVc4u&fbclid=IwAR2_FwAplolRwjmX5bjQTSrErK08\)](https://forms.office.com/Pages/ResponsePage.aspx?id=rgLBNVXYEQruuLlnMpmJ49bbRTvPgdJrxoKBLuMNOBUQ1ICTk9TV05ZnkZYQjEQQFRHTzNFVFEZUVc4u&fbclid=IwAR2_FwAplolRwjmX5bjQTSrErK08).

Results of the research are expected to be available in the fall and will be shared through presentations in the local community.

The survey is part of a Saint Mary's University graduate research project.

NOTE: This survey is directed at permanent (current and former) and seasonal residents of the Municipality of the District of Barrington, Municipality of the District of Shelburne, Municipality of the District of Argyle, Town of Clark's Harbour, Town of Lockeport and Town of Shelburne.

Reported by: Nick Yorston

Twitter: @NickYorston

E-mail: yorston.nick@radioabl.ca (<mailto:yorston.nick@radioabl.ca>)

[Previous \(/news/1398197475/boundaries-commission-release-final-report\)](#)

[Next \(/news/784483017/electoral-boundaries-report-released\)](#)

APPENDIX D: SEMI-STRUCTURED INTERVIEW QUESTIONS

Study Title: “An investigation into the drivers behind a community's engagement in protecting its heritage assets in the context of a dynamic coastal landscape”
(SMU REB# 19-008)

PERSONAL INFORMATION:

1. What is your full name?
2. What is your community of residence?
3. How long have you lived in your community?

ANCESTRY/HERITAGE INTEREST/HERITAGE CONNECTION:

4. Can you tell me about your family history, your ancestors, where they came from, how long they've been in this region?
5. What do you value most about your past/heritage?
6. What is the reason for your interest in your heritage?
7. In what ways do you feel a connection to your heritage?

ARCHAEOLOGY SITES/CLIMATE CHANGE:

8. Can you describe any archaeology/cultural sites in your region that you are familiar with?
9. What do you value most about these cultural and heritage sites in your region?
Can you describe the effects of climate change you've noticed in your region (eg. storm surge, erosion, flooding, loss of land, etc.), in particular those affecting cultural and heritage sites?
10. Can you describe for me any local archaeological sites that have disappeared or been destroyed in your region and their location? (Note: a map will be provided to aid participants.)
11. Why do you feel archaeology sites should be protected and how should they be protected?
12. Do you have any questions or is there any additional information you would like to provide that was not covered in the above questions?

APPENDIX E: INFORMED CONSENT LETTER

Study Title:

An investigation into the drivers behind a community's engagement in protecting its heritage assets in the context of a dynamic coastal landscape. (SMU REB#19-008)

Investigators:

Principal Investigator: Lori Churchill, Master's Student, Atlantic Canada Studies,

Saint Mary's University, 923 Robie Street, Halifax, NS B3H 3C3

Phone: (902) 424-6465, Email: lori.churchill@smu.ca

Supervisor: Dr. Danika van Proosdij, Chair, Department of Geography and Environmental Studies

Saint Mary's University, 923 Robie Street, Halifax, NS B3H 3C3

Phone: (902) 420-5738; Email: dvanproo@smu.ca

July 2019

Dear Participant,

I am completing a master's degree in the Atlantic Canada Studies program at Saint Mary's University and conducting research for my thesis under the supervision of Dr. Danika van Proosdij, Chair, Department of Geography and Environmental Studies. The title of my study is "An investigation into the drivers behind a community's engagement in protecting its heritage assets in the context of a dynamic coastal landscape"; this research is being conducted in collaboration with the Nova Scotia Museum.

I wish to disclose that I am also an employee of the Province of Nova Scotia in the Department of Communities, Culture and Heritage, the department which oversees the Nova Scotia Museum and one that is relevant to this research; however, this study plays no role in my capacity as a provincial employee.

For this study I am interested in speaking with residents (both permanent and seasonal) in the Municipalities of Argyle, Barrington and Shelburne who are interested in their local heritage and its protection from the impacts of climate change. The age range of participants for this study is 18 years of age and over.

