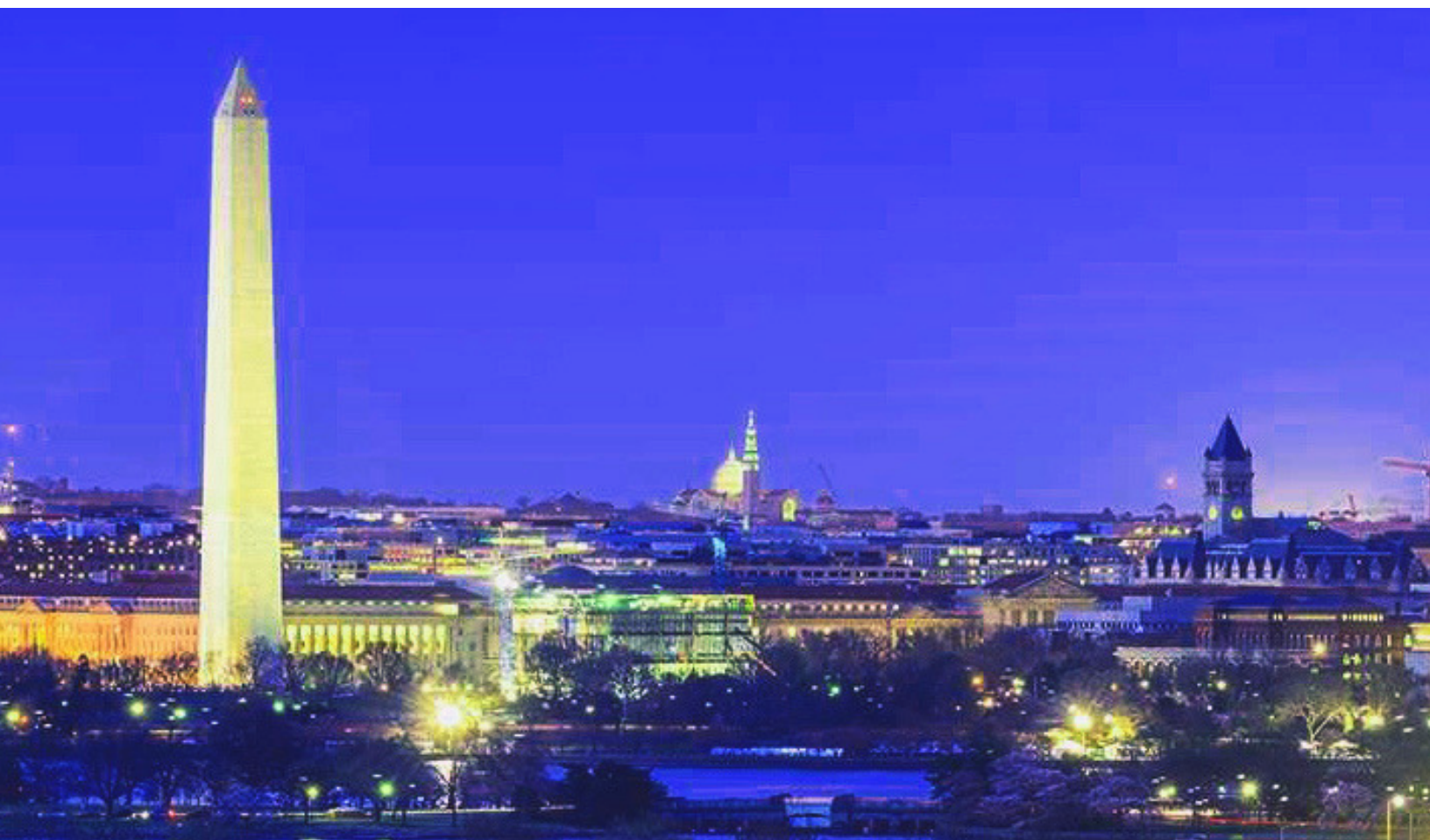


*83rd Meeting of the Society for American Archaeology  
Washington, D.C.*

# CASE STUDIES IN ARCHAEOLOGICAL ETHICS

*for the Fourteenth Annual Intercollegiate  
Ethics Bowl Competition  
April 12, 2018*



PREPARED BY

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# SCHEDULE OF EVENTS

THURSDAY, APRIL 12



FIRST ROUND (7:45-9:15AM)

*First Round A*

Park Tower Suite 8206

Cornell vs. Penn State

*First Round B*

Park Tower Suite 8212

Florida State vs. UC San Diego—University of Puerto Rico



SEMI-FINAL (9:30-11:00 AM)

*Semi-Final A*

Park Tower Suite 8206

Indiana University of Pennsylvania (bye) vs.

