

Code of Ethics
of the American Association of Physical Anthropologists
(Approved by the AAPA Membership at the annual business meeting on
April 25, 2003)

I. Preamble

Physical anthropologists are part of the anthropology community and members of many other different communities each with its own moral rules or codes of ethics. Physical anthropologists have obligations to their scholarly discipline, the wider society, and the environment. Furthermore, field workers may develop close relationships with the people with whom they work, generating an additional level of ethical considerations.

In a field of such complex involvement and obligations, it is inevitable that misunderstanding, conflicts, and the need to make choices among apparently incompatible values will arise. Physical anthropologists are responsible for grappling with such difficulties and struggling to resolve them in ways compatible with the principles stated here. The purpose of this Code is to foster discussion and education. The American Association of Physical Anthropologists (AAPA) does not adjudicate claims of unethical behavior.

The principles and guidelines in this Code provide physical anthropologists with the tools to engage in developing and maintaining an ethical framework, as they engage in their work. This Code is based on the Code developed and approved by the American Anthropological Association (AAA). The AAPA has the permission of the AAA to use and modify the AAA Code as needed. In sections III, IV, V, VI, VII, and VIII anthropology or anthropologists refers to physical anthropology or physical anthropologists.

II. Introduction

Physical anthropology is a multidisciplinary field of science and scholarship, which includes the study of biological aspects of humankind and nonhuman primates. Physical anthropology has roots in the natural and social sciences, ranging in approach from basic to applied research and to scholarly interpretation. The purpose of the AAPA is the advancement of the science of physical anthropology. The Code holds the position that generating and appropriately utilizing knowledge (i.e., publishing, teaching, developing programs, and informing policy) of the peoples of the world, past and present, is a worthy goal; that general knowledge is a dynamic process using many different and ever-evolving approaches; and that for moral and practical reasons, the generation and utilization of knowledge should be achieved in an ethical manner.

The purpose of this Code is to provide AAPA members and other interested persons with guidelines for making ethical choices in the conduct of their physical anthropological work. Because physical anthropologists can find themselves in complex situations and subject to more than one code of ethics, the AAPA Code of Ethics provides a framework, not an ironclad formula, for making decisions.

Physical anthropologists have a duty to be informed about ethical codes relating to their work and ought periodically to receive training on ethical issues. In addition, departments offering anthropology degrees should include and require ethical training in their curriculums.

No code or set of guidelines can anticipate unique circumstances or direct actions required in any specific situation. The individual physical anthropologist must be willing to make carefully considered ethical choices and be prepared to make clear the assumptions, facts and issues on which those choices are based. These guidelines therefore address general contexts, priorities and relationships that should be considered in ethical decision making in physical anthropological work.

III. Research

In both proposing and carrying out research, anthropological researchers must be open about the purpose(s), potential impacts, and source(s) of support for research projects with funders, colleagues, persons studied or providing information, and with relevant parties affected by the research. Researchers must expect to utilize the results of their work in an appropriate fashion and disseminate the results through appropriate and timely activities. Research fulfilling these expectations is ethical, regardless of the source of funding (public or private) or purpose (i.e., "applied," "basic," "pure," or "proprietary").

Anthropological researchers should be alert to the danger of compromising anthropological ethics as a condition to engage in research, yet also be alert to proper demands of good citizenship or host-guest relations. Active contribution and leadership in seeking to shape public or private sector actions and policies may be as ethically justifiable as inaction, detachment, or noncooperation, depending on circumstances. Similar principles hold for anthropological researchers employed or otherwise affiliated with nonanthropological institutions, public institutions, or private enterprises.

A. Responsibility to people and animals with whom anthropological researchers work and whose lives and cultures they study.

1. Anthropological researchers have primary ethical obligations to the people, species, and materials they study and to the people with whom they work. These obligations can supersede the goal of seeking new knowledge, and can lead to decisions not to undertake or to discontinue a research project when the primary obligation conflicts with other responsibilities, such as those owed to sponsors or clients. These ethical obligations include:

To respect the well-being of humans and nonhuman primates

To work for the long-term conservation of the archaeological, fossil, and historical records

To consult actively with the affected individuals or group(s), with the goal of

establishing a working relationship that can be beneficial to all parties involved

2. Anthropological researchers must do everything in their power to ensure that their research does not harm the safety, dignity, or privacy of the people with whom they work, conduct research, or perform other professional activities

3. Anthropological researchers must determine in advance whether their hosts/providers of information wish to remain anonymous or receive recognition, and make every effort to comply with those wishes. Researchers must present to their research participants the possible impacts of the choices, and make clear that despite their best efforts, anonymity may be compromised or recognition fail to materialize.

