

# 世界考古学会議第8回大会 開催結果報告

## 1 開催概要

- (1) 会議名 : (和文) 世界考古学会議第8回大会  
(英文) 8<sup>th</sup> World Archaeological Congress, Kyoto. (WAC-8 Kyoto)
- (2) 報告者 : 世界考古学会議第8回大会実行委員会委員長 都出 比呂志
- (3) 主催 : NPO 法人 WACJapan、日本学会議
- (4) 開催期間 : 2016年8月26日(金)～9月3日(土)
- (5) 開催場所 : 同志社大学今出川キャンパス、京都文化博物館、両足院、VOICE ギャラリー、高瀬川・四季エアー (いずれも京都府京都市)、小豆島町 (プレシ  
ンポジウム) (香川県小豆郡)
- (6) 参加状況 : 80カ国/86地域, 1,830人 (国外1,486人、国内344人)

## 2 会議結果概要

### (1) 会議の背景(歴史)、日本開催の経緯 :

世界考古学会議は、世界約 130 カ国と地域に会員をもつ、最大規模の考古学の国際会議であり、その総会は、各地から参集した考古学者や運動家や一般の文化遺産に関心のある人々が集まり、学術研究発表だけでなく文化遺産と社会問題を論じる大規模国際フォーラムである。この会議は4年に一度開催され、世界中の文化や社会、その遺産や研究の現状などの問題を広く共有するとともに、その開催と総会での議決により、提言という形で次の4年間の活動方針を決定、世界中の文化財保護や考古学研究にまつわる様々な問題解決に取り組んでいく。

- 日本開催に際しては、WAC-7 ヨルダン大会にて、下記の特徴を掲げ、誘致、投票により開催が決定した。
- ・日本や世界中で、この 10 年の経済状況や政策によって文化財保護や考古学の将来像が縮小、不安定化しており、特に日本では東日本大震災後の文化財調査をめぐって日本考古学が重要な局面をむかえている。
  - ・世界考古学会議の取り組んできた先住民問題や文化の多様性の問題は、考古学・文化遺産保護の困難な状況下でこそ、真摯に向き合い話し合うことの重要性が高い。特に、文化財保護において考古学が一定の役割をはたし、同時に大きな問題に直面している日本は、このような議論を行う上で最適の地である。
  - ・世界各地の文化遺産について、植民地時代の負の遺産とともに自らの問題として検討・反省して、未来への方向性を論じる機会とする。さらに、災害考古学として、災害と遺跡調査や遺跡にみえる過去の災害痕跡の研究などに総合的に取り組むための議論も深める。

また、開催決定から実際の開催に至るまで、プレシ  
ンポジウムや公開講演会などを通じて、国内外の関心を高めてきた。実質的には、国内各関連学会の共催を得て、各分野の研究者が参加した。特に重要な点は、日本固有の文化財保護行政システムの完成度の高さ、災害復興や危機に瀕する文化財に対する行政的、民生的な関心の高さとその対応策の具体性、固有の文化や宗教、民族と結びつけることのない科学的考古学研究の姿勢など、日本考古学の資質やこれまでの経験が、世界的に評価されての開催となった。

### (2) 会議開催の意義・成果 :

本会議の重要な点は、世界情勢の東西格差や南北格差を、できるだけ解消し、すべての人類のための考古学・文化財研究を目指す点に大きな特徴がある。一般的な考古学の国際会議では、その学問の発祥の地である西欧諸国を

中心に研究者が参集するが、本会議はそうした地域の人々、あるいは開催国実行組織の努力によって、特に必要が生じる参加者にトラベルサポートを供与して参加を促す制度が設けられている。日本でのWAC-8については、特に埋蔵文化財行政、災害と考古学、等の問題は、南北格差のなかで「忘れられがち」になる地域の人々にトラベルサポートを供与し、会議への参加と議論、特に総会決議での投票を促すことが行われた。

災害と考古学の分野では、東日本大震災、熊本震災など、危機に瀕する文化財にたいし、国や行政がどのようにアプローチしているか、またそのアプローチがどのような成果を上げ、どのように未来に継承されているかを、その危機に直面する開発途上国の多くの国々の研究者に紹介、ディスカッションして帰国してもらうことができた。また、少数民族問題（アイヌ）についても、日本の歴史教育や研究者養成のあり方とアイヌ民族研究者の置かれている現状を、各国の少数民族研究者と問題意識の共有と提言という形での理解の深度を得られた。こうした問題は、日本国内の考古学のみでは決して明らかでできず、場合により問題視されることも少ない研究課題であるが、WAC-8の開催により、その問題を浮き彫りにし、意識を世界と共有できた点は、日本開催の大きな意義でもある。

### (3) 当会議における主な議題（テーマ）：

本会議では、以下の16の主要なテーマを設定し、それぞれセッションを設定している。

- T01. Archaeology and Development
- T02. Politics
- T03. Post-colonial Experiences, Archaeological Practice and Indigenous Archaeologies
- T04. Archaeological Ethics: Where Are We Now?
- T05. Comparative Archaeologies in the Globalized World
- T06. Regional Archaeologies in the Globalised World
- T07. Education: Learning and Unlearning
- T08. The Public, Heritage and Museums
- T09. Theory for the Future
- T10. Science and Archaeology
- T11. Religion and Spirituality
- T12. Interactions
- T13. The Archaeology of Disaster: Exploring the Past for the Future
- T14. Art and Archaeology
- T15. War and Conflict
- T16. Other important topics: understanding and explaining the past

また、上記の16の主要テーマのほか、公開講演会として、

- 1) 日本考古学100年 京都に生まれて（京都と考古学）
  - 2) 世界文化遺産と現代都市
  - 3) 災害・防災と考古学
- 3つのテーマを設定している。

