

## Ethics of Archaeologist-A Study

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### Abstract:

*For most of human existence there are no written records from which we can reconstruct life in the past. Further, some prehistoric populations have no living descendant populations with an oral tradition that is informative about past life ways. Therefore archaeological data often represent the only information available (Sharon N. DeWitte, 2015).*

*The Legal and economic factors have thrust archaeology into a period of intellectual and methodological unrest. Issues such as reburial and repatriation, land and resource 'ownership,' and the integration of tradition and science have long divided archaeologists. The need for a dramatic transformation of the discipline into one that appeals to and serves the greater public needs to be recognized. The frameworks of some basic ethical principles are non-maleficence, beneficence, safety and self-esteem of the active practitioners. Ethical scrutiny can also be seen as crucial in attempting to prevent or reduce fraudulent scientific research. Formalized ethical scrutiny is intended to assist researchers in estimating and balancing risks of harm to participants, researchers and organizations and considering what benefits might accrue to society, groups, individuals, and organizations and so on.*

**Keywords:** Archaeology, Ethics, Principles, Issues

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## Introduction

Archeology allows us the time travel. At some time archaeology was taken for granted but now people do understand its importance. It takes us to the past and lets us think about the time and objects in very different ways to our everyday experience (Gamble, 2015)

When it comes to ethics various factors affect and hinders one's morals. The question of ethics and its role in archaeology has stimulated one of the discipline's liveliest debates in recent years. The notions of value in archeology, responsibilities of researchers, concepts of stewardship and custodianship and the moral meaning and implication of heritage are few of the biggest concerns that one can deal while being ethical ( Scarre and Scarre, 2008). Although discussion of ethics are relatively new for professional archaeologist, philosophers have pondered human behavior for millennia. Typically using "morality" and "ethics" interchangeably, philosophers focus on norms- questions of "ought" and "should" (Vitelli et al., 2006).

## Review of Literature

**Larry Zimmerman (1995)** discussed in his paper that regarding archaeology and excavation ethics majorly comes from reburial issue. He majorly discussed a primarily commented on the statements of stewardship and accountability. He further added that he don't have contrasting opinion with the established principles of ethics in archaeology but rather want to look beyond to intent to implications to understand the concept more deeply where we can found the reflection of our own discipline and morality.

**Mark J. Lynott (1997)** described principles of Ethics in Archaeology as pillars of Stewardship, Accountability, Commercialization, Public Education and Outreach, Intellectual Property, Public Reporting and Publication, Training and Resources and Records and Preservation. He further added that the mentioned principles will need frequent attention and periodic review to meet the needs of archaeological practitioners.

**Brooke Todsén (2007)** discussed in his paper that Archaeologists also face the ethical consideration of how best to treat artifacts. Each site comes with a particular set of challenges which the developing field of archaeological ethics aims to mediate ethically. But leaving everything in situ does not let us learn from the artifacts; what is the purpose of protecting the archaeological record if we cannot also learn from it? Though some artifacts must be destroyed and not everything can be published or excavated thoroughly,

archaeologists are still able to gather new and exciting information every day from sites.

**Liis Livin (2010)** described that ethical principle of an archaeologist is a process drafting, discussion, and development and correction code of morals. He discussed the sensitive topics like excavation of burials and storage of human remains though related to amateur archaeology is public reaction towards excavation and also demonstrated human behavior towards excavation in his article. He emphasizes the internalization of the norms and values as important key to acknowledged sense of professional attitude, he further added that it develops sense of sensitivity for codes that unites moral values.

**Sharon N. DeWitte (2015)** discussed inspite of the fact that we cannot deny that there have been history of unethical collection practices in archaeology but these problem do not characterize bioarchaeology as a whole, infact efforts in the last few decades to have been made to ensure that research is done ethically in the larger field of anthropology.

**Lorna-Jane Richardson (2018)** mentioned ethical challenges to the field of digital archaeology and the concerns of the digital public archaeologist. Existing ethical codes are based on a universal assumption that everyone working in the field of archaeology possesses the same cultural experiences and values, and all support the desire to protect archaeological material and sites with the ethical stance of the professional archaeologist primarily dedicated to the preservation of archaeological knowledge above anything else. Distinctions are important to bear in mind while assessing ethical issues in digital public archaeology.

## Conclusion

History of the field of archaeology abides repeating, at the very least, so that we understand the background of the objections made in some cases by living progenies to the retention of and research on human remains. In many cases archaeological research provides some of the best evidence about past inhabitants, this would unfortunately greatly hinder our understanding of life in the past and possibly prevent insights that can benefit living populations. With time to time the ethics and its principles needs scrutiny so that if there is somehow generation of any loop hole, it can be filled to rescue the concept of ethics in archaeology as a whole.



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