Winner of First Round A

*Semi-Final B*

Park Tower Suite 8212

The College of New Jersey (bye) vs.

Winner of First Round B



FINAL (1:00-3:00 PM)

Lincoln 2

Winner of Semi-Final A vs. Winner of Semi-Final B

# CASE ONE



Explorers representing the country of Langora set sail across uncharted waters in the mid-1800s, tasked with mapping and recording previously undocumented land forms. Upon landing on the island nation of Duhara in 1854, the explorers encountered a vibrant and healthy society comprised of men, women, and children with languages, customs, and economic systems that were entirely different to those found in Langora. Over the span of approximately ten years of intensive and dangerous voyages, explorers from Langora exploited the indigenous inhabitants of Duhara as labor on expeditions for virtually no pay—leading to the death of the countless men, women, and children forced to toil under precarious and dangerous conditions.

In the aftermath of this period of exploration, the country of Langora decided to honor these 19th-century explorers—whose efforts helped bring worldwide prestige to Langora—by mounting plaques and statues in many public sites throughout the cities of Langora. Descendants of the indigenous people of Duhara, living in Langora nearly two hundred years after these infamous expeditions, have called for the immediate removal of these monuments. Citing the injustices that their ancestors suffered at the hands of the explorers and the historical trauma that these monuments represent, native Langorans have, in some cases, been convicted of defacing these monuments. Some even removed plaques and statues from their original locations.

Sally Miller, an esteemed archaeologist, curator of the Langora National Museum of History and Science, and staunch proponent of the preservation ethic considers the defacing and destruction of these monuments to be the literal erasure of the historical record. Advocating for the preservation of these monuments, Miller supports “equal treatment for all aspects of Langora’s history.” “Even though the past, in these circumstances, is deeply painful for some,” she remarks, “we Langorans must remember where we come from. How else will we know where to go next? Should these monuments be preserved for posterity? Unquestionably, yes.” Pausing to think for a moment, Miller adds, “After all, who are we to decide what gets preserved and what gets demolished? That kind of thinking takes us down a dangerous road. As archaeologists and stewards of the past, we are duty-bound to cast emotions aside and advocate for the archaeological record. These acts of vigilantism must cease.”

Meanwhile, Betty Curran, a budding archaeologist working under Miller at the Langora National Museum of History and Science, believes in respecting the expressed wishes of the modern descendants of the indigenous people of Duhara—even if doing so results in the destruction of the material record.

Since the discourse concerning these monuments has reached an impasse both in the public world and within the Langora National Museum, Miller has decided to host a public, town hall-style meeting at the museum to open up discussion to all interested parties, including Langoran policy makers. Curran will attend and considers presenting a case for tearing down the monuments.

## CASE TWO



Jonas Ward is a fifth-year archaeology graduate student at Eagle Mountain University. After completing much of his PhD fieldwork at the famous Silver Valley site, he submitted a National Prestigious Research Grant (NPRG) to fund some final analyses, including isotopic analyses and radiocarbon dating. His first application was rejected, but after a few months of careful revisions, he resubmits and is funded!

After his first unsuccessful submission, however, unbeknownst to Jonas, one of his reviewers, Professor Simon Green—a full professor at Acadia University—submitted a very similar proposal to a different funding agency and is awarded double the amount of Jonas’ grant to do a very similar project in that area of the site. Jonas learns of this similar project right before Professor Green’s field season begins, due to the fact that Professor Green contacted Jonas’ adviser Professor Robert Sullivan, an Assistant Professor at Eagle Mountain University, to let him know about the project—information that Professor Sullivan promptly shares with Jonas.

After reading the proposal, Jonas is shocked. Professor Green intends to conduct the same analyses on the same exact features at the site. Jonas is certain that Professor Green was a reviewer for his proposal—after all, one of his reviews was signed “Simon Green.” Nevertheless, because he is interested in a different time period than Jonas, the proposal reads somewhat differently than Jonas’ NPRG proposal. Professor Green has worked at the Silver Valley site for decades, and it makes sense that he would be interested in finding and testing these same features. In his proposal, Professor Green never credited Jonas’ previous work that led him to believe that these features are testable. This work will duplicate Jonas’ work and become Professor Green’s student’s dissertation research.

