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THE REALM OF VALUES OF ESTONIAN ARCHAEOLOGISTS

Estonian archaeology has taken a course towards ethical thinking and practice. Ethical behaviour consists of various moral principles. In order to reach the best possible behaviour or action it is necessary to understand and reflect on the values that underlie those moral principles. This article strives to bring out the values of Estonian archaeologists by analysing the normative and individual value system of archaeologists. Through the qualitative content analysis of international conventions, the Estonian Heritage Conservation Act and several codes of ethics, in addition to personal interviews and questionnaires conducted with archaeologists and archaeology students, it was revealed that the most important values to Estonian archaeologists are cultural heritage and its protection, cooperation, discussion, popularization and honesty.

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Introduction

Topics concerning the relationship between archaeology and ethics are discussed all over the world. Estonian archaeologists have followed these societal developments and begun to ponder over the ethics of archaeology. One of the markers of such a development is the compilation and adoption of a code of ethics of Estonian archaeology – “Ethical principles of an archaeologist” (EPA)¹. It is a sign that archaeologists use the outputs of practical ethics to make their work more efficient and reason-based. The code embodies the idea of an ethical archaeology, which is a promise to archaeologists themselves, to their colleagues and to the society to behave in an ethical manner. Ethical behaviour is composed of numerous moral principles. Abiding by those principles should lead to the best possible practices and behaviour. That, however, requires knowledge about values.

¹ For further reading see Livin 2011.

Having been part of the process of creating the code of ethics (see Livin 2008) I have realized that the theme of ethics in archaeology needs to evolve to a new and deeper level – the level of values. Archaeologists have an important and responsible role in society as interpreters of cultural heritage and creators of knowledge. Their narrations about the past facilitate the creation and uphold of national identity and memory. Thus, the moral dimension of an archaeologist's profession derives largely from his/her responsibilities towards the public. This is probably the primary reason why an archaeologist should be ethically fit. The president and founder of the Institute of Global Ethics, Dr. Rushworth M. Kidder states that most wrongdoings arise because actions are out of sync with values – either with an individual's inner values or with values we can reasonably take for granted in the community at large. This incongruity arises because those values have remained more or less undefined (Kidder 2003, 43).

This article seeks to map out the value system of Estonian archaeologists and simultaneously bring out the most important professional values of archaeologists. For conceptualizing and defining "value", I will primarily rely on Edgar H. Schein's (2004) model of culture and Milton Rokeach's theoretical standpoints presented in 1973 and 1979.

Even though the current article aims to observe and discuss the normative and individual value system of archaeologists in Estonia, the goal of this paper is not to evaluate whether Estonian archaeologists behave ethically or not. Also, the results brought out in this study only reflect the situation in Estonia and without similar research conducted in other countries, it is not possible to compare the value systems of archaeologists from different regions. While this sort of study would be highly beneficial and would help put the results of the current article in a more international context, not enough research has been carried out on this topic in order to make broader conclusions about the values and ethical behaviour among European archaeologists in general.

Theoretical background and definition of values

The study of values in archaeology is a relatively new subject matter. In archaeological literature the topic is mostly understood in relation to the value of archaeological objects or phenomena as a source of information. Less attention is paid to the values of archaeologists themselves and archaeology's realm of values as a whole. The relationship between values and archaeology has mainly been under observation from the standpoint of heritage protection (e.g. Mathers et al. 2004; Cooper et al. 2005). In America and Australia the topic is closely related to indigenous people (e.g. Byrne 1991; Layton 1994; Strang 1997). Usually these works deal with cultural identity and its archaeological acknowledgement through the concepts of the past, usage of the past, value-conflicts, ethical responsibilities, etc. In Estonia, the research which is the basis of the current

article, is the first attempt to study the values of archaeologists, in the hope of creating a pathway for future studies in this field (see Livin 2010).