そのほか、サテライト会場を4会場準備している。サテライト会場では、会期期間中を通じて、アートと考古学を主題として、京都文化博物館では一般公開用のセミナーやシンポジウムを、両足院、VOICE ギャラリー、高瀬川・四季エアーでは考古学や文化財を主題としたアート作品を展示した。京都文化博物館、両足院では上記の学術テーマのT14. Art and Archaeology も開催し、セッション参加者だけでなく、一般参加者も多く参加し、アートと考古学に関する日本と世界の現状、課題について議論を深めた。

### (4) 当会議の主な成果(結果)、日本が果たした役割：

本会議では多くの成果が得られたが、以下主要な点について要約する

1) 災害・防災と考古学の現状について — 公開講演会ならびに学術主要テーマでもある本課題では、特に日本における埋蔵文化財緊急調査体制、その場合に生じる問題や課題、解決の方法など多くの参加者に共有し、実際に調査に携わる研究者の意見とともに、日本の学術文化知として広く世界に公開することができた。特に、神戸、東日本、熊本など複数の甚大な災害とその後の文化財調査を組織的に実践してきた日本の経験は、様々な事由で破壊や存亡の危機に立たされている世界の文化財、遺産の保護に対する明確な指針として共有された。

2) 戦争と考古学の現状について — 学術主要テーマの T15. War and Conflict でも取り上げられたが、ほかには WAC 評議会 (非ローカル実行委員体制) 主体で設定された自由討論が行われた。会議では、現在のイスラエル地域に存在するパレスチナの文化財や遺産について、どのような体制でどのように問題と成果を共有していくかが活発に議論された。本議題については、特に WAC 総会における提言、という形で、次の 4 年間の活動方針案として取り上げられ、「京都宣言」として、パレスチナ、イスラエル両国における双方の文化財、遺産の情報共有と調査資源の有効利用について宣言された。なお、こうした宣言を 2 大宗教であるキリスト教国ならびにイスラーム教国での会議で「宣言」するのは難しく、双方に中立的でかつ多くの開発途上国参加者を招待した日本と日本実行委員体制の役割はきわめて大きい。この「京都宣言」をもとに、現在次期大会までの 4 年間、各国の研究者が行動することとなっている。

3) 少数民族と考古学の現状、特にアイヌ問題について — 学術主要テーマの T03. Post-colonial Experiences, Archaeological Practice and Indigenous Archaeologies ならびに T04. Archaeological Ethics: Where Are We Now?、あるいは WAC 評議会 (非ローカル実行委員体制) 主体で設定された自由討論で実施された議論では、特に日本国におけるアイヌ民族の位置づけ、アイヌ民族研究の立場からのアイヌ文化財の取り扱いやそれを巡る社会的、政治的課題、学術的側面だけでなく社会的影響も背後にした行動や運動など、様々な課題が議論された。特に、現在のアイヌ民族の所属する団体からの非学術的・経験的知見の講演とディスカッションを中心にした自由討論では、従来から問題視されてきたアイヌ民族文化財の日本考古学、日本考古学者の考え方やスタンスを、改めて世界的な事例と比較検討しながら深い議論を進めた。なお、本テーマは「宣言」にまでは議論が深まっていないという現状もあり、次期大会において再度議論をし、より課題を明確に下上で「宣言」まで進められるよう、継続審議となっている。

4) 国際ボランティアと国内ボランティアの連携について — 本会議は、特に多くのボランティアスタッフによって実施が可能となっている。WAC 評議会 (非ローカル実行委員体制) 主体で準備された国際ボランティア 20 名ならびに、日本実行委員体制で準備した国内ボランティア 180 名 (のべ) が、会期期間中、会場設定や運営、片付けなど実施していただいた。この点は、国内の学生にとっては初の大規模国際会議の経験でもあり、また、国際ボランティアにとっては日本考古学を知る同世代研究学徒との強いつながりを持つ機会となっている。一般的に日本考古学は国際化が遅れていると言われるなかで、本会議はそうした状況や課題に対するブレイクスルーとなる人材の育成と経験を通じた指針を供することができた。

本会議の総会決議や成果の抜粋 (<http://worldarch.org/blog/wac-8-resolutions/>)

The Eighth World Archaeological Congress (WAC-8) was held between 28 August and 2 September 2016 in Kyoto, with more than 1,800 colleagues coming from 86 countries. The functions of a World Archaeological Congress international conference include various decision-makings as a world archaeological organisation as well as the facilitation of academic communications for the furtherance of the causes, principles and objectives of WAC. Any change to the WAC Statutes (available at: <http://worldarch.org/statutes/>) have to be proposed, discussed and approved by the Assembly, comprising of the national representatives<sup>1)</sup> and the council members. The Assembly also elects new Executive officers<sup>2)</sup> and vote to decide the next conference venue<sup>3)</sup>. A WAC international conference also serves a very important function for its participants, regardless of whether one is a member of WAC or not: the participants get a chance to have their say not only for the future of WAC but also for the future of archaeologies through WAC's policy implementation and activities, a function that is fulfilled by the final plenary. 'Resolutions' are

submitted, discussed and adopted or rejected. Resolutions cover truly wide-range of concerns and ideals, many of which emerge out of academic sessions, and they are commonly compiled by the organisers and participants of respective sessions. Once adopted by the plenary, they are discussed by the new Council for their re-wording when necessary and for finalization before their publication as WAC international conference resolutions. Although one of the largest organisations in the world of archaeology with a built-in democratic decision making mechanism, WAC retains the character of 'congress'; open to everybody who shares concerns about the future of archaeologies and aspirations for the furtherance of basic human rights across the world through practicing archaeologies, and every participant has right to have their say about its policies and activities. WAC international conference resolutions, in that sense, reflect the voices of all the archaeologists, heritage specialists, indigenous colleagues and those who care about the pasts who show their willingness to support WAC and its causes, regardless being a member or not. The adopted resolutions do

not have any statutory power. However, as the voices of those who concern the future of archaeologies and WAC, the Council is obliged to strive to realise what the adopted resolutions ask WAC to undertake.