My research has two components – an online survey and a series of one-on-one interviews. You have been selected to participate in a one-on-one interview; however, your participation is completely voluntary. I have arranged for the one-on-one interviews to be conducted at the office of the Cape Sable Historical Society in Barrington; however, if this is not possible, I will visit you in your local community at an agreed upon location. The interview will consist of approximately 12 questions and will take about one to one and a half hours to complete. I will collect your name and place of residence at the start of the interview; however, I will only use this information in the event I need to follow up with you to clarify something said in the interview. Information gathered through these interviews will not identify individual participants, as all results will be combined and reported in a summary format.

Data collected in this study will be used to determine the factors that are driving a community's efforts to protect its cultural and heritage sites. As well, the Nova Scotia Museum is interested in

information gathered about new and existing heritage sites that may require follow up and study. All responses will be kept confidential, and no participants will be identified in the results of this study. Data will be kept for approximately two years after completion of this research project and secured in a locked cabinet at Saint Mary's University in Halifax. Only my thesis supervisor and I will have access to the data collected.

Once all data are collected and analyzed for this study and my thesis has been approved, which I anticipate will be fall 2019, I plan on sharing the results of this research through presentations in the local community, and by making them available through organizations such as the Cape Sable Historical Society, the Shelburne Museum Complex and le Musée des Acadiens des Pubnicos. I will also share the results with the Nova Scotia Museum. You may contact me directly at the email address or phone number above if you would like me to send you a copy of my thesis once it's completed and approved.

There are no risks expected with this study other than the possibility that you may become emotional when speaking about property or heritage sites that have been damaged or destroyed in your community. Please note you are free to withdraw from the research study at any time without penalty up until the point data analysis begins (approximately the end of March). If you wish to withdraw, I will destroy any notes taken during your interview. Note, however, that once your results are combined with others through data analysis it would be impossible to separate them.

To find out more about this study you may contact my supervisor, Dr. Danika van Proosdij, at (902) 420-5738 or by email at dvanproo@smu.ca. My supervisor and I will be available to answer questions throughout the course of the study.

The Saint Mary's University Research Ethics Board has reviewed this research. If you have any questions or concerns about ethical matters or would like to discuss your rights as a research participant, you may contact the Chair of the Research Ethics Board (REB) at ethics@smu.ca or (902) 420-5728. Please reference SMU REB#19-008.

Study Title:

An investigation into the drivers behind a community's engagement in protecting its heritage assets in the context of a dynamic coastal landscape.

I understand what this study is about, including the risks and benefits, and that by consenting I agree to take part in this research study and do not waive any rights to legal recourse in the event of research-related harm.

I understand that my participation is voluntary and that I can end my participation at any time without penalty.

I have had adequate time to think about the research study and have had the opportunity to ask questions.

Participant

Signature: _____ Name (Printed): _____

Date: _____
(Day/Month/Year)**Principal Investigator**

Signature: _____ Name (Printed): _____

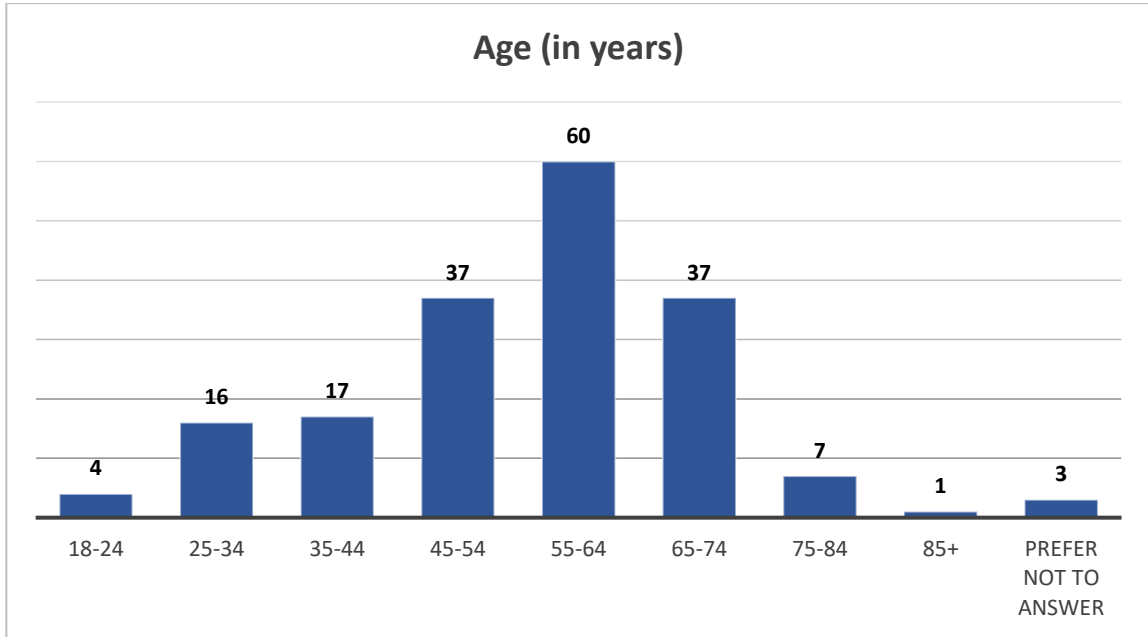
Date: _____
(Day/Month/Year)