According to the British sociologist Anthony Giddens, culture is based on the ideas which determine what is important, valuable or desirable in a society. Such abstract ideas or values guide people as they communicate with the social world. Norms are rules of conduct which reflect or express the values of culture, and together they shape how the members of culture behave in a certain environment (Giddens 2001, 22). Thus, culture is a complex of rules, norms and structures that directs our behaviour (Schein 2004, 1). American psychologist Edgar H. Schein, who studies the social aspects of culture, explains it through a model where culture is seen as having different levels (Fig. 1).

According to Schein (2004, 25 f.), the surface level of culture includes phenomena that one sees, hears, and feels upon encountering a new group with an unfamiliar culture. This includes visible products of the group, such as the architecture of physical environment; its language; its technology and products etc. These “artefacts” also include the group’s published lists of values.

Schein’s second level of culture – espoused beliefs and values – is the most important level in regard to the content of this article. These types of values, norms and rules guide the group’s behaviour which is also observable on the first level of culture (artefacts). Different groups (e.g. the community of archaeologists) can adopt certain beliefs and values through learning (Schein 2004, 28 f.). As stated by Schein, those beliefs and values which continue to solve the group’s problems gradually become transformed into non-discussible assumptions supported by articulated sets of beliefs, norms and operational rules of behaviour. The derived beliefs and moral and ethical rules remain conscious and are explicitly articulated because they serve the normative or moral function of guiding members of the group in how to deal with certain key situations and in training new members to

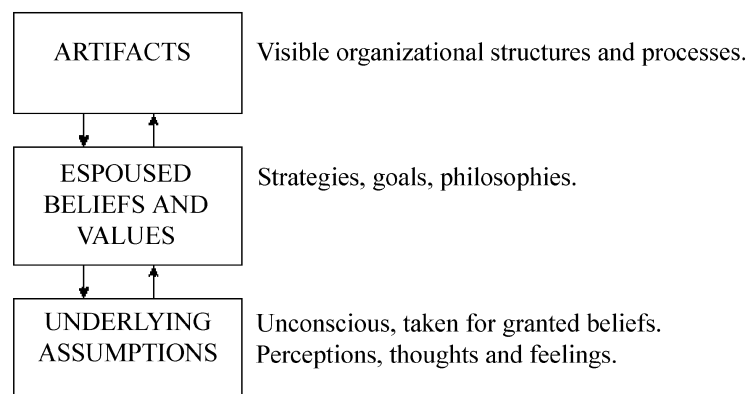


Fig. 1. Levels of culture (Schein 2004).

behave. A set of beliefs and values that become embodied in an ideology or organizational philosophy can thus serve as a guide and as a way of dealing with the uncertainty of intrinsically uncontrollable or difficult events (*ibid.*, 29). It can be concluded that the values adopted by archaeologists are able to solve the problems of the community over a relatively long period of time. The ethical and moral guidelines of the community have evolved from the individual and collective values of the members. These guidelines form the basis for the members' professional work and have become a part of the community's ideology.

The third level of culture is the level of basic assumptions, which is usually associated with life's fundamental aspects – the essence of time and space; human nature and activities; the correct way for the individual and the group to relate to each other; the relative importance of work, family, and self-development; the proper role of men and women; and the meaning of family (Schein 2004, 35). These basic assumptions are considered as self-explanatory for the group, and behaviours that do not correspond to those assumptions are found to be inconceivable for the members. The basic assumptions work as theories – they guide the behaviour of group members and tell them how to perceive, think and feel about things. It can be concluded that values, beliefs, and basic assumptions are all central elements of a culture and unravelling those elements can help to understand any specific group. Values are the elements that unite a community and help to solve its problems. Over time, some of the shared values may become so self-evident that they can operate as prescriptive moral guidelines for the group.