Do please read the WAC-8 resolutions with those implications in mind, and read them as the voices of those who came to WAC-8 with the intentions of making positive interventions to the future direction of archaeologies and of our world through practicing archaeologies.

※ Footnote

The national representatives for a WAC international conference are elected on the first day of the conference with their term of office only during the conference.

President: Koji Mizoguchi (Japan), Vice-President: Anne Pyburn (United States; serving until September 2017), Vice-President elect: Ines Domingo (Spain; starting to serve in September 2017), Secretary: Akira Matsuda (Japan; serving until September 2017), Secretary elect: Ndokuyakhe Ndlovu (South Africa; starting to serve in September 2017), Treasurer: Dru McGill (United States; serving until September 2017), Treasurer elect: Katsuyuki Okamura (Japan; starting to serve in September 2017)

Decided to be Prague, Czech Republic

Reworded Resolution 1

Proposed at WAC-8 by Kate Ellenberger and Doug Rocks-Macqueen  
Finalised by Gloria Kendi Borona

We propose that for all WAC meetings forward, there should be an official social media policy. This would ideally encourage presenters to be clear about whether they are comfortable with information from their presentations being shared, and/or a suggested procedure for participants to ask presenters about whether they can post on social media about the presentation. Having a shared document outlining these topics would help those attending to receive feedback from scholars who could not attend in person but are following along online, while also respecting the boundaries of those who are discussing sensitive topics, such as human remains, indigenous cultural knowledge, or anything deemed not appropriate for distribution by the presenter or their collaborators.

Reworded Resolution 2

Proposed at WAC-8 by Brenna Hassett  
Reworded by Anne Pyburn

We recognise that the creation, dissemination, and curation of

digital bioarchaeological data (DBD) requires special consideration where it represents models of virtual human remains. In order to meet ethical standards for the treatment and display of human remains, the following conditions must be met when creating, disseminating, and curating DBD: 1) Authorship must be established by identifying all stakeholders, e.g. the curating authority, data creator, involved communities; 2) DBD should be presented in context, e.g. with metadata on archaeological context and author attribution; and 3) access and use conditions must be set on a case-by-case basis according to the needs of all stakeholders. As DBD has the potential to be of huge benefit in education, outreach, and collections preservation, we advocate a tiered hierarchy of online Open Access under Creative Commons licensing which respects the special nature of DBD and stakeholder needs including, in decreasing order of access restriction: a) Curating Authority Regulated Access, where the curator decides access; b) Registered User Regulated Access, where access is granted to known individuals; c) Public View Only Access; and d) fully Open Access.

Signatories:

Brenna Hassett, Carolyn Rando, Emmy Bocaege, Priscilla Ulguim, Andrew Wilson, Suzy White, Cara Hirst, Marta Alfonso-Durruty and Siân Smith

Reworded Resolution 3

Proposed at WAC-8 by Zacharys Anger Gundu  
Finalised by Anna Karlström

Resolution on the incessant Violence by Boko Haram, Fulani Militants and other Armed Groups in Nigeria, Niger, Cameroon and Chad

World Archaeology Congress notes with concern the incessant climate of violence in parts of Nigeria, Niger, Cameroon and Chad occasioned by Boko Haram, Fulani militants and other armed groups. The violence continues to destroy and threaten people's lives. It also continues to destroy and threaten the heritage resources, archaeological sites and cultural landscapes of these countries. One of the affected sites is Sukur, a World Heritage site in the Mandara mountains on Nigeria's border with the Cameroon Republic. The violence has made archaeological fieldwork difficult and dangerous in many parts of these countries. Therefore, we suggest that:

In accordance with WAC's concern for the damage and destruction of cultural property caused by armed conflict, expressed in the WAC Dead Sea Accord, which was approved in 2014, WAC calls upon actors in the violence to refrain from destroying heritage

resources, archaeological sites and cultural landscapes.

WAC urges the Governments of Nigeria, Niger, Cameroon and Chad to take urgent steps to end the violence in their respective countries and review national legislation to proactively protect cultural property and archaeological sites.

WAC urges the Governments of Nigeria, Niger, Cameroon and Chad to include the reconstruction and restoration of sites and affected cultural landscapes as part of efforts to rebuild areas and states ravaged by the violence.

WAC offers its expertise in reconstruction and restoration of these sites, and in future archaeological actions.

WAC offers active support to groups that are resisting violence and destruction of heritage resources, archaeological sites and cultural landscapes.

Signatories:

Zacharys Anger Gundu, Jonathan Olu Aleru

Reworded Resolution 4

Proposed at WAC-8 by Kaushik Gangopadhyaya and V. Selvakumar

Finalised by Ndokuyakhe Ndlovu

We propose that a WAC standing committee, to be known as the "Committee on the Employment and Archaeology for the Future", be established. The objective of the WAC "Committee on Employment and Archaeology for the Future" shall be to focus on the future of archaeological practice by assisting, empowering and supporting the younger generation (students and early career researchers) in the area of training and alerting them to employment opportunities, as the future of archaeology lies with them.

Reworded Resolution 5

Proposed at WAC-8 by Laura Dennis

Reworded by Dru McGill

As archaeological and heritage practice are becoming increasingly situated in virtual and immaterial spaces, and are increasingly employing digital techniques and methodologies, it is necessary to create a code of digital ethics to support researchers working in these areas. The guidelines of this code should be in keeping with WAC's ongoing commitment to ethical best practices and the protection of indigenous rights, and should be written such that they address issues of technological use, data collection and security, subject safety, community participation, preservation of digital archives, accessibility, and futurism.