Thank you for your consideration and interest in this study. Your participation in this study will help us better understand how your community values and interacts with its heritage and will also add to the historical record of your region.

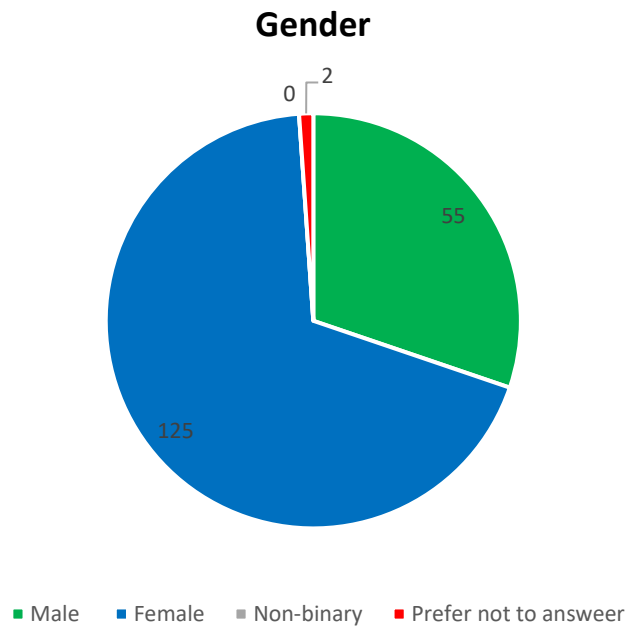
Sincerely,

Lori Churchill, B.Sc., MBA
Saint Mary's University

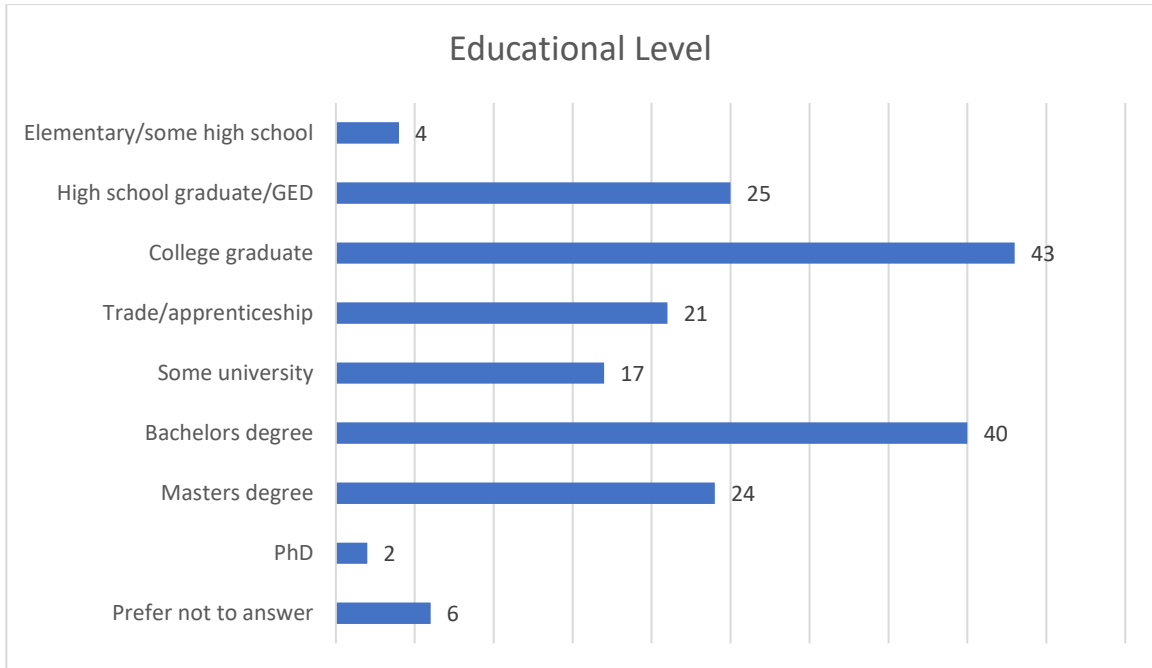
APPENDIX F: DEMOGRAPHIC CHARTS



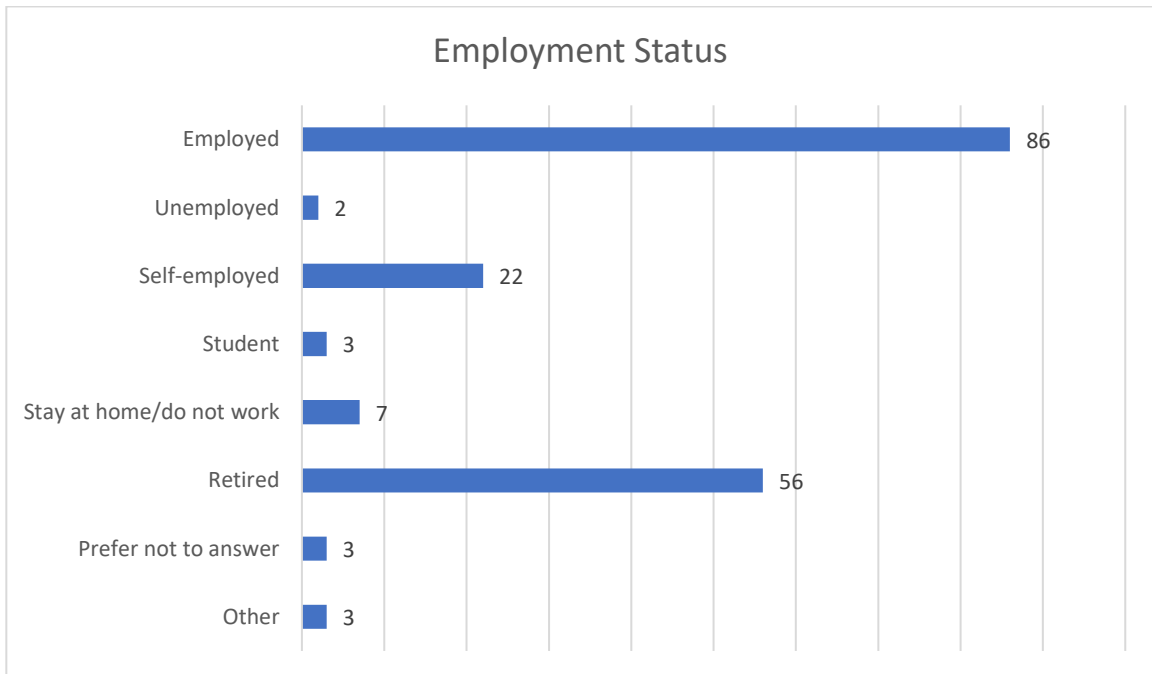
(182 of 208 responded)