4. Anthropological researchers should obtain in advance the informed consent of persons being studied, providing information, owning or controlling access to material being studied, or otherwise identified as having interests which might be impacted by the research. It is understood that the degree and breadth of informed consent required will depend on the nature of the project and may be affected by requirements of other codes, laws, and ethics of the country or community in which the research is pursued. Further, it is understood that the informed consent process is dynamic and continuous; the process should be initiated in the project design and continue through implementation by way of dialogue and negotiation with those studied. Researchers are responsible for identifying and complying with the various informed consent codes, laws and regulations affecting their projects. Informed consent, for the purposes of this code, does not necessarily imply or require a particular written or signed form. It is the quality of the consent, not the format, that is relevant.

5. Anthropological researchers who have developed close and enduring relationships (i.e., covenantal relationships) with either individual persons providing information or with hosts must adhere to the obligations of openness and informed consent, while carefully and respectfully negotiating the limits of the relationship.

6. While anthropologists may gain personally from their work, they must not exploit individuals, groups, animals, or cultural or biological materials. They should recognize their debt to the societies in which they work and their obligation to reciprocate with people studied in appropriate ways.

B. Responsibility to scholarship and science

1. Anthropological researchers must expect to encounter ethical dilemmas at every stage of their work, and must make good-faith efforts to identify potential ethical claims and conflicts in advance when preparing proposals and as projects proceed.

2. Anthropological researchers bear responsibility for the integrity and reputation of their discipline, of scholarship, and of science. Thus, anthropological researchers are subject to the general moral rules of scientific and scholarly conduct: they should not deceive or knowingly misrepresent (i.e., fabricate evidence, falsify, plagiarize), or attempt to prevent reporting of misconduct, or obstruct the scientific/scholarly research of others.

3. Anthropological researchers should do all they can to preserve opportunities for future fieldworkers to follow them to the field.

4. Anthropological researchers should utilize the results of their work in an appropriate fashion, and whenever possible disseminate their findings to the scientific and scholarly community.

5. Anthropological researchers should seriously consider all reasonable requests for access to their data and other research materials for purposes of research. They should also make every effort to ensure preservation of their fieldwork data for use by posterity.

C. Responsibility to the public

1. Anthropological researchers should make the results of their research appropriately available to sponsors, students, decision makers, and other nonanthropologists. In so doing, they must be truthful; they are not only responsible for the factual content of their statements but also must consider carefully the social and political implications of the information they disseminate. They must do everything in their power to insure that such information is well understood, properly contextualized, and responsibly utilized. They should make clear the empirical bases upon which their reports stand, be candid about their qualifications and philosophical or political biases, and recognize and make clear the limits of anthropological expertise. At the same time, they must be alert to possible harm their information may cause people with whom they work or colleagues.

2. Anthropologists may choose to move beyond disseminating research results to a position of advocacy. This is an individual decision, but not an ethical responsibility.

IV. Teaching

Responsibility to students and trainees

While adhering to ethical and legal codes governing relations between teachers/mentors and students/trainees at their educational institutions or as members of wider organizations, anthropological teachers should be particularly sensitive to the ways such codes apply in their discipline (for example, when teaching involves close contact with students/trainees in field situations). Among the widely recognized precepts which anthropological teachers, like other teachers/mentors, should follow are:

1. Teachers/mentors should conduct their programs in ways that preclude discrimination on the basis of sex, marital status, "race," social class, political convictions, disability, religion, ethnic background, national origin, sexual

orientation, age, or other criteria irrelevant to academic performance.

2. Teachers'/mentors' duties include continually striving to improve their teaching/training techniques; being available and responsive to student/trainee interests; counseling students/ trainees realistically regarding career opportunities; conscientiously supervising, encouraging, and supporting students'/trainees' studies; being fair, prompt, and reliable in communicating evaluations; assisting students/trainees in securing research support; and helping students/trainees when they seek professional placement.

3. Teachers/mentors should impress upon students/trainees the ethical challenges involved in every phase of anthropological work; encourage them to reflect upon this and other codes; encourage dialogue with colleagues on ethical issues; and discourage participation in ethically questionable projects.

