Archaeology as a Science of Terrorism in the 21st Century

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In memory of my Mom, Draga (1939–2009)

Abstract-motivation

Archaeology is one of the most ancient sciences in the history of human intellectual traditions. The roots have been traced in the prehistoric tells where the ancient people dug pits and in such way developing the intellectual tradition of cultural memory.

In early 21st century because of the multi-aspect terrorism all people have one and the same social status from perspectives of security – insecure social status. The scientists from all branches may help to change the situation by development a knowledge on terrorism which help to prevent it. Terrorism is like most dangerous social disease and needs a special attention,

This article approaches archaeology of terrorism as an actual topic and develops a strategy in studying the terrorism from archaeological perspectives to have strong positive social impact on society.

Introduction

Archaeology is one of the earliest sciences in human history. It is by definition a science since science means something what can be proved (vs faith). Science and faith have been in a dialog since the beginning of the cultural history of human civilization and archaeology in most of the cases has taken the side of science. Following the positive approach, we may need to trace the earliest date of archaeology as a proved knowledge of materiality in the prehistoric period of creating of the tells (the multilevel settlements) in Eurasia, since the ancient communities had the vision about the material past and by digging their garbage pits, they made the first excavations and had direct contact with pieces of culture which in some cases were thousands of years old. In such way archaeology from the beginning has become an important marker of cultural continuity and cultural identity, advancing as a cultural discipline in the source of development of human intellectual traditions (Trigger, 2006).

Building a bridge from the earliest pages of archaeology toward 21st century, a focus on archaeology as science today follows the actual desire of society today, when the terrorism has placed all people all over the world in insecure social status.
Archaeology in the 21st century

What is archaeology in the 21st century? The smartest approach is to leave it without frames. One can respond endless times: and this is archaeology, and this is archaeology, and this is archaeology ......

There are different types of archaeologists, but archaeology as science is one tree with many branches today (or one branch with smaller branches on the big tree of science). It is up to the archaeologist how will develop themselves to become a micro-cosmos of archaeology.

It looks like most enthusiastic are the recently developed natural scientists – archaeologists. But today all archaeologists have equal place in the cultural space: bioarchaeologists, forensic archaeologists/anthropologists, ceramic archaeologists, field archaeologists, technological archaeologists, landscape archaeologists, historical archaeologists, prehistoric archaeologists, contemporary past archaeologists, social archaeologists, ethical archaeologists, migration archaeologists, multicultural archaeologists, ancient archaeologists, Bible or more generally religion-oriented archaeologists, climate change archaeologists, genealogy archaeologists, chronology-oriented archaeologists, preservation archaeologists, legal issues archaeologists, ethical behavior archaeologists, symbolic culture-oriented archaeologists, theoretical archaeologists, pop culture archaeologists, cultural archaeologists, economical archaeologists, political archaeologists, etc.

In other words, today the professional archaeologists build their own profiles through crossing education and there is no archaeological program which can include all what archaeology means today. The university archaeological program are just introduction to the different branches of archaeology. These are the archaeologists who build their own profile through integrations with different disciplines and own innovative research in the field of archaeology.

The uniquely cross-discipline educated archaeologist becomes the highest values, since especially in the academic environment the students need richly-educated archaeologists and unique lecturers.

Archaeology of terrorism

From perspectives of the 21st century, the key of archaeology as science is to advance and evolve, then, archaeology needs to focus on actual topic(s), not the students to reproduce their professors in order to get academic positions and recommendations, but all students and professors to be ready for changing any topic at any moment, if the society’s desire requires such change. In other words, archaeologists depend on society to be paid and they need to serve the needs of society. Good example for actual topic is archaeology of violence sites (Preucel & Mrozowski, 2010), although terrorism is much more complex and multiaspect phenomenon.

Such actual leading topic for all branches of science today is terrorism (see e.g., Poloni-Staudinger & Ortbals, 2013). Archaeologists can contribute with studying the material factors of terrorism and their impact on the different types of psychologies, personalities, social segments, genders, ages, etc. Archaeological method is a comparative method, so comparing different types of terrorism and during different historical periods through archaeology is way to use the obtained knowledge efficiently to prevent the terrorism (cp. Stump, & Dixit, 2013).
Recent ISIS devastating practices of decapitating (see e.g., Stanglin, 2015) follow old methods of creating of psychological stress which can be traced as early as prehistory. Burials of groups of skulls may relate to the archaic forms of terrorism and the earliest history of gangs. Unfortunately, because of the historical records of wars, war is almost only model of explanation of many records of violence in prehistory and early history.