“Value” has different meanings that hinge on the field (of science) where they are used. Amongst scholars who study values, two main schools of thought are distinguishable. The supporters of the ideas of Ronald Inglehart see values as human reactions to environmental changes (Kalmus & Vihalemm 2004, 31). According to this, values are reflected by the socio-economic status of the society and they are divided into traditional (e.g. salvation), modern (e.g. power, technological development) and post-modern (e.g. peace in the world) values. For example, in a society with poor economic opportunities the so-called deficit values (e.g. wealth) are important (*ibid.*). The better the society's economy, the greater the importance of postmodernist values such as free time, friends, nature, cultural heritage protection, etc. The present study, however, is based on an alternative school of thought, which relies on the ideas of Clyde Kluckhohn, who views values as cultural elements. This is also the basis of Milton Rokeach's theory, which looks at values as independent phenomena (Kalmus & Vihalemm 2004, 31). Although Rokeach published his theory in the 1970s, his ideas are still in use amongst modern scholars. For example, his theory is successfully used by Prof. V. Kalmus and Prof. T. Vihalemm in Estonian cultural studies (*ibid.*). Based on Rokeach, this article considers value as an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence. Similarly, a value system is an enduring organization of beliefs concerning preferable modes of conduct or end-states along the continuum of relative importance (Rokeach 1973, 5).

As stated above, values influence the behaviour of people and determine what to strive for in life. Value systems (social, group-based, national and individual) exist in every society regardless of their type or character (Aimre 2005, 92). Values enable us to assess the acts of others and their eligibility (morality) as members of a social group. It is a set of principles and rules which help people to choose between alternatives, solve conflicts and make decisions (Rokeach 1973, 14). Individuals who are inducted into an academic profession, for example, learn the criteria of excellence in their field, discover that their future depends upon being able to produce evidence of these qualities of excellence in their own attainments and are exposed to persons who are vivid exemplars of the appropriate values (ibid.). Therefore, values are one of the most diverse elements that underlie the standards on which human activity is based and have an important role in social activities, behaviour and relationships.

The values of Estonian archaeologists

The behaviour of an individual reflects the influence of his/her social surroundings. Public institutions structure values and transmit them to the individual on a mutual basis (Kera 2001, 63). Thus we can say that a specific work-institution has an influence upon the values of the archaeologist. The institution and the values are mutually reinforcing: the first determines the sphere of values while the other helps the institution to exist, regulate relations between individuals and solve social situations (ibid.).

Most Estonian archaeologists belong to research institutions. According to the survey made in 2009 (Konsa 2010) (Fig. 2), the majority of archaeologists work at universities while the second largest groups are employed in museums and in the field of heritage protection. A smaller fraction works in commercial archaeology firms and in high schools. Bearing this in mind, the article presents the values of archaeologists on two different levels – normative and individual.

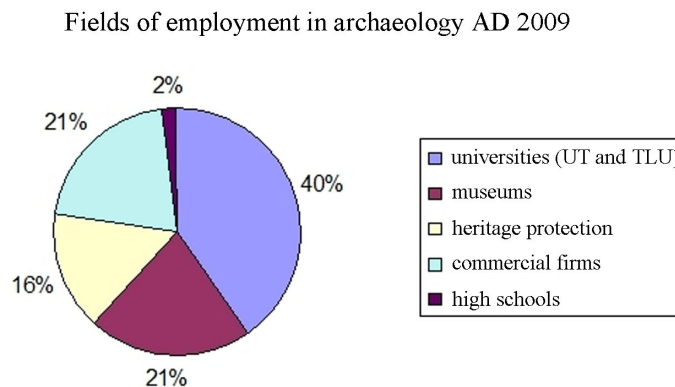


Fig. 2. Fields of employment of Estonian archaeologists in 2009 (Konsa 2010).

In order to study the value system of archaeologists I analysed seven international documents related to the protection of cultural heritage.² These conventions reflect the attitudes related to the protection of cultural heritage in the world and provide an opportunity to identify the scope of international rights and duties that consequently also affect the values of archaeologists. These documents serve as a framework for developing Estonian legislation and the ethical guidelines compiled by Estonian archaeologists. The most important piece of legislation regulating the work of archaeologists in Estonia is the Estonian Heritage Conservation Act (HCA)³ which is also included in my analysis.

