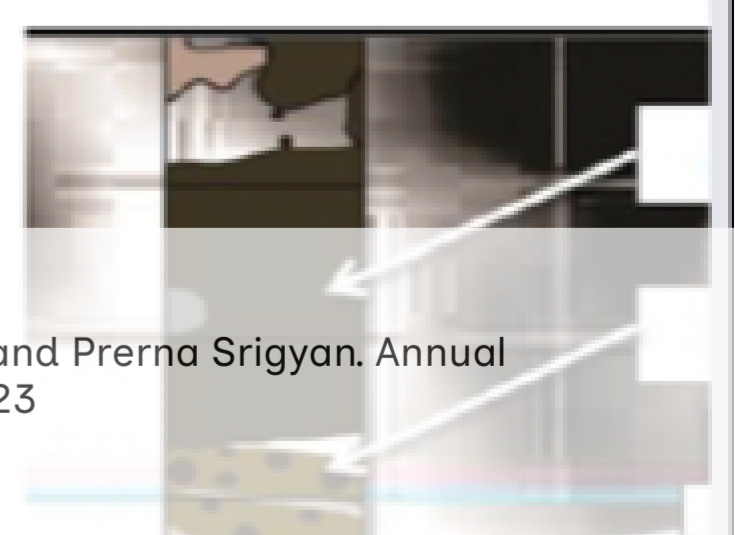
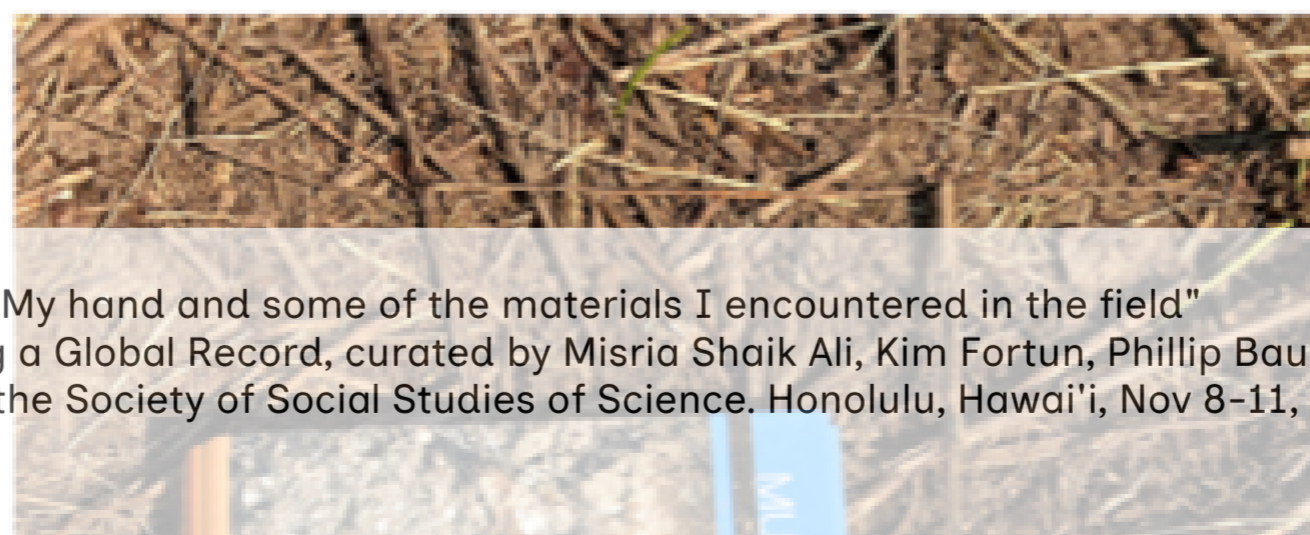


# What forms of injustices, such as epistemic injustice (including cultural appropriation) and procedural injustice occur in this setting and how might they intersect?

In my experience working with archaeologists, I have observed numerous instances where these experts show exceptional dedication to address epistemic injustices that have persisted within the field since its inception. Archaeology has its origins in colonialism and has developed based on what archaeologists considered "impartial" investigations of marginalized communities. In practice, this meant that archaeologists, who were often seen as authorities on the past, crafted narratives based on their own interpretations, emphasizing objects they deemed relevant to their chosen stories. This way of doing archaeology created epistemic injustices that have perpetuated misconceptions and inaccurate narratives about the lives of communities, both in contemporary times and throughout history. Recognizing this problematic historical legacy, archaeologists have recently made significant efforts to integrate the voices and practices of marginalized communities into their work, often through participatory approaches in scientific research. While these endeavors have yielded positive outcomes, challenges persist because the way communities perceive and understand the world (ontologies and epistemologies) is significantly distinct from the way archaeologists, using their scientific methods and theories, perceive and understand the world. Even with the most robust collaborative efforts in place, this distinction persists and may result in the continuation of various epistemic injustices. One notable example is the practice of elevating scientific evidence, affording it greater importance, credibility, and authority, sometimes at the expense of lived experiences and oral histories. Procedural injustices also persist, partly due to the legal framework governing archaeological practices, which primarily aligns with scientific perspectives rather than community perspectives, benefiting the scientific community. For instance, current regulations in certain states in the US permit landowners to have unrestricted control over the archaeological materials excavated on their properties, irrespective of their historical or cultural connection to the original communities to whom these materials belong. Archaeologists have displayed determined efforts to address historical injustices, but there is still a substantial amount of work ahead. As they navigate challenges, some ask themselves a crucial question: Can the practice of archaeology as we know it withstand the profound transformation necessary to emerge as a truly equitable and inclusive discipline?

## Amanda Domingues North America



"My hand and some of the materials I encountered in the field"  
In 4S Paraconference X Eij: Building a Global Record, curated by Misria Shaik Ali, Kim Fortun, Phillip Baum and Prerna Srigyan. Annual Meeting of the Society of Social Studies of Science. Honolulu, Hawai'i, Nov 8-11, 2023



Annual Meeting of the Society for Social Studies of Science  
Honolulu, Hawaii | 08-11 November, 2023  
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