Signatories:

Meghan Dennis, Hanna Marie Pageau

Reworded Resolution 6

Proposed at WAC-8 by Jan Turek, John Carman, Marcia Bezerra de Almeida, Ndokuyakhe Ndlovu, Andres Zarankin, Akira Matsuda and María Florencia Becerra

Reworded by Akira Matsuda and Andres Zarankin

Following the unfortunate 2016 July coup events academics in Turkey were banned from international travel. A number of Deans of faculties were removed from their positions and several universities were closed down. Dozens of academics were removed from their posts in Turkish universities. Some Turkish members of the World Archaeological Congress were not able to leave their country and join our international conference in Kyoto (WAC-8). Others only received permission to leave too late to make arrangements. We, the World Archaeological Congress, consider such political interference with academic freedom unacceptable. Turkish scholars should no longer be intimidated, persecuted and criminalized. We express our deep solidarity with academic colleagues in Turkey.

Reworded Resolution 7

Proposed at WAC-8 by Claire Smith, Keichi Omoto and Junko Habu

Finalised by Auli Mitchell

We propose that WAC consider developing an Accord or set of principles to educate and guide interactions between archaeologists and extractive industry, including mining, dams and energy developments that include the importance of contributing to the empowerment of indigenous peoples, descendant and local communities with respect for their rights and interests by furthering indigenous, descendent and local communities ability to protect and benefit from their cultural and intellectual properties and resources.

Resolution 8

Proposed by Uzma Rizvi and Hirofumi Kato and approved by the WAC Council

We would request WAC to endorse a statement issued to the Government of India, to work collaboratively with indigenous archaeologists from Northeastern India to repatriate both human remains and cultural objects to the regional museums in Northeast India. These materials are currently housed in museums elsewhere (outside of India).

We would request WAC to endorse and strongly recommend an

inclusive heritage education in social studies at Elementary and High School level curriculum on the History of Northeast India published by NCERT, New Delhi and other history publishing houses.

We would request WAC to urge the Bangladeshi government to constitutionally recognize the indigenous peoples identity, land rights, and language. There are currently 45 such indigenous communities, each with different cultures, customs and practice. They should be recognized as such.

We would request WAC to urge the Pakistani government to constitutionally recognize the Kalasha as indigenous people, with distinct identity, land rights, and language.

We would request WAC to endorse a statement issued to the Government of Japan, to work collaboratively with indigenous Ainu to repatriate both human remains and cultural objects to the Ainu community. These materials are currently housed in museums elsewhere (outside of Japan).

We would request WAC to assist international backing for the indigenous policies (distinct identity and language) in Japan, and to continue the ongoing monitoring.

We would request WAC to urge to Japanese government to involve the Ainu indigenous community in the research and conservation process of the “Po-kawa” site, Shibetsu town, Hokkaido.

Signatories: Uzma Rizvi

Hirofumi Kato

Resolutions 9 and 10 were not adopted by the Final Plenary of WAC-8

Reworded Resolution 11

Proposed at WAC-8 by Koji Mizoguchi, Mónica Berón, Felipe Criado Boado

Finalised by Koji Mizoguchi

WAC 30th Anniversary Plenary at WAC-8 Kyoto 2016 Statement on the Future Collaboration of International Archaeological Communities ( ‘Kyoto Statement on the Future Collaboration of International Archaeological Communities’ )

Archaeology has matured as a result of confronting a range of social issues, sometimes reactively without much reflection or intent, but other times consciously and proactively. Change in our field has been accelerated by a number of historic events, including the foundation of the World Archaeological Congress thirty years ago, created specifically as a commitment to uphold the UN’ s total cultural and academic boycott of the racist Apartheid regime in South Africa, and explicitly in recognition of the historical and social role, and the political context,

of archaeological enquiry, of archaeological organisations, and of archaeological interpretation. This commitment is as relevant today as it was in 1986.

We gather today to reflect upon what has happened to archaeology since then and to consider and discuss what we should build upon our achievements and how we can learn from our failures.

Those thirty years brought us some crucial realizations: what we are doing in the name of archaeology inevitably yields unintended consequences, and we archaeologists are accountable for them; but we have also realized that we can do a lot more than we ever imagined to make the world a better place. We have begun to understand the vital importance of using the past to support and maintain basic human rights, and to aid in the development of practices that respect many stakeholders and mitigate our impact on the environment. The practice of archaeology affects local, national, regional and global arenas.

Our world has many deepening problems: economic gaps at local, national and global levels, destruction of both intellectual and cultural heritages and traditions, and abuse of our natural environment. These tragedies ultimately lead to the destabilization and fragmentation of our identities and heightened fear and anxiety, and culminate in the proliferation of discrimination, fundamentalism, violence, conflicts and all sorts of human sufferings.

However, we also have acquired new resources to better organize ourselves to confront these issues. Wise use of digital communication tools and social media can allow us to rapidly share ideas, information and experience across cultural boundaries and physical space to find globally informed but still locally specific ways to tackle problems. Already these new platforms of communication have given us new intellectual tools and new coalitions such as WAC’ s “Archaeologists without Borders” and “Global Libraries.”

Drawing upon our achievements and strengths, without forgetting the troubling heritage of our discipline, inspired by the presentations made by those who gather here on the 29th day of August 2016 to celebrate the 30th Anniversary of the World Archaeological congress, I propose that we, the archaeological communities of the world, strive to achieve the following:  
Work together to promote and protect vitally important traditions and heritages - tangible, intangible, intellectual, and material - for the well-being of diverse communities across the world.

Work together to promote and enhance the value of the material traces of human existence as a vital resource for the peaceful co-existence of human groups and sustainable harmony between humanity and the environment.

Work together to maximize the value of the material traces of the human past to provide examples, both good and bad to help us eliminate discrimination, violence and conflicts.

Work together at local, national, regional and global scales to sustain the natural environment which made human existence possible in the past, and the present and upon which our future depends.

Work together to reduce the economic gaps within and between our nations and within and between the regions of the world that are a significant cause of the aforementioned issues and problems, by utilizing all means available to the discipline of archaeology.