Panicked and upset at the news, Jonas asks Professor Sullivan what he should do about the matter. “I’m sorry to say this,” Professor Sullivan says, “but there really isn’t much you can do. After all, you can’t plagiarize methods. Besides, you and Professor Green are interested in different time periods and anthropological questions!” Walking out of the room, Jonas can’t help feeling unsatisfied and let down by Professor Sullivan’s response. He sits down on a bench and contemplates how he can bounce back from this setback.

# CASE THREE



Mo Johnsen is an associate researcher at Cashcow University in the United States, working on later Quaternary technology in East Africa. Mo is excited to be starting the first field season of a major multi-million-dollar research project in the country of Namibia. The work will involve excavation at the Covfefe III rock shelter site in southern Namibia where there are both deep sedimentary deposits and significant examples of rock art. Mo's research aims to document the rock art and collect new data concerning this fascinating time period in the human history of Namibia.

The local people residing in the small, nearby village of Lasting Peach where Mo's team is staying are initially interested when Mo and his large entourage arrives in a fleet of flashy SUVs carrying high-tech survey and communication equipment. Many villagers hope that the arrival of foreigners will bring much needed work to this economically depressed region that also suffers from lack of access to clean water and food insecurity. Soon after Mo's arrival, however, rumors that the team is in the area to exploit Namibian cultural heritage begin to circulate widely. Although Mo has hired a few of the village men to move dirt, many believe that he is paying far too little for the laborious and backbreaking work.

The word on the street is that Mo and his team are profiting handsomely off of what Namibians believe is rightfully theirs. The fact that the hired locals are not allowed to enter the excavation units and are kept in the dark about findings only adds fuel to the fire. After a few days in Lasting Peach, the atmosphere becomes very tense. When Mo and his crew are in the village, people jeer at them and tell them that they're not welcome in Lasting Peach. Out in the field, villagers passing by the site angrily call the archaeologists "oreuqauh," the Namibian word for "looter."

The residents of Lasting Peach have an oral tradition that states that the rock art was painted by white foreigners in the colonial era. This art is believed to be a treasure map that shows the way to the gold that the foreigners hid in the Covfefe III rock shelter for safekeeping. They also maintain that only foreigners can read and understand the map, and that Mo and his team are in Namibia to take away the gold and other riches that were hidden years before in the rock shelter.

After a week in southern Namibia, Mo's team arrives at the Covfefe III rock shelter to find that the site has been vandalized. Graffiti stating "Foreigners not welcome" is found over some of the rock art. Equipment housed near the rock shelter has been stolen or destroyed. Excavation units in the rock shelter have been disturbed and new pits have appeared in several areas of the site.

Feeling incensed, Mo rushes over to the village leader's house and demands an audience. "This is ridiculous!" he exclaims. "Don't you people even care about your history? You're destroying your past! How can you be so uneducated and ignorant? I am going to report this directly to the head of the Department of Culture!" Storming off before the village leader has a chance to respond, Mo returns to his team at the rock shelter and calls for an emergency team meeting to determine whether or not to they should continue the project.

# CASE FOUR



Bubba Brown is a third-year graduate student and a member of a small archaeology professional organization called the Association of East-Central Archaeologists (AECA). One day, he receives an email from AECA proudly announcing its new partnership with “S-Mart,” a multinational retail corporation that operates a massive chain of hypermarkets, grocery stores, and discount department stores.

The email encourages AECA members to patronize S-Mart which has pledged to donate a penny for every dollar spent by an AECA member at S-Mart to the professional organization. “Help AECA’s fundraising efforts while shopping for your normal groceries! It really is that easy!” the email proclaims. “Thanks to S-Mart, AECA members can help our organization grow. It’s a win-win situation.”

Bubba is uneasy about the partnership because just prior to announcement, several major newspapers wrote damning exposés that brought to light the particularly abusive labor practices of S-Mart and its deleterious effect on local businesses and state revenues. Bubba wants to speak up in opposition to this partnership, but feels that he is only a lowly graduate student and would be labeled a troublemaker. Also, he rationalizes, the vast majority of people in the professional organization has already bought items from S-Mart before, so his organization’s formal partnership with S-Mart would not make much of a difference. Furthermore, the organization is small and could use any extra revenue. Bubba is also unsure of whether archaeological ethics even apply to this situation.