4. Teachers/mentors should publicly acknowledge student/trainee assistance in research and preparation of their work; give appropriate credit for coauthorship to students/trainees; encourage publication of worthy student/trainee papers; and compensate students/trainees justly for their participation in all professional activities.

5. Teachers/mentors should beware of the exploitation and serious conflicts of interest which may result if they engage in sexual relations with students/trainees. They must avoid sexual liaisons with students/trainees for whose education and professional training they are in any way responsible.

V. Application

1. The same ethical guidelines apply to all anthropological work. That is, in both proposing and carrying out research, anthropologists must be open with funders, colleagues, persons studied or providing information, and relevant parties affected by the work about the purpose(s), potential impacts, and source(s) of support for the work. Applied anthropologists must intend and expect to utilize

the results of their work appropriately (i.e., publication, teaching, program and policy development) within a reasonable time. In situations in which anthropological knowledge is applied, anthropologists bear the same responsibility to be open and candid about their skills and intentions, and monitor the effects of their work on all persons affected. Anthropologists may be involved in many types of work, frequently affecting individuals and groups with diverse and sometimes conflicting interests. The individual anthropologist must make carefully considered ethical choices and be prepared to make clear the assumptions, facts and issues on which those choices are based.

2. In all dealings with employers, persons hired to pursue anthropological research or apply anthropological knowledge should be honest about their qualifications, capabilities, and aims. Prior to making any professional commitments, they must review the purposes of prospective employers, taking into consideration the employer's past activities and future goals. In working for governmental agencies or private businesses, they should be especially careful not to promise or imply acceptance of conditions contrary to professional ethics or competing commitments.

3. Applied anthropologists, as any anthropologist, should be alert to the danger of compromising anthropological ethics as a condition for engaging in research or practice. They should also be alert to proper demands of hospitality, good citizenship and guest status. Proactive contribution and leadership in shaping public or private sector actions and policies may be as ethically justifiable as inaction, detachment, or noncooperation, depending on circumstances.

VI. Epilogue

Anthropological research, teaching, and application, like any human actions, pose choices for which anthropologists individually and collectively bear ethical responsibility. Since anthropologists are members of a variety of groups and subject to a variety of ethical codes, choices must sometimes be made not only between the varied obligations presented in this code but also between those of

this code and those incurred in other statuses or roles. This statement does not dictate choice or propose sanctions. Rather, it is designed to promote discussion and provide general guidelines for ethically responsible decisions.

VII. Acknowledgments

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The AAPA committee members were Linda D. Wolfe (chair), Alan Swedlund, Trudy Turner, Phillip Walker, and Mark Weiss.

VIII. Other Relevant Codes of Ethics

The following list of other Codes of Ethics may be useful to anthropological researchers, teachers and practitioners:

Animal Behavior Society

1991 Guidelines for the Use of Animals in Research. *Animal Behavior* 41:183-186.

American Board of Forensic Examiners

n.d. Code of Ethical Conduct. (American Board of Forensic Examiners, 300 South Jefferson Avenue, Suite 411, Springfield, MO 65806).

Archaeological Institute of America

1991 Code of Ethics. *American Journal of Archaeology* 95:285.

1994 Code of Professional Standards. (Archaeological Institute of America, 675 Commonwealth Ave, Boston, MA 02215-1401. Supplements and expands but does not replace the earlier Code of Ethics).

National Academy of Sciences

1995 *On Being a Scientist: Responsible Conduct in Research*. 2nd edition.

Washington, D.C.: National Academy Press (2121 Constitution Avenue, NW, Washington, D.C. 20418).

National Association for the Practice of Anthropology

1988 *Ethical Guidelines for Practitioners*.

Sigma Xi

1992 Sigma Xi Statement on the Use of Animals in Research. *American Scientist* 80:73-76.

Society for American Archaeology

1996 *Principles of Archaeological Ethics*. (Society for American Archaeology, 900 Second Street, NE, Suite 12, Washington, D.C. 20002-3557).

Society for Applied Anthropology

1983 *Professional and Ethical Responsibilities*. (Revised 1983).

Society of Professional Archaeologists

1976 *Code of Ethics, Standards of Research Performance and Institutional Standards*. (Society of Professional Archaeologists, PO Box 60911, Oklahoma City, OK 73146-0911).

United Nations

1948 *Universal Declaration of Human Rights*.

1983 United Nations Convention on the Elimination of All Forms of
Discrimination Against Women.

1987 United Nations Convention on the Rights of the Child.

Forthcoming United Nations Declaration on Rights of Indigenous Peoples.