Work together to overcome language barriers to enhance our ability to communicate, share ideas and discuss solutions for the problems we must try confront without socio-economic, political, historical, ethnic and gender biases.

Work together to achieve ever closer collaboration for sharing information, thoughts and ideas in order to better organise ourselves to achieve these 21st Century objectives. They are lofty but we believe they are within our reach.

Koji Mizoguchi

Signatories: Koji Mizoguchi (President, World Archaeological Congress)

Mónica Berón (President, Society of Argentinian Anthropology)

Felipe Criado Boado (President, European Association of Archaeologists)

\*Contents inspired by the panelists of WAC 30th Anniversary Plenary at WAC-8 Kyoto 2016: 'WAC at 30: Give the Past a Future' (29 August, 2016). The panelists are as follows:

Mónica Berón (President, Society of Argentinian Anthropology)

Jean Bourgeois (President, The International Union of Prehistoric and Protohistoric Sciences)

Catherine Frieman (European Association of Archaeologists)

Diane Gifford-Gonzalez (President, Society for American Archaeology)

Ndukuyakhe Ndlovu (Representative, Pan-African Archaeological Association)

Glenn Summerhayes (Representative, Indo-Pacific Prehistoric Association)

Reworded Resolution 12

Proposed at WAC-8 by Cressida Fforde and Amber Aranui

Finalised by Amber Aranui in consultation with the Indigenous Members on the WAC Council

In discussing these issues in Kyoto, recognized for its importance in the adoption of international protocols of great significance for the lands, waters, people and all living things, and:

Noting that repatriation is an essential component of healing and wellbeing for Indigenous peoples and holds great potential for social benefit and reconciliation;

Noting that repatriation is a process that will continue for many years to come and that it has significant logistical requirements and associated financial cost;

Noting that successful repatriation requires in-depth consultation, archival research and best practice information provision processes to ensure communities of origin can make ongoing and informed decisions;

Noting that holding institutions throughout the colonized world rest on local Indigenous kin-community/nation landscapes of ancestral significance;

Noting that these local Indigenous kin-communities/nations had no involvement in the collection and storage of ancestors and associated belongings on their traditional lands, but nevertheless carry a governance responsibility to facilitate return;

Noting that many nations and institutions have agreed that the return of ancestors is a social justice issue; and

Noting that successful repatriation requires this to occur in a self-determining manner that is under Indigenous control: WAC-8 commits to support the initiatives of Indigenous peoples to secure the return of their Ancestors, funerary objects, sacred objects and objects of cultural patrimony;

WAC-8 reaffirms commitment to the WAC Code of Ethics, the Vermillion Accord and The Tamaki Makau-rau Accord on the Display of Human Remains and Sacred Objects;

WAC-8 commends WAC for facilitating discussion and dialogue on repatriation issues for 30 years and encourages WAC to continue this important role at an international level;

WAC-8 calls upon institutions to ensure access to relevant archives and other sources of information in a timely fashion;

WAC-8 encourages holding institutions in the colonized world to enter into a formalized governance partnership with their local Indigenous kin-community/nation as part of facilitating the return of Ancestors, funerary objects, sacred objects and objects of cultural patrimony to communities of origin;

WAC-8 endorses the principle that the application of any new or emerging techniques that may be applied to repatriation must: respect the cultural values of the Indigenous kin-communities/nations involved,

ensure that Indigenous IP and cultural knowledge is protected, follow the principle of best practice in ensuring Free, Prior

and Informed Consent;

WAC-8 encourages governments and holding institutions to inform communities of their holdings and to resource necessary provenancing work;

WAC-8 encourages governments and holding institutions to provide support and commit the resources required to fully enable communities to undertake all aspects of repatriation processes up to and including the journey to their final resting place;

WAC-8 calls on nations to recognize their responsibilities under Section 12 of the United Nations Declaration on the Rights of Indigenous Peoples;ii

WAC-8 calls upon those countries that have not endorsed UNDRIP to do so in a timely manner:

Azerbaijan, Bangladesh, Bhutan, Burundi, Chad, Côte d' Ivoire, Equatorial Guinea, Eritrea, Ethiopia, Fiji, Gambia, Georgia, Grenada, Guinea Bissau, Russian Federation, Israel, Kiribati, Kyrgyzstan, Kenya, Marshall Islands, Mauritania, Montenegro, Morocco, Nauru, Nigeria, Palau, Papua New Guinea, Romania, Rwanda, Saint Kitts and Nevis, São Tomé and Príncipe, Seychelles, Solomon Islands, Somalia, Tajikistan, Togo, Tonga, Turkmenistan, Tuvalu, Uganda, Uzbekistan, Vanuatu.

Footnotes:

We recognize these terms are not universal and recognize the right of Indigenous peoples to determine the words they use to describe their collective identity.

Article 12 of the UNDRIP states that:

Indigenous peoples have the right to manifest, practise, develop and teach their spiritual and religious traditions, customs and ceremonies; the right to maintain, protect, and have access in privacy to their religious and cultural sites; the right to the use and control of their ceremonial objects; and the right to the repatriation of their human remains.

States shall seek to enable the access and/or repatriation of ceremonial objects and human remains in their possession through fair, transparent and effective mechanisms developed in conjunction with indigenous peoples concerned.

Resolution 13: Archaeology and Cultural Heritage in the Palestinian Occupied Territories

Proposed at WAC-8 by Koji Mizoguchi, Akram Ijla, Ghattas Sayej, Chermi Shiff and Brian Boyd

“It is unethical for Professional Archaeologists and academic institutions to conduct professional archaeological work and excavations in occupied areas possessed by force” .

Resolution 9, passed at the WAC-7, Jordan, 2013.