After going back and forth for several days about whether or not he should do anything, Bubba drafts an email expressing his concerns and sends it to AECA’s leadership. A few days later, he is surprised to find a reply from AECA’s president Don Emerson in his inbox. Don Emerson wrote “Dear Bubba, I applaud your initiative in voicing your concerns to AECA’s executive board.” The email continues, “However, AECA will continue its relationship with S-Mart. We would like you to know that individual members do not have to partake in the program if they disagree with it. Sincerely, Don Emerson”

Bubba immediately regrets speaking out. “What’s the point?” he thinks. “Writing that email was a silly, impulsive move. I should have known better. It’s not a big deal, anyway.”

# CASE FIVE



Ophelia Adams is a second-year graduate student directing an archaeological project in the indigenous community of Oden located in the country of Harube. In the previous field season, Oden seemed like a perfect place to conduct a multi-year dissertation project. Residents, in fact, appeared eager and welcomed the idea of an archaeological project based in Oden. Ophelia was able to secure generous funding for her planned excavations and was looking forward to working with the community.

Prior to the beginning of the field season, Oden elected a new mayor that had spoken out in strong support of the project and its potential to bring positive attention to Oden during his campaign. Unfortunately, when Ophelia initially developed her project, she was unaware of preexisting, acrimonious political factions within the community. This factionalism was exacerbated when the current mayor permitted criminal investigations into his predecessor's activities while in office to continue. In response, the former mayor, who was removed from office several years prior for the alleged embezzlement of community funds, accused his successor of selling community lands to Ophelia and her archaeology team—who he claimed were miners in disguise masquerading as professional archaeologists.

Ophelia and her team, which includes a resident of Oden as well as locals from surrounding communities, hit the ground running at the start of the field season, launching an outreach campaign and giving many speeches to spread the word about their intended work. At these various meetings, they show the villagers official documents proving that they are, indeed, students with absolutely no interest in appropriating community lands.

Despite the team's efforts, many in the community remain incredulous. Even with proof from the government that Ophelia's project is an archaeological investigation—and nothing more—the villagers are fearful that their lands might be taken away for extractive purposes. A few days later, the former mayor and his supporters successfully pressure enough residents to remove the incumbent mayor, installing a new mayor from the opposing political faction.

Although half of the villagers voiced support for the project after the former mayor initially levied his accusations, they grew fearful of speaking out after the elected mayor was removed from office. Many complain privately to Ophelia that they have received numerous threats against their lives and property from members of the former mayor's political faction.

# CASE SIX



Maria Hughes has just begun her third year of graduate school and is excited to have the opportunity to participate in a one-year museum curation design course which will culminate in an exhibition. With dreams of one day working in the museum sector, Maria is looking forward to gaining hands-on experience. Her graduate class has the opportunity to draw on a wealth of collections across campus, including a wide range of university museums and archives. Months pass, during which the class develops exhibit themes, design layouts, object lists, and programming plans. Maria's class has also met with campus curators, archivists, registrars, conservators, and exhibit designers.

Around the time that the class is working on finalizing all of the major exhibition decisions, protests break out on campus against the university anthropology museum. Local indigenous groups have decided to publicly speak out against the long-time failure of the anthropology museum to repatriate objects in accordance with NAGPRA. They argue that they submitted the appropriate paperwork and followed the law, only to encounter stalling tactics from the museum.

Maria wonders how the protests will affect the class's graduate student exhibition opening in the spring term. Looking over the class' object lists, Maria observes that there are ten Native American objects slated for exhibition in one section, but she doesn't know if any of the objects are among the pieces of contested cultural heritage. If the ten objects can't be displayed, a whole section of the class' carefully planned exhibit walk-through will be ruined—and there isn't time to come up with another thematic section in agreement with all the university stakeholders.

The class meets and discusses the campus protest situation. Many personally side with the local indigenous groups. Nevertheless, despite their sympathies, most of Maria's peers still feel that the situation doesn't have anything to do with their class exhibition which doesn't open for another five months. They think that the class' involvement might only serve to alienate their contacts at the anthropology museum, damaging important relationships in a way that could negatively impact their budding careers.