Additionally, I have analysed several codes of ethics⁴ which are of relevancy to archaeologists working in various positions. Most pertinent of these are the Code of Ethics of Estonian Scientists (CEES) and Ethical Principles of an Archaeologist (EPA). As stated above, archaeologists as individuals carry social values with them, but at the same time they are also guardians of the values of their profession. As scholars they should conduct their work following the ethical guidelines manifested in the CEES, adopted in 2002 by the General Assembly of Estonian Academy of Science. The objective of the code is to formulate and exhibit the general ethical principles, which every scientist must adhere to in his/her activities. It is expected to regulate the relations amongst scientists and with the society, but also to highlight the moral dimensions of science and the social responsibility of scientists and scholars. These principles form a moral foundation for scientific activity in Estonia. Since the nature of the principles is quite general, the code does not strive to offer specific guidance dealing with ethical issues among different scientific fields. However, Estonian archaeologists seeking for more detailed and problem-centred guidelines felt the need to compile their own code of ethics that would help to analyse and solve ethical problems inherent to the field of archaeology. Therefore, in 2005 a draft of the EPA was put together and during the following five years it was discussed and improved by work-groups comprised of field archaeologists, city and building-archaeologists, osteologists, students of archaeology, representatives of the National Heritage Board and keepers of various archaeological collections. As a result, in February 2010 Estonian archaeologists adopted the EPA by signing it individually.

The international documents, the HCA and the codes of ethics form the basis for the normative level of the value system of Estonian archaeologists. In

² European Convention on the Protection of the Archaeological Heritage; Convention Concerning the Protection of the World Cultural and Natural Heritage; Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Cultural Property; Recommendation on International Principles Applicable to Archaeological Excavation; The ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Sites; Council of Europe Framework Convention on the Value of Cultural Heritage for Society and Convention on the Protection of the Underwater Cultural Heritage.

³ The current article was written before the changes to the HCA were ratified in June 2011 and thus reflects the previous (2002) version of the HCA.

⁴ Code of Ethics of Estonian Scientists, ICOM Code of Ethics for Museums, A European Code of Good Practice and the Estonian archaeology code of ethics "Ethical Principles of an Archaeologist".

order to discover the personal level of values I have analysed interviews conducted with Estonian archaeologists for the projects “What are you like, Estonian Archaeology?” (Konsa (ed.) 2004), and “Conversations with archaeology Master students”⁵. Additionally, a questionnaire conducted with archaeology MA students has given a useful insight into the values of future archaeologists.

The first set of interviews was conducted with Estonian archaeologists holding a PhD degree in 2001–2003 by a group of archaeology MA students. The aim was to reveal the nature of Estonian archaeology, and the archaeologists under enquiry were asked a set of general and personal questions. Despite the fact that due to different personalities certain values were specific to only one or another interviewee, they were all unified by their profession and shared similar views on how to conduct archaeological research. The latter also applies to the second set of interviews conducted with MA students in 2007–2008. The goal of the interviews was similar – to reflect and discuss the nature of the past, present and future of Estonian archaeology. It is also important to stress the fact that the identification of archaeologists’ values was not the objective of the interviews themselves. I consider this as an extra asset for drawing conclusions from the analysis, since the interviewees were not put in a position where they had to produce “correct” answers about their professional values. The final survey was conducted by myself in 2009 among the graduate students of archaeology at the University of Tartu. The questionnaire asked students to name five values related to the field of archaeology and then list them in the order of importance, to see whether the students shared the values of the general archaeology community.

Qualitative research methods were applied throughout this study to analyse the values of Estonian archaeologists. Qualitative content analysis was used as the primary method to analyse the various texts (documents and transcripts). The central idea of content analysis is the classification of numerous words in the text into fewer categories (Tesch 1992, 79). The main goal is to create new categories that are consistent with the research problem and to sort all meaningful text units (e.g. words, sentences) into categories. Afterwards the units in each category are counted and conclusions are drawn. On the basis of the above-mentioned sources, the most important values of Estonian archaeologists will now be presented and examined.