Since its inception and foundation thirty years ago, the World Archaeological Congress has been proactive in the protection of basic human rights and the promotion of social justice. Palestine-Israel issues, largely caused by the latter's occupation of the domain of the Palestinian Authority, and recognized as illegal by the United Nations, have been an important agenda for the WAC, and some important resolutions concerning the issues have been discussed and passed by the plenary and adopted as WAC International Congress resolutions (see above citation).

The current political circumstances in the region do not show any sign of immediate amelioration, and the on-the-ground situations relating to the occupation are worsening. As archaeologists and cultural heritage professionals, we cannot overlook the ongoing and relentless erosion of cultural heritage that is happening on a daily basis in the Occupied Palestinian Territories. We need to take a position on the destruction of the material evidence of human history, and the places and the sources of the self-identification of those who live in the Occupied Palestinian Territories. Deep cultural connections to this history form an essential element of human well-being, and hence, are a vital component of basic human rights.

Points relating to ongoing Israeli archaeological activity in the Occupied Palestinian Territories

WAC regrets the refusal of the Israeli (archaeological? academic?) authorities/institutions to implement UNESCO decisions concerning Jerusalem, and the decisions aiming at protecting cultural heritage in the Occupied Territories in the West Bank and Gaza;

WAC condemns the ongoing archaeological excavations in East Jerusalem, particularly in and around the Old City, and reiterates its request to Israeli institutions and organisations to prohibit all such work in line with the UNESCO and UN human rights decisions.

WAC calls on the relevant Israeli archaeological/academic? authorities/institutions? to allow the restoration of the historic status quo that prevailed until September 2000, under which the Jordanian Awqaf (Religious Foundation) Department exercised exclusive authority on Al-Aqsa Mosque/Al-Haram Al Sharif, and its mandate extended to all affairs relating to the unimpeded administration of Al-Aqsa Mosque/Al-Haram Al Sharif, including maintenance, restoration, and regulating access. At the same time WAC encourages the Awqaf to respect the parallel



sanctity of the site for Muslims, Jews and Christians and to avoid the demolition of all archeological remains in the area under its jurisdiction.

WAC regards as unfortunate the Israeli decision to approve a plan to build a two-line cable car system in East Jerusalem and the so called "Liba House" project in the Old City of Jerusalem, as well as the construction of the so called "Kedem Center", a visitor center near the southern wall of the Mosque, the construction of the Strauss Building and the project of the elevator in the Western Wall/Al Buraq Plaza and urges Israel to renounce the above-mentioned projects and to stop the construction works in conformity with its obligations under the relevant UNESCO conventions, resolutions and decisions;

WAC Further expresses its deep concern regarding the illegal demolitions of Umayyad, Ottoman and Mamluk remains as well as other intrusive works and excavations in and around the Mughrabi Gate Pathway, and also requests Israel to halt such demolitions, excavations and works and to abide by its obligations under The Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict of 1954;

WAC strongly opposes the illegal Israeli archaeological excavations, and the construction of private roads for settlers and the separation wall inside the Old City of Al-Khalil/Hebron, Nablus, Salfit, and Bethlehem that harmfully affect the integrity of the sites, and the concomitant restrictions on freedom of movement, and freedom of access to heritage places of worship. WAC urges Israel to end these violations in compliance with provisions of relevant UNESCO conventions, resolutions and decisions;

WAC deeply regrets Israel's refusal to comply with UN and UNESCO, both of which requested the Israeli authorities to protect cultural heritage sites in the occupied Palestinian territories from violent attacks and aggression, and calls on the Israeli authorities to act in accordance with international and UN decisions.

#### Recommendations from the WAC-8:

That Israel respects and follows international conventions by ceasing archaeological investigations in the West Bank, in violation of the fourth Geneva Convention of 1949 and The Hague Convention of 1954.

That Israel enforce the law regarding the legalized trade in antiquities. This will hinder looting and contribute positively to the protection of what remains of archaeological sites.

We encourage WAC to put pressure on international academic publishers to refuse to publish articles by Israeli and international scholars that relate to archaeological

excavations in the Occupied Palestinian Territories.

We wish to encourage Palestinian and Israeli archaeologists to meet together, discuss their research, and share their opinions, either by participating in international conferences, or by conducting joint projects. We therefore request that the WAC acts as a mediator in the organisation of an archaeological conference in the region, where both Israeli and Palestinian colleagues can participate and enter into constructive dialogue.

Palestinian students and scholars require access to libraries and other academic resources in Jerusalem and other cities and towns in Israel and in the PT. Further, they must be permitted to participate in local, regional and international conferences and other academic meetings. Freedom of movement is a basic human right. We therefore urge Israel to facilitate free movement for the Palestinian academic community.

\*Footnote: This proposed resolution is in line with, and allies itself to, the provisions of the four Geneva Conventions (1949) and their additional Protocols (1977); the 1907 Hague Regulations on Land Warfare; the Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict (1954) and its additional Protocols; the Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property (1970); the Convention for the Protection of the World Cultural and Natural Heritage (1972); the inscription of the Old City of Jerusalem and its Walls at the request of Jordan on the World Heritage List (1981); the List of World Heritage in Danger (1982); the recommendations, resolutions and decisions of UNESCO on the protection of cultural heritage, as well as resolutions and decisions of UNESCO relating to Jerusalem; UNESCO decisions related to the protection of archaeological sites and cultural heritage places of Gaza as well as UNESCO decisions on the two Palestinian sites in Al-Khalil/Hebron, Bethlehem, Nablus, and in the West Bank.