While Maria is aware of the importance of collaboration through her graduate coursework and understands that the class should have involved local indigenous groups earlier in their exhibition planning process, she is unsure how to translate what she has learned in the classroom into practice—especially considering her role as a student curator. She is also concerned about how she might be seen by other museum professionals if she objects to the actions of the university anthropology museum.



# CASE SEVEN



Sarah Barnes is a CRM archaeology supervisor employed by the company East-West Environmental Consulting, Inc. One hot summer day at the company's office located in the state of Deseret, Sarah was working on a field report in her office when suddenly, a field technician named George Lee, red-faced and out-of-breath, bursts through the door. Surprised by her unexpected visitor, Sarah rushes to grab George a glass of water. "I thought you guys were supposed to be out at the Three Rivers site working for another month!" she exclaims. "What on earth are you doing back here?"

Looking incensed, George takes a deep breath and tells Sarah that he and the other members of the field crew also expected to be out at the Three Rivers site for at least four more weeks. Instead, the new field director responsible for the project—James Worthington—demanded that all work be tied up within the span of 10 days.

According to George, James wanted to prove his toughness and mettle and believed that under his leadership, the crew could be pushed to complete the survey work at a much faster pace than normal. Despite the fact that temperatures outside pushed well over 100°F on most days, the crew was told to work for over 10 hours/day jogging—instead of walking—transects. Several crew members suffered from heat exhaustion and dehydration but were encouraged to "man up" and finish their tasks. Within those 10 days, the crew documented zero artifacts and sites, paving the way for construction to move forward. George also complained that contrary to standard operating procedures, notes were not written down, GPS points were not recorded, and photographs were not taken. Worst of all, according to George, the crew felt cheated out of a month's worth of pay.

Knowing how expansive the Three Rivers project area is as well as the multitude of potential sites of archaeological significance located within the area based on historical documents, Sarah grows extremely uneasy. "There's no way they could have properly carried out that project in 10 days," she thinks to herself. "What was James thinking?" Off the top of her head, Sarah recalls that the area was supposed to contain an important 19th-century church and an early 20th-century ranch site.

A few days later, Sarah receives a call from a potential client. "We heard through the grapevine that you were able to finish the Three Rivers job very early and well under budget! That's incredible. We'd love to work with your company! Can we get a quote?" Sarah's boss calls her later in the day to tell her that clients are knocking down the door trying to hire them for jobs all over Deseret. "I don't know what's going on," her boss says, "but business appears to be booming. This is great news for the company and it couldn't have come at a better time!"

# CASE EIGHT



Avery Felix has just begun a permanent—but non-tenure track—faculty position at a big research-intensive university. Upon arriving at her new job, Avery’s department chair asks her to take over teaching the graduate seminar titled “Ethics and Professionalism,” a class that is regularly offered every two to three years. The class, though not a required course, represents the only ethical training opportunity that archaeology students have during their time in graduate school.

Avery is pleased to have been given the opportunity and readily accepts the assignment, not knowing that many of the senior faculty members do not agree that ethics should be taught in the Anthropology Department. These senior, tenured faculty members in the department argue that if a student really wanted to learn about ethics, they could take a course in Philosophy—or even better—they should just stick to courses that will provide advanced archaeological training. Despite protests from several members of the department, the course is listed for the upcoming Fall term.

Avery spends the summer designing an engaging course that focuses on archaeology-specific, ethical dilemmas. Initially, course enrollment and student interest are high. Several students mention privately to Avery that they are looking forward to taking the class and learning more about current ethical standards and expectations for professional archaeologists. Some even bring up specific ethical scenarios and dilemmas that they have encountered in the past.

The week before the Fall term begins, however, Avery sees her course enrollment drop dramatically. Several students tell Avery that their primary adviser told them to sign up for the GIS course being offered by a new, tenure-track faculty member instead. The adviser indicates that this will better equip the students for the modern, competitive job market and that they can learn about ethics “on the job.” The day before the beginning of the term, the department chair notifies Avery that her “Ethics and Professionalism” course will be cancelled due to under-enrollment. Instead, Avery will teach a 500-student, lower-level undergraduate class (Introduction to Archaeology).

It will be another two to three years before the course is offered again. In that span of time, an entire cohort of graduate students will enter and leave the department without ethical training.