Based on the analysis of international agreements, guidelines and EPA, the primary values for archaeologists are **cultural heritage** and its preservation. Without cultural heritage the profession of archaeology would be hard to imagine, thus it has an existential meaning for archaeologists. International documents regard cultural heritage as belonging to everyone and stress the importance of preserving objects that are the source of knowledge of human history and a part of the world

⁵ A group work conducted during the course “Archaeological theory” at the University of Tartu. This article uses the primary version of the interviews, which I received from the group by the agency of Ester Oras. Currently the materials belong solely to the private archives of the participants of the project.

heritage. Furthermore, the main value that can be derived from the Estonian Heritage Conservation Act is the monument itself, which is “of historical, archaeological, ethnographic, urban developmental, architectural, artistic or scientific value or of value in terms of religious history or of other cultural value” (HCA § 2). It is thus important to ensure that such values (monuments) are conserved and protected. Therefore, the HCA emphasizes that the destruction of monuments is forbidden. It points out the need to control activities related to the monuments. It is noteworthy that the 21st century international conventions and guidelines related to cultural heritage stress both the protection of tangible heritage, but also the need to safeguard the protection of intangible heritage. For example, according to the ICOMOS Charter the intangible elements of a site’s heritage such as cultural and spiritual traditions, stories, music, dance, theatre, literature, visual arts, local customs and culinary heritage should be considered in its interpretation (principle 3.5).

EPA also stresses the importance of protecting cultural heritage and strives to guide archaeologists in their work in a way that would entail minimum harm to the heritage. Cultural heritage (resp. archaeological heritage) has an emotional aspect in relation to the archaeologists’ contact with their research object. The cognitive aspect of their research and the creation of a personal bond with the studied objects are ensured by the physical proximity to the object at the time of excavation. For example, senior researcher Heiki Valk says that the site’s “domestication” is among other things a marker of good archaeology (Sarv 2004, 31). This indicates the need to be emotionally involved with the research object, which partly assures that the archaeologist is consistent in investigating his/her “domesticated” site. Moreover, in a situation like this the archaeologists may also feel a heightened responsibility to ensure the welfare (protection) of the site/object.

In terms of protecting cultural heritage the main task of international conventions and guidelines is to facilitate international **cooperation**. This is emphasized by all the documents analysed for this article, especially considering the help that could be given by member states of the regulative documents to each other in order to provide more effective protection for cultural heritage. Cooperation can be created and practiced on various levels. Scientific, legal, technical, administrative and financial assistance can be rendered to ensure the protection, safeguarding and conservation of cultural heritage. Also, restricting illegal trade of cultural heritage, popularization of archaeology and its research results, collocating and exchanging information, etc. can also be fostered thanks do (inter)national cooperation.

Cooperation as a value can occur in very different contexts and correlations. According to the analysis of the interviews, international cooperation and joint activities with other professionals are very important for Estonian archaeologists. Versatile cooperation helps to make any study field more comprehensive, create new trends, interpretations, etc. Modern science is increasingly collaborative. EPA also promotes the idea of cooperation and taking into account the interests of colleagues. The rise in scientific collaboration reveals itself in many ways, but

one established path is through co-authorships (Olson et al. 2008, 1). The urgency, complexity, and scope of unsolved scientific problems; the need to access new, and often expensive, research instruments and technologies; pressure from funding agencies; and information and communication technologies that facilitate interaction and sharing all play a role in prompting researchers to cooperate with individuals both within and outside their disciplines and institutions (ibid.). Archaeology is not an exception here. Due to the complexity and range of research problems it is necessary to include new technologies and research techniques. Estonian archaeologists have a high appreciation for **interdisciplinary** approaches which is evident from the importance given to the exchange of ideas among archaeologists and with scholars from other disciplines. During the interviews, Estonian archaeologists mentioned disciplines and specialists with whom they have cooperated for many years – natural sciences and the use of its methodology were especially highlighted. For example, Professor Aivar Kriiska emphasises the importance of cooperation with chemists, physicists, geologists and zoologists (Konsa 2004, 42). Professor Valter Lang also notes the important role of natural sciences in archaeology, especially in earlier times (Ots & Kiudsoo 2004, 17). Including various disciplines can make the work of an archaeologist so much more fruitful (ibid.). Projects, where professionals from different fields are working together, are seen as ideal (Ilves 2004, 55). This refers to the implementation of the idea of multidisciplinary in archaeology. Collaborative research among various disciplines generally appeals to greater versatility, which has significant weight in science.