Draft by:

Koji Mizoguchi (Kyushu University)

Akram Ijla (Uppsala University, Sweden)

Ghattas Sayej (Fylkeskonservatoren i Vest-Agder, Norway)

Brian Boyd (Columbia University, USA)

Reworded Resolution 14

Proposed at WAC-8 by Anne Pyburn seconded by Alexander Herrera

Finalised by Ndokuyakhe Ndlovu

Resolution to recommend to the Editors of Archaeologies, One World and any other publications that appear with the imprimatur

of the Congress that they possibly develop a formal publications policy for the Congress, informed by Israel and Palestine situation and aimed at ensuring that WAC values are realised in all the documents published by the organisation. The policy should possibly include several stipulations, some of which are provided below. Importantly, not all of these apply exclusively or directly to Israel's military stance towards Palestine Congress:

+Accept the use of gendered, derogatory or damaging terminology or literary constructions;

+Accept for publication any manuscript that describes, analyses or relies on unprovenanced artifacts or data from looted contexts;

+Accept for publication research that promotes the sale of artifacts or the destruction of cultural property;

+Accept for publication research conducted without appropriate consent from Indigenous or descendant communities or research

to which legitimate stakeholders object or research that seriously and undoubtedly undermines human rights;

+Accept for publication research with the foreseeable consequence (intended or unintended) of encouraging human rights violations such as undermining indigenous rights to land or property or personal freedom, e.g. archaeological research undertaken in Southern Belize under permit issued by the national government and used in international court to undermine Maya land rights, or research undertaken in direct contravention of the wishes of indigenous or descendant groups;

+Research conducted or solely approved by a dominant nation under conditions of war, occupation by an invading force, or illegal settlement. There could be exceptions, however. For instance, research undertaken in conflict zones could be accepted, e.g. research in the occupied territory of Palestine could be accepted for review if authored or co-authored by Palestinian scholars.

#### (5) 次回会議への動き：

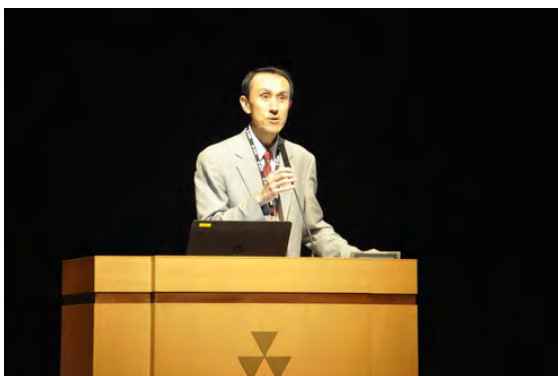
本会議総会では、参加国・地域代表が投票権を持ち、次回2020年の開催国、地域を決定した。

・開催年 2020年(予定)

・開催国 チェコ共和国 プラハ

※ なお、投票に際しては同じく立候補都市としてシドニー、ケープタウン、などがあつたことも報告する。各立候補都市は、会期期間中解説ポストを設置して、誘致活動を実施した。

#### (6) 当会議開催中の模様：



Photos 1 開会式および会長・執行部挨拶



Photos 2 開会式および各国投票代表選出風景



Photos 3 ボランティアスタッフ(学生)への会長訓示、ボランティアによる会場運営



Photos 4 メイン会場(今出川キャンパス)運営状況



Photos 5 カフェテリア・ウェルカムディナー・ガラディナー風景



Photos 6 閉会式・次期執行部選挙・開催国選挙・記念撮影



Photos 7 ミッドツアー・ポストツアー風景



(7) その他特筆すべき事項：

WAC では、個別の研究、学術調査報告よりも、考古学のあり方や社会との関わりそのものを問い直す議論が中心となっている。そのため性、年齢、居住地域、民族の別を問わず、発言の平等を保証していることも特徴である。2003 年、イラク戦争の開始直後に米ワシントンで開かれた、「戦争と考古学」がメインテーマの第5回大会では、中東などの考古学者はビザを拒否されて参加できず、発言の機会を奪われている。そうした反省から、考古学者そのものが中東に行くことが一つの行動となり、2009 年にパレスチナ自治区で中間会議を、2013 年の WAC-7 は隣の死海沿岸が本大会の会場に選ばれた経緯がある。

また、世界大会の開催は、低所得国や先住民が参加しやすいよう、開催国が旅費などの費用を援助することも条件となっており、2008 年の第6回大会は、当初ジャマイカでの開催が予定されていたが、参加援助ができないため、ダブリンに変更された経緯もある。

本会議、第8回の京都大会は、それまでの各大会の課題や問題を前提としながら、初めて投票で開催地が決められた会場である。準備委員会の熱心な誘致活動により、第7回大会で京都、カルガリー（カナダ）、プラハ（チェコ）、ナイロビ（ケニア）が立候補し、京都が出席委員 67 人のうち 49 票を獲得して開催が決まっている。こうした投票による開催地決定のプロセスは、様々な国や地域の実情だけでなくすべての地域に等しく投票権を確認し、それにより最善となる方法で決定される。本会議では、次回開催のプラハはやはり投票により決した。

また、本会議の別の特徴は、これまで考古学や文化財分野の国際会議が日本で行われた実情がほとんどないなかで、実行委員会が“有志連合”という形態で実施された点も大きな特徴である。誘致に際し、委員会では日本考古学協会、考古学研究会、日本文化財科学会など関連諸学会の協力を要請しながら、独自の組織体を編成し、NPO 法人を設置して会議に備えた。また、開催場所もできるだけ京都全体の様々な景観を紹介できるよう、同志社大学今出川キャンパスの調整を行った。京都という多様な歴史景観のある場所で、日本の歴史景観の複雑に共存する場所（京都御所・室町幕府・相国寺・旧薩摩藩邸、同志社英学校以来のキリスト教歴史建造物）を会場に選び、多様な歴史、文化、宗教、思想、教育が重複し共存する姿を世界に示すことも大きな特徴であった。

### 3 市民公開講座結果概要

- (1) 開催日時：2016 年 8 月 28 日（金）・8 月 29 日（土）・8 月 30 日（日）
- (2) 開催場所：同志社大学今出川キャンパス寒梅館ハーディーホール
- (3) 主なテーマ、サブテーマ：