# CASE NINE



Professor Tom Jones (age 50) has become friendly with his newest graduate student Ana Rodriguez (age 22)—a first-year in the Ph.D. program at Crossroads University. Tom considers Ana to be his best student in the “Advanced Archaeological Theory” course, and as a result, frequently engages with her in class. One day after a particularly riveting discussion on phenomenology in archaeology, Ana asks if she can make an appointment to speak with him about her developing research ideas. Tom replies, “Yes, of course! I would love to help out in any way I can. Let’s do this over lunch tomorrow.”

At lunch the next day, Tom is very helpful, giving Ana many useful suggestions. After they finish their entrees and order coffee, the conversation slowly turns to more personal matters. Finding Tom very supportive and wise, Ana asks him for advice about a tumultuous relationship that she is in the process of ending.

A few days later, while Ana is in Tom’s office picking up some books that he suggested she read by Foucault, one of Tom’s colleagues drops by to offer Tom tickets to see a football game that he won’t be able to attend due to a scheduling conflict. When his colleague leaves, Tom asks Ana if she would like to go with him to see Crossroads University play Southview College. “I mean,” he adds, “I have no one else to go with, and it would be rather embarrassing to attend by myself.” Following an exhilarating win by Crossroads University, Tom invites Ana out to dinner at a nice restaurant the following day. Over the next week, they continue to see each other repeatedly outside of school, at which point a sexual relationship develops between them. Both Ana and Tom are very happy together.

Other students in Tom’s class become aware of the relationship and are extremely concerned. Tom’s reputation among the female graduate students (those who have stayed in the program) has become an “open secret.” Had they failed to warn Ana properly? She was, after all, new to the program and the city and had yet to make many friends. Some students suggest filing a formal complaint with the department chair, but other students are concerned that if Tom were to find out, he would sabotage their applications for highly competitive, internal sources of funding. Most of the students and faculty turn a blind eye. After all, Tom and Ana are both consenting adults.

# CASE TEN



Monica Bibeau is a first-year graduate student in archaeology. Although her interests revolve primarily around urbanization and complex societies in Central America, Monica's graduate program requires new students to spend the summer of Year 1 working on an archaeological field project that takes the student out of his or her "comfort zone." According to Monica's graduate student manual, this project should (1) be situated in a geographic region different from the student's intended area of focus and (2) preferably involve working with a different kind of social and cultural group in the archaeological past. Monica is looking forward to expanding the breadth of her knowledge of field methods and culture histories in another part of the world.

After some online research and a rapid exchange of emails, Monica is able to join a Near Eastern archaeology project conducting excavations in the country of Mosrah. Monica will be working with an international group of scholars researching the mortuary practices of the Temur—a collective group of ancient nomadic peoples who carried their deceased individuals to large burial grounds associated with the group. Although the Temur were highly mobile, they interred their dead with many grave goods—especially ceramic jars. Archaeologists have yet to document these ceramic jars outside of burial contexts, leading researchers to posit that this particular type of pottery was manufactured specifically for the dead.

When Monica joins the project in June, she learns that these burial jars are highly valued on the antiquities market. Temur burial sites are associated with a famous cultural and religious period in Mosrah's history. The burial jars are popular among tourists who believe that key religious individuals handled the jars during this time frame. Over the course of many years, looters searching for these objects have disturbed hundreds of Temur graves.

While Mosrah's Ministry of Antiquities recognizes that looting and the illegal sale of Temur jars is an issue with negative consequences for Mosrah's archaeological record, they currently lack the resources to hire guards to protect the Temur burial sites. Furthermore, the Ministry of Antiquities is dealing with a looming curation crisis. The National Museum of Mosrah, which they oversee, is the largest repository of Temur artifacts in the world. While Monica is in Mosrah, she learns that due to budget cuts and storage issues, the Ministry has been selling Temur jars to dealers in the major tourist cities. Monica finds this information confusing and problematic; in fact, she strongly believes that the deaccessioning/commercialization of so many burial jars by a government entity along with the jars' sudden entry into a market economy will only encourage more looting in Mosrah.

Although Monica is merely a short-term participant on this project, she feels the need to bring up her concerns with Roy Cazzola, the principal investigator. When she delicately mentions her concerns at dinner, however, Roy smiles and commends her ethical persuasions—but mentions that her inexperience makes her inevitably naïve. He says, "Listen, Monica, I've been working here for over 10 years and it doesn't help me get our permit renewed if I make a stink. Also, I need the space that's now opening up in the museum for the project's materials. I know it's a bad situation and there will be consequences, for sure, but that's the real world for you."