Cooperation also presupposes communication, out of which **discussion** and argumentation can arise. At least two parties are required for discussion and debate, thus archaeologists value the existence of scholars with similar research interests. The need for discussion emerges especially on the individual level of values. Discussion is an important endeavour because it helps to develop research and broaden the mind in general. For most archaeologists who were interviewed, the existence of argumentation and discussion in archaeology was immensely important, although its insufficiency was also underlined. The situation was compared to the earlier period in Estonian archaeology (before the 1980s and 1990s) when the discussion was more absent compared to the present. The small number of archaeologists could have been the reason for it, which meant that everyone had their own study area and there was no basis for critique due to the lack of adequate knowledge. This also excluded the possibility for discussion (Ots & Kiudsoo 2004, 20; Saluäär 2004, 70).

The exchange of ideas with other scholars and scientists broadens one's views, opens up alternatives and enables evaluating theories and research. In most fields, research develops towards the increase in knowledge, explication of theories and in-depth explanations, accompanied by constant and pitiless self-critique and control (Saari 2008). How could scientists' self-criticism evolve when they are capsulated in their own research and world? It can be concluded that discussion in archaeology is a factor that defines "the state of health" of theories,

research results and interpretations. Each subsequent argumentation is like a “purgatory” that alters a specific theory successively healthier and better. Professor Aivar Kriiska goes so far as to associate debating with the word “pleasure” (Konsa 2004, 38), which also indicates the psychological and mental importance of discussion for a scholar. Pleasure is commonly considered to be positive and commendatory, thus discussion can turn out to be a very motivating factor in research in general.

The archaeologists value social awareness on topics connected to archaeology. This realization emerged from the interviews but was also evident on the normative level of the analysis. The interviewed MA students in particular referred to the necessity to make the public more aware of archaeological issues. Keeping people interested in archaeology is a key element for assuring archaeology’s sustainability, especially taking into account that archaeology is practiced with the means of social resources (finances). Moreover, **popularization** of archaeology is seen to serve as the primary tool for making the protection of cultural heritage more effective. Modern cultural heritage conventions emphasize the active role of an informed and participative person in the process of interpretation and protection of heritage. In addition, they stress the need to respect the diversity of interpretations in general. This illustrates the increasing demand for communication between archaeologists and members of the society in order to create common heritage-based understandings and values that could complement the realization of interests of both parties.

Most of the international documents and the codes under analysis oblige the member states to influence and shape the awareness of the public about cultural heritage, so people would respect, appreciate and understand its importance. For this it is necessary to spread relevant information in educational institutions and popularize studies in archaeology. Moreover, access to archaeological objects, sites and other heritage elements is essential for making sure that the publicizing of archaeological findings is done in a diverse manner. Attention should be paid to the means of publicizing the results of archaeological research to increase knowledge that is understandable for the greater public. Educating and informing people is supposed to help gain their approval and support. Popularization of archaeology is significant both when considering the research itself as well as its results. Research is facilitated by the situation in which the public understands the activity of the archaeologists: why, what and how things are done. When the community receives feedback on the work being carried out and its results, it contributes to the creation of attitudes based on mutual acceptance (Livin 2008, 30).

Finally, I would like to stress **honesty** as a value, which is especially evident from codes of ethics. The archaeology students also listed honesty as one of the primary values in connection to their (future) profession. What is the cause of it? Are archaeologists corrupt and dishonest? Drawing from my analysis, I believe that honesty is probably one of the most essential values in the practice of science

because it is the prerequisite for creating and sustaining the trust of the society. Public support and confidence help science to develop and reach new aims. Moreover, the demand for integrity preserves the authority of science in general. In order to be able to claim that something is scientifically proven, scientists and scholars must be able to trust each other. The majority of the analysed codes contain principles about honesty. For example, while conducting research, an archaeologist is honest and avoids any association with fraud and deception. Not to mention that when the archaeologist discovers mistakes in his/her work he/she should admit to them. Science as an institution is commonly seen as the creator of facts and truth. Hence, having such a position of power, the integrity of scientists and scholars is clearly important to the society, as well as to the scientists themselves.