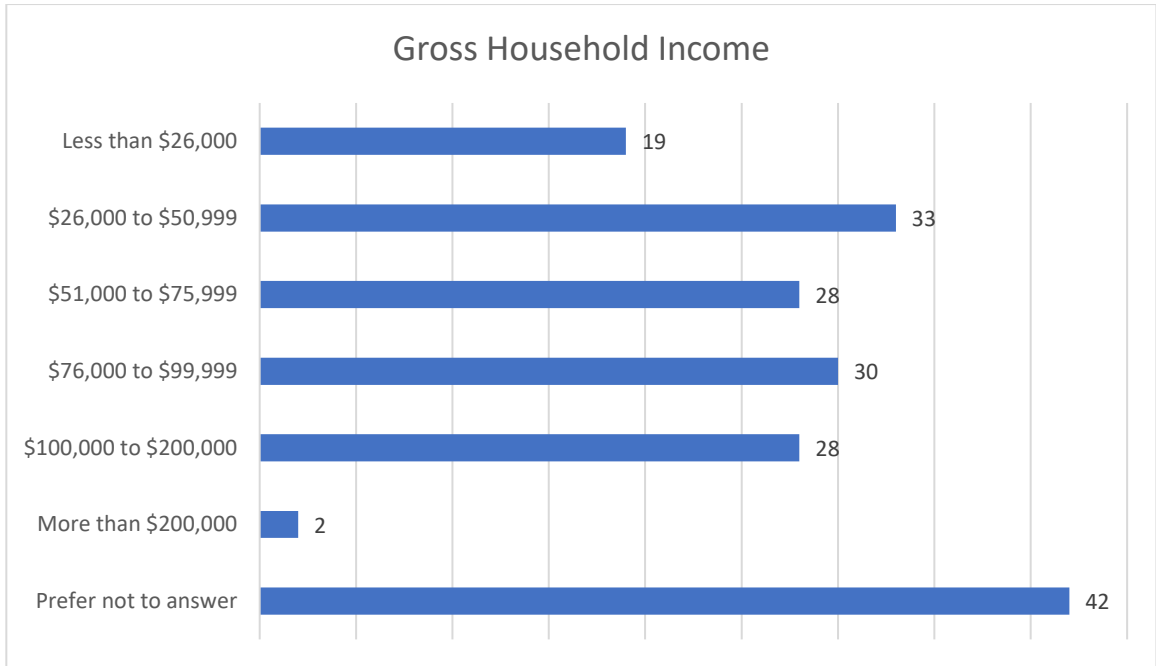
(182 of 208 responded)



(182 of 208 responded)



(182 of 208 responded)





(182 of 208 responded)

APPENDIX G: PHOTO/MAP PERMISSIONS

Permission granted 📎 2 ✓ 🗑️

MM Meuse-Dallien, Matt
Wed 2021-03-17 9:35 AM
To: Stockley, Lori; Cottreau-Robins, Catherine M

 Fort Saint Louis Coastal Vulne... 4 MB  Fort Saint Louis Coastal Vulne... 4 MB

2 attachments (8 MB) Download all Save all to OneDrive - Province of Nova Scotia

Hi Lori,


No problem.

I give Lori Stockley permission to use the attached photograph in the context of her master's thesis, provided appropriate credit is given.

Thanks,
Matt

Permission Granted (photo attached) 📎 1 ✓ 🗑️

WW Wesley Weatherbee <weatherbee.wesley@gmail.com>
Wed 2021-03-17 12:21 PM
To: Stockley, Lori



**** EXTERNAL EMAIL / COURRIEL EXTERNE ****
Exercice caution when opening attachments or clicking on links / Faites preuve de prudence si vous ouvrez une pièce jointe ou cliquez sur un lien

To whom it may concern,

I give Lori Stockley permission to use the attached photograph in the context of her master's thesis and in any other publications that may arise from this, provided appropriate credit is given.

Thank you,
Wesley Weatherbee


Wesley Weatherbee, B.A. Anthropology

Graduate Student
Department of Geography
Saint Mary's University
923 Robie St, Halifax, NS B3H 3C3

t. 9024028432

Permission Granted 📎 1 ✓ 🗑️

WF Will Flanagan <Will.Flanagan@smu.ca>
Wed 2021-03-31 9:16 AM
To: Stockley, Lori



**** EXTERNAL EMAIL / COURRIEL EXTERNE ****
Exercice si vous ouvrez une pièce jointe ou cliquez sur un lien

I give Lori Stockley permission to use the attached study area map in the context of her master's thesis and in any other publications that may arise from this, provided appropriate credit is given.

Will

Cartographer and Lab Technician
Geography Department
Saint Mary's University
Halifax, NS, Canada
902-420-5742