Also recently, the Bulgarians all over the world complain that one of the saddest and most tragic moments in history of Bulgarian – the Batak Massacre in 1876 (MacGahan, 1876) was removed from the students’ textbook in the Bulgarian schools. However, behind the tragedy of the enslaved Bulgarian in 19th century is a very clear terrorist act since terrorism means attempting deadly physical or psychological attack of innocent people. Here is the role of archaeologists to gather all the documentary as archaeological records, not as historical records, since the terrorism is most terrifying material violence in human history. Research on or through art, photography, 3D-modeling – there are so many ways archaeologists to give their contribution to revealing the Batak as a terrorist act which does not have national color. The terrorism cannot be attributed to nations or country, since it is a result of sociopathic thinking and practicing of one person or group of people (with power or without power0, not of nation. Terrorism can connect all nations to fight it, not to divide the nations, since there are no terrorist nations, there are only terrorist personalities – post-humans who only physically looks like people, but their brain think like post-human violent personality.

The best partners of archaeologists on the topic of terrorism are psychologists. There are so many questions which are waiting for answers in academic books:

Why do people love guns?

Why do people love violent movies?

Why do people hate each other?

Why do nations develop hate-crime?

How to eliminate hate-crime in human culture?

How to raise non-violent new generation?

How to stop violence and especially terrorism in human culture?

While violence generally has become a traditional topic in archaeology (see e.g. Poloni-Staudinger, & Ortbals, 2013; Ralph, 2012), terrorism topic itself includes many paradoxes of culture and absurd of culture as actual problems which the archaeologists of the 21st century have to resolve as well.

One of the paradoxes if culture is that there is an increasing gap between what the scientists write and the needs of society. The academic stage has become an ideological stage of paid activists even of terrorist ideologies (like the communist ideology) instead of a stage of consensus of majority of scientists on the main issues – contributing to social reproduction without violent culture, respectively terrorism and terrorist ideologies.

The second paradox is that today the number of academic paid scientists is bigger than society needs and increasing this number becomes a terrorism against society. In addition, instead the ethics of academic mobility (5 years tenure), the paid scientists become artificial professors just because they continue to work at one and the same university during all their active life. Isn’t this also not a terrorism against society, although in its cognitive form? So, archaeologists together with psychologists have issues of self-analysis and critical self-questioning of the role of academic stage for reproduction of progress, academic mobility and quality culture instead corruption, social devolution and terrorism of any form (including psychotronic and cognitive terrorism practiced by archaeologists).

Then, development of a new branch – psychology-oriented archaeologists or in other words the branch of psychological archaeology will connect materiality, professionals and psychology to help to eliminate this forms of terrorism which come of the very core of the profession of archaeology.

The role of contemporary past archaeologists in studying and documenting the terrorism have become extremely important. From the Boston bombing (Images for Boston Bombing, 2015) to the house with deadly killing in the Nebraska home (Jaynes, 2015) – all terrorism sites needs specialists – archaeologists to documents and to compare the data cross-culturally and historically.

**Conclusion**

In early 21\textsuperscript{st} century it is not a missing persistence or professionalism if one specialist today switches from one topic to another because of the needs of society. If as soon as possible the intellectual segments of human civilization combine their experience and mind for revealing the roots, history, methods, psychology, culture, anthropology and sociology of terrorism, the terrorism may finally become a rare phenomenon which does not make all feel in insecure status in way the people feel in early 21\textsuperscript{st} century. Archaeologists can contribute essentially by researching and documenting the records of terrorism and expanding the understanding of terrorism in early 21\textsuperscript{st} century.

Terrorism is a topic which connects archaeology with many disciplines, in particular with psychology. It may become one of the most influential branches of archaeology of violence and contemporary archaeology, although the diachronic analysis may reveal facts and conclusion which will help to stop the contemporary terrorism which embeds most conservative violent methods in human history.

**References**