Conclusion

Values are elements of culture which guide human behaviour. They are central in creating and following moral principles, i.e. they are prerequisites for normative and moral guidelines of a certain group. Values can be learned and they are similar amongst people sharing the same environment. Thus, in archaeology also, values are transmitted through shared experiences. Reflecting on and defining values helps archaeologists to follow professional moral principles, make ethical decisions and cope with ethical conflicts.

The institutional and individual values of archaeologists are overlapping. The normative regulation is the framework that determines the most important courses of value judgments. All the mentioned conventions and guidelines were created to protect cultural heritage which is of primary importance. One more key value emphasized in the official regulations was the public awareness of the issues connected to cultural heritage. For that reason, the task of the archaeologist is also to popularize their field of research. When viewing the conventions on a timeline, increased value has been placed on involving the society in the activities related to heritage and more attention has been paid to the protection of intangible heritage.

It appears that the Estonian archaeologists individually value above all cooperation, discussion and the scope of knowledge. Personal contact with the research object, theoretical basis, popularization of archaeology and interdisciplinary approaches are also seen as important. Especially noteworthy is the fact that cooperation is considered as a value among all analysed sources. Another value which tends to recur is popularization (raising the awareness of society).

Relying on Rokeach's value definition, it can be concluded that the preservation of cultural heritage, cooperation, interdisciplinary research, public awareness and honesty are for archaeologists a set of beliefs which are socially or personally more preferable modes of conduct than an opposite mode of conduct (e.g. destroying cultural heritage, working alone, and dishonesty). Reflecting on the values held

by the archaeologists is an essential part of the development of ethical archaeology. When the archaeologists know which values underlie their understanding of the profession, it is also easier for them to explain their working principles and objectives to the society. In the future, attention should also be paid to the values of the society in relation to cultural heritage, as cultural heritage is one of the main values which the archaeologists share with many other interest groups.

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Liis Livin

EESTI ARHEOLOOGIDE VÄÄRTUSMAAILM

Resüme

Väärtused on kultuuri elemendid, mis suunavad inimeste käitumist. Nad on kesksed moraaliprintsiipide loomisel ja nende järgimisel, st need on eelduseks mingi grupi normatiivsetele ning moraalselele juhistele. Väärtuste üle mõtlemine ja nende defineerimine aitab arheoloogidel järgida ametialaseid moraaliprintsiipe ning langetada eetilisi otsuseid.

Käesolevas artiklis on arheoloogide väärtussüsteemi analüüsitud kahel erineval tasandil: normatiivsel ja isikupõhisel tasandil, mis tõestab nende vastastikust seost. Arheoloogi tööd reguleeriv dokumentatsioon on välja kasvanud vajadusest ühtlustada käitumisprintsiipe, mis on seotud kultuuripärandile suunatud tegevustega. Käitumisprintsiibid põhinevad mingitel väärtustel ja ühtlasi peegeldavad neid. Seetõttu ongi taolistest normatiivsetest dokumentidest võimalik esile tõsta väärtuskujutlusi, mis on suunatud konkreetsele väärtusele ja selle tähendusele ning olulisusele.

