Community Archaeology, Academism and Humanity

by Lolita Nikolova

DOWN FROM THE IVORY TOWER: ARCHAEOLOGY BEYOND UNIVERSITY

Thematic area and code: Archaeology today (B004)

Organizer: Kador Thomas, University College Dublin (Ireland)

Co-organizer: Henson Don, Council for British Archaeology (UK)
21st century paradigm inquiry

- Technology effect
- How to reconnect people
- Humanity as a megadiscipline
- Archaeology as a complex discipline
- Community archaeology as Public archaeology and Community of Archaeologists
- Community archaeology versus fragmented (deformed) archaeology

Paradigm: Adapting constantly to the changing technology and reconnecting people through live contacts
Community archaeology in the 21st century

- The problems of community archaeology are becoming leading in the archaeology of the 21st century.
  - In ways in which we develop community archaeology, in the same way we will develop generally the science of archaeology.
  - If we make more efforts for development of community archaeology, it will be more likely to gain advance in reconnecting people and in effective use of technology.
Public archaeology and Community of archaeologists

- Developing *community skills*
  - Internet
  - Ontological background
  - Expanded information
  - Academism, commercial business and archaeology
Community archaeology

21st century humanity cross-discipline

Technology effect
People reconnected

Community (public) archaeology as effective applied science

Internet archaeology

Field schools

Videos, movies, lectures, e-books, audio-books, magazines, newspapers, etc.

Enculturation and socialization

Internship and volunteering in museums
Community archaeology (cont)

Community archaeology as a community of archaeologists

Academic and public contacts through Internet and other media

Publishing

Social meeting (congresses, conferences, symposia, workshops), guest-lectures

Community versus coalitions
Community archaeology

Humanity as a megadiscipline

Public archaeology

Community archaeology

Community of archaeologists

Academism

Community skills

Honesty

Integrity

Knowledge

Professional skills
Community archaeology

- Community versus coalitions
  - Inviting people with community skills
  - Grants and funds - to archaeologists with strong and repeatedly proved community skills
  - Increasing the role of ethics as an educational discipline in Archaeology.

- Academism as a quality knowledge and honest ethical relationships

- Public archaeology and academism
The effect of community archaeology

The community archaeology as a field of crossing of all aspects of archaeology could essentially change the whole discipline of archaeology.
Demythologization

- Does membership and participation in meetings of non-for profit organizations mean community archaeology?
- Do websites themselves mean community archaeology?
- Does the academic publication itself indicate community archaeology?
## Archaeology

<table>
<thead>
<tr>
<th>Community archaeology</th>
<th>Fragmented (deformed) archaeology</th>
</tr>
</thead>
<tbody>
<tr>
<td>Free or easy access for everybody</td>
<td>Limited or no access</td>
</tr>
<tr>
<td>Academic, complete and quality knowledge</td>
<td>No, deformed or damaged academic knowledge</td>
</tr>
<tr>
<td>Critical self-awareness</td>
<td>Self-fish, no critical self-awareness</td>
</tr>
<tr>
<td>Integrity, honesty</td>
<td>Dishonesty</td>
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</tbody>
</table>
Conclusions

- The progress of archaeology depends completely on community archaeology.
- Archaeology is an integrative discipline.
  - Academic, professional, and community aspects interact to a level of building a complex image without borderlines but with quality activities.
- Community archaeology – two subfields
  - Public archaeology
  - Community of archaeologists.
- The successful public archaeology depends on community of archaeologists based on honesty and integrity.
Archaeology was born as community archaeology and can remain community archaeology, but only if in the field of archaeology works only people with community skills and with understanding that archaeology is not a place for practicing humanity and connecting people with people – through ethical knowledge, honesty and integrity.
THANK YOU!

Special thanks to the organizers Dr Kador Thomas and Dr Henson Don for the wonderful topic and opportunity to share my latest understanding on it with you.

Wishing you a lot of fun in Italy!

From Salt Lake,

Lolita