8 月 28 日	メインテーマ	「日本考古学 100 年」	サブテーマ	「京都と考古学」
8 月 29 日	メインテーマ	「世界文化遺産と現代都市」	サブテーマ	「京都の埋蔵文化財」
8 月 30 日	メインテーマ	「災害・防災と考古学」		
- (4) 参加者数、参加者の構成： 各回とも 200 名  
参加は京都市「いつでもコール」から登録した市民  
および WAC-8 登録参加者
- (5) 開催の意義：

本会議の主要な議論テーマと同様、日本考古学と文化財研究、文化財行政の 100 年の歴史と、その生誕の地でもある京都と文化財の関係を、広く市民や関係者に周知するとともに、こうした現状や問題、課題が世界レベルの議論、社会の衆目を集める実状があることを知らせる機会となった。特に、京都市との共催（京都市との負担金契約）を実現し、京都市の協力の下、「いつでもコール」（受付電話サービス）を利用し、京都市在住者・京都市を主たる通学、通勤圏とする人々の参加を中心とした。また、京都市の地域情報誌や共同記者会見なども行い、多くの一般市民の参加、ポスター会場での WAC 参加者との交流、などが実現した。

2 日目、3 日目の公開講演会についても、歴史・文化都市京都の重要な景観と世界遺産との関連、現代都市での様々な取り組みを紹介、併せて災害と景観という視点からも文化財保護と遺産形成に関する議論を深めた。

公開講演会では、特に会議中だけでなく、フロアやカフェ、ポスター会場など様々な場所で研究者と市民との対話を実現したことも、本会開催の意義としてあげておきたい。

(6) 社会に対する還元効果とその成果：

日本における考古学や文化財保存、修復に関する多様な側面は、一握りの専門家の学術研究としてのみ存在するのではなく、特に保存や景観という部分では、市民と社会の理解や評価と隣り合わせにある。そうした考古学の側面は、欧米ではパブリックアーケオロジという学術分野を形成し、市民と専門家と行政が、真の意味でのヘリテッジを形成する実践的分野として成立している。こうしたパブリックアーケオロジの考え方や実践は、日本考古学における浸透はまだまだ貧弱であり、本会議での世界での実践事例や日本の事例との比較、メディアの取り上げ方などを違いを知ることが、今後のパブリックアーケオロジ実践の指針となると期待できる。特に、京都という現代都市と歴史景観が複雑に共存する地で、その取り扱いと課題や問題を広く公開することは、将来の真のヘリテッジへの行政・市民・学術レベルでの実践へとつながることが期待できる。

(7) その他：

市民公開講座と関連し、本会議では、会場となる同志社大学歴史資料館が共催する「同志社アワー」が開催されている。同志社アワーは、同志社大学学長ならびに同志社大学学友会（茶道部）の協力を得て、同志社大学今出川キャンパスの発掘調査成果（室町時代・相国寺門前、江戸時代・旧薩摩藩邸など）を紹介しながら、京都の歴史景観の変遷を WAC-8 参加者とともに学び、併せて、茶道部のお手前による「茶会」を実施した。市民ならびに WAC-8 の参加者にとって、会場の発掘調査情報を再至近距離で体験し、併せて日本文化でもある茶道の経験も得られることもあり参加者の好評を呼んだ。

また、市民に開かれたイベントとして、サテライト会場における、アートと考古学に関する様々な催事が実施された。本会議の学術プログラムだけでなく、関連催事として以下の催しが開催されている。特に、京都文化博物館では実行委員会との共同開催の体裁で、多くの特別催事を実施し、広く市民の参加を得ることができた。

1) 世界考古学会議京都 (WAC-8) 開催記念

アートと考古学展 ～物の声を、土の声を聴け～

会 期：2016年 7月23日（土）～9月11日（日） 44日間

開館時間：10:00 ～ 19:30

会 場：京都文化博物館 3階展示室

2) 講演会・四館連携講座「考古学の新たな挑戦-アート、教育、まちづくり-」

日 時：8月20日（土）午前10時30分～正午

会 場：京都文化博物館3階フィルムシアター

3) 講演会「神々の宿る都市：中南米のアート、考古学、地域コミュニティ」

日 時：8月28日（日）午後1時～午後4時30分

会 場：京都文化博物館別館ホール

4) フォーラム「備前焼 アートになった土窯：地域の文化遺産の継承と創造」&展示

日 時：8月30日（火）午前10時30分～正午

会 場：京都文化博物館別館ホール

5) フォーラム「物の声を聴く！：出品者による展覧会の見方・楽しみ方の紹介」

日 時：8月30日（火）午後1時～午後5時

会 場：京都文化博物館別館ホール

6) 体験教室「芸術家と考古学者と一緒にアートを作ろう！」

日 時：8月31日（水）午前10時30分～午後5時

会 場：京都文化博物館別館ホール

## 4 日本学術会議との共同主催の意義・成果

日本学術会議との共同主催となったことにより、開会式において、安倍内閣総理大臣のメッセージをご紹介することができた。本会議が世界 86 カ国・地域の参加者により開催されること、また、参加者も東西格差、南北格差を超えた、文化と社会、遺産と未来という重要なテーマを議論するために集まった国際会議であることから、内閣総理大臣からのメッセージは、日本国としての考古学や文化財行政のあり方を、国家レベルで議論する重要な課題であることを示すことにつながった。あわせて、会議のテーマの重要性だけでなく、日本学術会議との共同主催という点から、大阪・アメリカ総領事のグリーンバーグ氏の開会式へのご臨席や、同じく開会式で人間国宝・京舞井上流家元の五世井上八千代氏による、歓迎の舞の披露も実現することができた。

また、日本学術会議の共同主催により、本会議のサテライト各会場だけでなく、協力館として参画いただいた京都国立博物館や京都大学総合博物館などとの連携も行われ、2019 年に開催予定となっている ICOM(国際博物館会議)京都への世界からの参加者の誘致も実施できた。