***Ethical Challenges in Roman Archaeology***

**Online Workshop Programme, June 29th, 2022**

**9:45\*** Welcome

**Session 1**

* **10:00** Session introduction
* **10:05 - 10:20** Karl Goodwin (University of Kent)

*Embrace that political space: Roman displays and engaged narratives*

* **10:20 - 10:30** Q&A
* **10:30 - 10:45** Elizabeth Marlowe (Colgate University)

*Decolonizing Classical Collections: Learning from Native American Museums*

* **10:45 - 10:55** Q&A
* **10:55 - 11:10** Sadie Watson (MOLA) and Francesca Mazzilli (University of Bergen)

*Intellectual Property in developer-funded archaeology projects from Roman period in Britain*

* **11:10 - 11:20** Q&A
* **11:20 - 12:00** Discussion

**12:00** Break for lunch

**Session 2**

* **13:00** Session introduction
* **13:05 - 13:20** Sarah Levin-Richardson (University of Washington)

*The Ethics of Giving Voice to the Enslaved*

* **13:20 - 13:30** Q&A
* **13:30 - 13:45** Emily Hanscam (Linnaeus University)

*Roman Legacies: Systemic Racism & White Supremacy in the United States*

* **13:45 - 13:55** Q&A
* **13:55 - 14:10** Andrew Gardner (UCL)

*Roman narratives in the post-truth era: expertise, education and ethics*

* **14:10 - 14:20** Q&A
* **14:20 - 15:00** Discussion

**15:00** Break for tea

**Discussion Session**

* **15:15 - 16:15**

The goal of this TRAC session is to generate discussion as to how we can move forward as a discipline. In order to do so, it is necessary to define extant problems and biases. This must include an investigation of who generates these biases and the context in which these biases have been developed, such that we may address them not only as a problem of the individual, but as a problem of society, political setting, institutional paradigm, etc. In the pursuit of this, we invite participants to consider the following questions/problems for this discussion session:

1. ***Studying the Roman world.*** Does the study of the Roman world and its archaeology exist outside ethical considerations? If not, are we studying them in an ethical manner? How can we? Are some topics and methodologies more ethically problematic than others?
2. ***Knowledge generation and validation.*** Who controls the narratives we construct about Roman archaeology? What ethical parameters exist for the construction of these narratives? How can we, for example, balance a desire for a more open discipline with the need to monitor appropriation of our discourses?
3. ***Contemporary politics and Roman archaeology.*** What are the relationships between contemporary politics and Roman archaeology? What are our ethical responsibilities, for example, in working in conflict zones or countries under dictatorial regimes?
4. ***Intersectionality and Roman archaeology.*** What role can Roman archaeologists play in addressing the field’s historical biases, e.g. decolonizing archaeology? To what extent are our research practices equitable and inclusive across a range of minority groups?