Väärtus on uskumus, et teatud viisil käitumine või lõppseisund on isiklikult või sotsiaalselt eelistatav vastupidisele käitumisele või lõppseisundile (Rokeach 1973, 5). Rahvusvaheliste lepingute ja juhiste ning arheoloogia eetikakoodeksi alusel on arheoloogide jaoks kõige olulisemaks väärtuseks **kultuuripärand** ja selle säilimine. Kultuuripärandita ei eksisteeriks ilmselt ka arheoloogiat, mistõttu on pärandi olemasolu arheoloogidele eksistentsiaalselt tähtis. Kuna kultuuripärand aitab arheoloogil täita paljusid erinevaid eesmärke (rahuldada erinevaid vajadusi), siis selle väärtustamine on loomulik ja soov seda kaitsta veelgi enam. Intervjuudes rõhutasid arheoloogid isikliku kontakti loomist objektiga. Seega on arheoloogidel oma uurimisobjektiga emotsionaalne seos, millega on ilmselt ka põhjendatav soov pärandit kaitsa.

Koostöö kui väärtus on samuti üks olulisemaid tegureid, mis arheoloogiat reguleerivas dokumentatsioonis esile tuleb. See on väärtus, mis aitab saavutada efektiivsemat kultuuripärandi kaitset, mitmekülgsemaid teadmisi jne. Koostööd kui vahendit arheoloogiaalase töö edendamiseks pidasid arheoloogid oluliseks ka individuaalsel tasandil. Koostööd peetakse oluliseks nii arheoloogide omavahelises suhtluses kui ka kontakti loomisel avalikkusega.

Ühine tegevus on osaliselt seotud ka sellega, et see pakub võimalust suhtluseks, **diskussiooniks** või argumentatsiooniks. Arutelu ja vaidlus vajavad vähemalt kaht osapoolt, seega väärtustavad arheoloogid sarnaste ametialaste huvidega isikuid. Oluline on vaidluseks mingi aluse omamine ja see, kas sarnased või täiesti erinevad huvid on selleks ideaalsed. Sellised arutelud on arheoloogidele äärmiselt olulised uurimistöö arengu ja üldisemalt silmaringi avamise seisukohalt. Lisaks sellele võivad niisugused väitlused (vaidlused) ka lihtsalt nauditavad olla, mis näitab, et diskussioon kui väärtus on arheoloogias väga erinevate eesmärkide saavutamise vahendiks.

Rahvusvaheliste lepingute, eetikakoodeksite ja intervjuude analüüsi alusel on oluliseks arheoloogia (teaduse) **populariseerimine**. Arheoloogid väärtustavad arheoloogiaga seonduvates teemades ühiskondlikku teadlikkust. Seda peavad arheoloogid üheks põhilisemaks vahendiks, kuidas kultuuripärandi kaitse efektiivsemaks muuta.

Eetikakoodeksid ja arheoloogiatudengid tõid välja ka **aususe**, mis on oluline väärtus, kuna teaduslikud uurimistöö tulemused peavad olema usaldusväärsed. Teadus on institutsioon, mida nähakse faktide ja tõe loojana, seetõttu on selge, et nii suurt võimu omades peavad nii ühiskond kui ka teadlased ise (sh arheoloogid) ausust väga oluliseks. Ausus on tähtis nii uurimistöö läbiviimise kui ka tulemuste esitamise seisukohalt. Lisaks sellele on ausus oluline tegur arheoloogide omavahe- lises suhtlemises ja koostöös.

Arheoloogide institutsioonilised ja personaalsed ametialased väärtused on tihedalt seotud. Enamjaolt kanduvad institutsioonilised väärtused arheoloogidele üle. Seda tõestab seegi, et normatiivsetest dokumentidest välja toodud väärtused ja arheoloogide personaalsed ametialased väärtused olid osalt kattuvad. Järeldan, et normatiivne regulatsioon on justkui raamistik, mis paneb paika olulisemad väärtushinnangulised suundumused. Nagu Rokeach väidab, on väärtused õpitavad ja ühesugused inimestel, kes toimetavad sarnastes sotsiaalsetes oludes (1979, 22). Nii antakse ka arheoloogias väärtusi edasi läbi jagatud kogemuste. Selgema pildi sellest, kuidas oluline roll on institutsioonil n-ö uutesse arheoloogidesse väärtuste internaliseerimisel, võiks anda sügavam arheoloogiatudengite väärtuste muutumise analüüs või erinevate teadusharude tudengite väärtuste võrdlemine.